



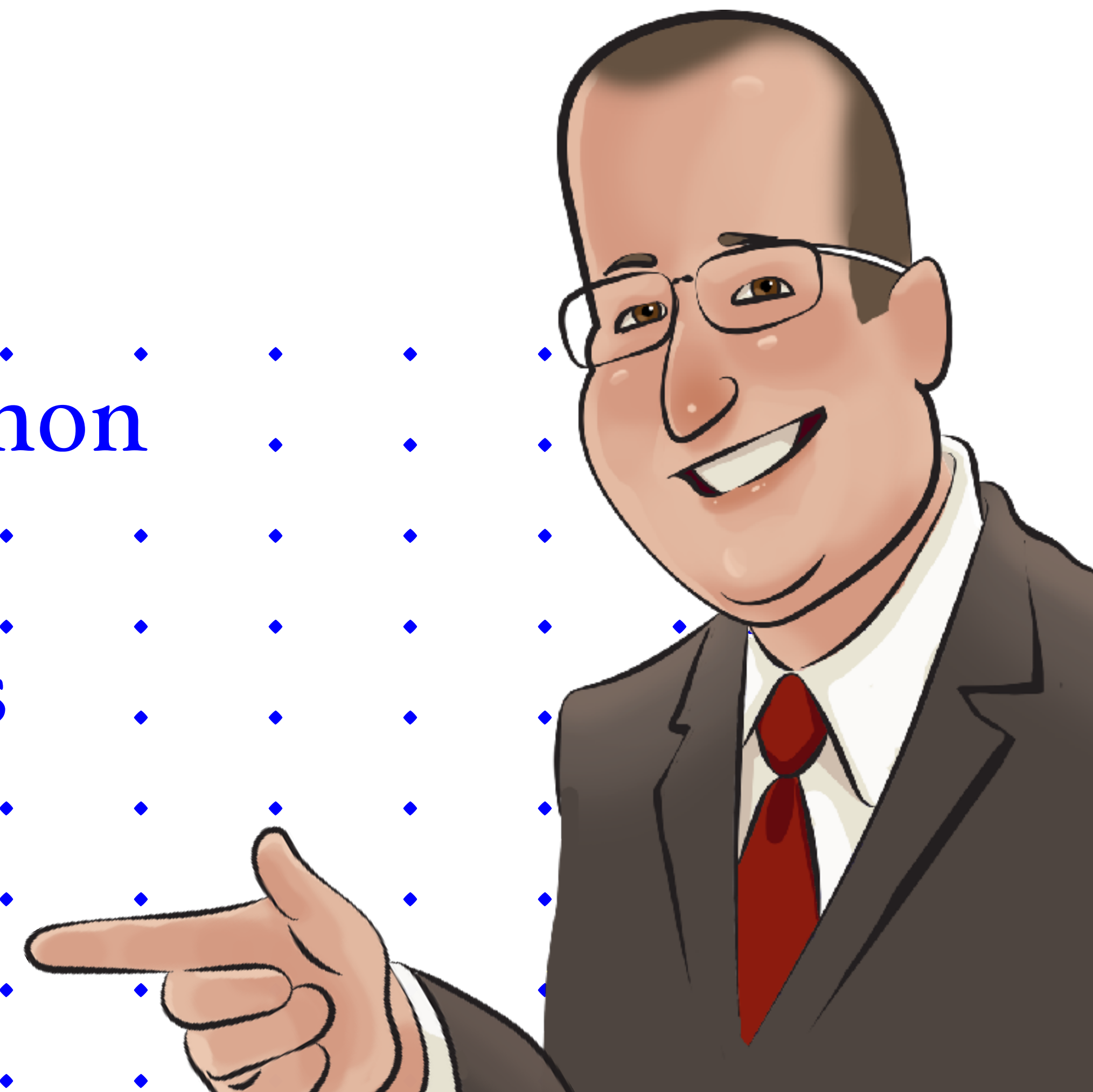
Come Follow Me 2022
Hosea; Joel



THE NAMES AND ORDER OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENTS

Books of the Old Testament

1	Ecclesiastes
79	Song of Solomon
146	Isaiah
190	Jeremiah
252	Lamentations
308	Ezekiel
343	Daniel
377	Hosea
382	Joel



JEWISH BIBLE (TaNaKh)

CHRISTIAN BIBLE (Old Testament)

TORAH

Law

Genesis	Numbers
Exodus	Deuteronomy
Leviticus	

NEVI'IM

Prophets

Joshua	Isaiah
Judges	Jeremiah
Samuel	Ezekiel
Kings	The Twelve

KETUVIM

Writings

Psalms	Ecclesiastes
Proverbs	Esther
Job	Daniel
(Song of Songs)	Ezra-Neh
Ruth	Chronicles
Lamentations	

LAW

Genesis	Numbers
Exodus	Deuteronomy
Leviticus	

HISTORY

Joshua	1 Kings	1 Chronicles
Judges	2 Kings	2 Chronicles
1 Samuel	Ruth	Ezra
2 Samuel	Esther	Nehemiah

POETRY

Job	Proverbs	(Song of Songs)
Psalms	Ecclesiastes	

PROPHECY

Isaiah	The Twelve
Jeremiah	
Lamentations	
Ezekiel	
Daniel	

900 BC

800 BC

700 BC

600 BC

500 BC

200 years

NORTHERN KINGDOM
(ISRAEL)

ASSYRIA

BABYLON

Daniel

Ezekiel

Jeroboam

Jehu

Elijah

Jonah

Hosea

Amos

Elisha

Habakkuk

David

Solomon

Ahijah

Jeremiah

Rehoboam

Joel

Micah

Isaiah

Nahum

Zephaniah

BABYLON

SOUTHERN KINGDOM
(JUDAH)

100 years

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Isaiah	Hosea	Micah
Jeremiah	Joel	Nahum
Lamentations	Amos	Habakkuk
Ezekiel	Obadiah	Zephaniah
Daniel	Johah	Haggai
		Zechariah

Malachi

Old Testament Seminary Manual

Hosea prophesied in the Northern Kingdom of Israel near the end of the reign of Jeroboam II. Hosea was a contemporary of the prophets Isaiah, Amos, Jonah, and Micah. Hosea “probably died before the accession of Pekah in 736 B.C., for he makes no allusion to the Syro-Ephraimitic war nor to the deportation of the northern tribes by Tiglath-pileser two years later” (Bible Dictionary, “Hosea, or Hoshea”). Hosea was one of the few prophets of the Northern Kingdom of Israel who left written prophecies. After the fall of the Northern Kingdom, writings by and about Hosea evidently were collected and preserved in the Southern Kingdom of Judah.

COME FOLLOW ME: OLD TESTAMENT



Hosea 1



SAMARIA



ISRAEL

JERUSALEM



JUDAH

HOSEA

CHAPTER 1

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

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of ^aUzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jero-boam the son of Joash, king of Israel.

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

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

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will avenge the blood of Jezreel upon the house of ^aJehu, and will cause to ^bcease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will ^abreak the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And God said unto him, Call her name ^aLo-ruhamah: for I will ^bno more have mercy upon the house of Israel; but I will utterly take them ^caway.

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

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

9 Then said God, Call his name ^aLo-ammi: for ye *are* not my people, and I will not be your God.

10 ¶ Yet the ^anumber of the children of Israel shall be as the ^bsand of the sea, which cannot be measured nor numbered; and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, Ye *are* the ^csons of the ^aliving God.

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her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I ^astrip her ^bnaked, and set her as in the day that she was ^cborn, and make her as a wilderness, and set her like a dry land, and slay her with ^athirst.

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5 For their mother hath played the harlot: she that conceived them hath done ^ashamefully: for she said, I will go after my lovers, that give *me* my ^bbread and my water, my wool and my flax, mine oil and my drink.

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9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her ^alewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her ^amirth to ^bcease, her feast days, her new

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1 1a Isa. 1:1; Amos 1:1

c 2 Kgs. 17:23. 7a 2 Kgs. 19:34 (34-35).

of Heavenly Father; Sons and Daughters

3a Jer. 13:22. b Jer. 16:7 (7-15)

11a Jer. 7:34. b Jer. 24:8 (7-11)

b Ex. 15:1 (1, 20). 16a Jer. 2:11-52:6

New Oxford Annotated Bible

V. 2 "Wife of whoredoms"
means "a promiscuous woman"

V. 2 "Children of whoredoms"
means "children born of
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- Jezreel (God shall sow or scatter abroad) - The destruction of the house of Israel (v. 4)
- Lo-ruhamah (not loved; not pitied; not having obtained mercy): God will no more have mercy upon the house of Israel, but Judah will be saved by the hand of God. (v. 6-7)
- Lo-ammi (not my people): for ye are not my people, and I will not be your God (v. 9)

1 1a Isa. 1:1;
Amos 1:1.
2a Hosea 3:1 (1-3).

c 2 Kgs. 17:23.
7a 2 Kgs. 19:34 (34-35);
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of Heavenly Father;
Sons and Daughters
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Old Testament Institute Manual

“Biblical names often were taken from the circumstances surrounding the child’s birth. In Hosea’s narrative Gomer bore her husband three children: two sons and a daughter. The names given to the children symbolize the destruction that lies in Israel’s future as a result of her idolatrous (adulterous) ways—that is, children (judgments) are the natural result of Israel’s harlotry (unrighteousness)”

COME FOLLOW ME: OLD TESTAMENT



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

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19 And I will ^abetroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in

judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt ^aknow the LORD.

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

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon ^aher that had not obtained mercy; and I will say to ^bthem *which* were not my ^cpeople, Thou *art* my ^apeople; and they shall say, Thou *art* my God.

CHAPTER 3

Israel will seek the Lord, return to the Lord, and receive of His goodness in the latter days.

THEN said the LORD unto me, Go yet, love a woman beloved of her friend, yet an ^aadulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love ^bflagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* an homer of barley, and an half homer of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

Israel's Unfaithfulness Punished

The Lord's Mercy on Israel

Hosea Redeems His Wife

said unto them, *Ye are not my people, there it shall be said unto them, Ye are the ^csons of the ^dliving God.*

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7 And she shall follow after her

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Kgs. 17:23.

Kgs. 19:34 (34–35);

Isa. 31:5.

D&C 109:64;

123–25 (12–25)

of Heavenly Father;
Sons and Daughters
of God;
Spirit Creation.

1 John 3:10

A great word play. These words the prophet declares are name changes representing his pleading to redeem the people. Ammi means *My People* (footnote) and Ruamah is *Loved or Having obtained mercy* (footnotes).

It's interesting that Hosea is referring to the 2nd and 3rd child as part of his redemption theme. Only the first child is specifically Hosea's child. The mention of Hosea's paternity related to the other two is conspicuously absent. Unlike Jezreel, those children are called "her children" and the "children of whoredom" (2:4)

said unto them, *Ye are not my people, there it shall be said unto them, Ye are the ^csons of the ^dliving God.*

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of Heavenly Father;
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1. 1. 2. 10.

Old Testament Institute Manual

“The Lord’s call to Hosea to take a harlotrous woman to wife represents the prophet’s call to the ministry—a ministry to an apostate and covenant-breaking people. The ... children of this apparent union represent the coming of the judgments of the Lord upon Israel, warning of which was to be carried to the people by the prophet. The figure of the harlotrous wife and children would, I believe, be readily understood at the time by the Hebrew people....” (Sidney B. Sperry, *Voice of Israel’s Prophets*, p. 281.)

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8 For she did not know that I gave her ^acorn, and wine, and oil, and multiplied her silver and gold, *which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her ^alewdness in the sight of her lovers, and none shall deliver her out of mine hand.

11 I will also cause all her ^amirth to ^bcease, her feast days, her new

or her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that ^aday, saith the LORD, *that* thou shalt call me ^bIshi; and shalt call me no more ^cBaali.

17 For I will take away the names of ^aBaalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a ^acovenant for them with the ^bbeasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down ^csafely.

19 And I will ^abetroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in

her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I ^astrip her ^bnaked, and set her as in the day that she was ^cborn, and make her as a wilderness, and set her like a dry land, and slay her with ^dthirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the harlot: she that conceived them hath done ^ashamefully: for she said, I will go after my lovers, that give *me* my ^bbread and my water, my wool and my flax, mine oil and my drink.

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

^cmoons, and her ^dsabbaths, and all her ^esolemn feasts.

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

13 And I will visit upon her the days of ^aBaalim, wherein she burned incense to them, and she decked herself with her ^bearrings and her jewels, and she went after her lovers, and forgot me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and bring her into the ^awilderness, and speak comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of ^aAchor for a door of hope: and she shall ^bbring there, as in the days

dren of whoredoms.

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3a Jer. 13:22.

11a Jer. 7:34.

b Ex. 15:1 (1, 20).

COME FOLLOW ME: OLD TESTAMENT



judgment, and in lovingkindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt ^aknow the LORD.

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

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and I will have mercy upon ^aher that had not obtained mercy; and I will say to ^bthem which were not my ^cpeople, Thou art my ^apeople; and they shall say, Thou art my God.

CHAPTER 3

Israel will seek the Lord, return to the Lord, and receive of His goodness in the latter days.

THEN said the LORD unto me, Go yet, love a woman beloved of her friend, yet an ^aadulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love ^bflagons of wine.

2 So I bought her to me for fifteen *pieces* of silver, and for an homer of barley, and an half homer of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel return, and ^aseek the LORD their God, and ^bDavid their king; and shall fear the LORD and his goodness in the ^clatter days.

CHAPTER 4

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

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

2 By ^aswearing, and ^blying, and killing, and ^cstealing, and committing adultery, they ^abreak out, and ^eblood toucheth blood.

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

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

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

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

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

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Israel will seek the Lord, return to the Lord, and receive of His goodness in the latter days.

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7 As they were increased so they

Henry B. Eyring

“I had a new feeling about what it means to make a covenant with the Lord. All my life I had heard explanations of covenants as being like a contract, an agreement where one person agrees to do something and the other agrees to do something else in return.

“For more reasons than I can explain, during those days teaching Hosea, I felt something new, something more powerful. This was not a story about a business deal between partners. ... This was a love story. This was a story of a marriage covenant bound by love, by steadfast love. What I felt then, and it has increased over the years, was that the Lord, with whom I am blessed to have made covenants, loves me, and you ... with a steadfastness about which I continually marvel and which I want with all my heart to emulate” *(Henry B. Eyring, “Covenants and Sacrifice” [address given at the Church Educational System Symposium on the Old Testament, Aug. 15, 1995], 2).*

COME FOLLOW ME: OLD TESTAMENT



Hosea 4-14

Hosea 4–11 Hosea called upon Israel to return to the Lord and serve Him.

Hosea 12–13 record that Hosea explained that the Lord uses prophets to guide His people. Hosea also taught that through the Savior, all people will overcome physical death.

Hosea 13–14 we read that Hosea taught the Israelites that their decision to be unfaithful to the Lord was the reason for their impending destruction. However, Hosea also extended a message of hope to them by teaching that in the last days, the Lord would “heal [them of] their backsliding” (Hosea 14:4), or apostasy, when the people of Israel return to Him.

Hosea 6:1. "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."

Hosea 8:7. "For they have sown the wind, and they shall reap the whirlwind."

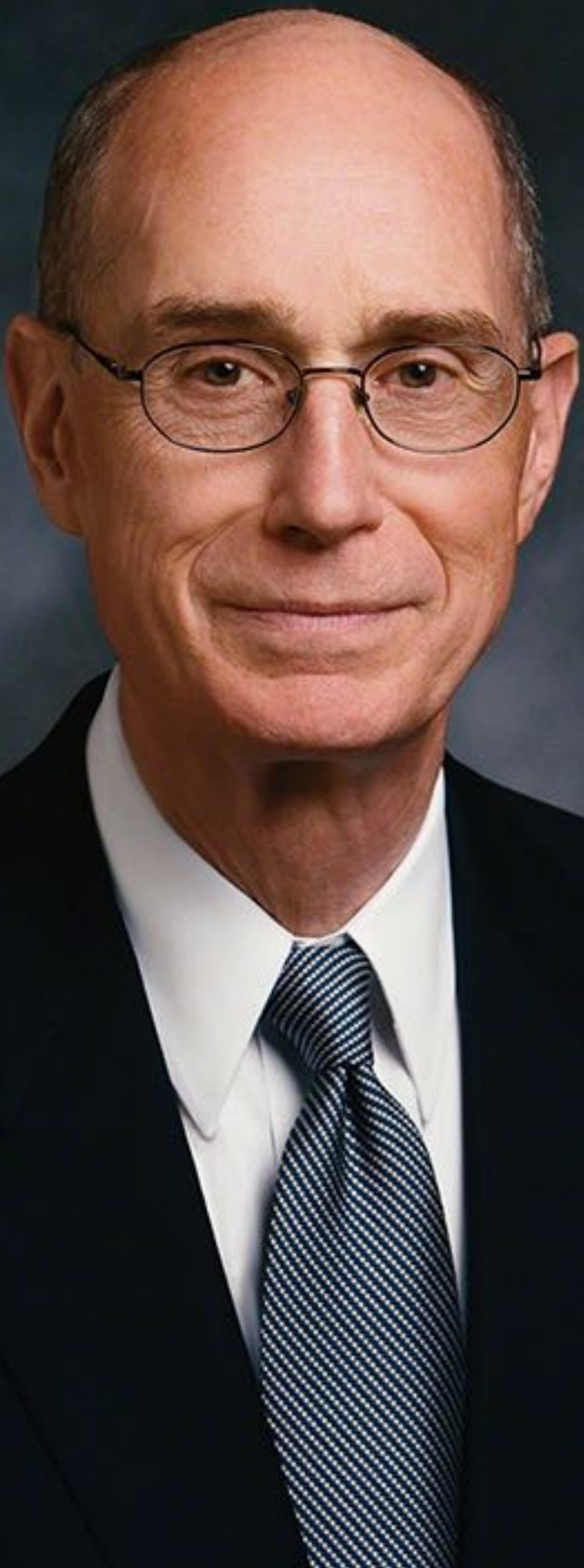
Hosea 10:13. "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men."

Hosea 13:4. "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no saviour beside me."

Hosea 13:9. "Oh Israel, thou hast destroyed thyself; but in me is thine help."

Hosea 14:1. "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."

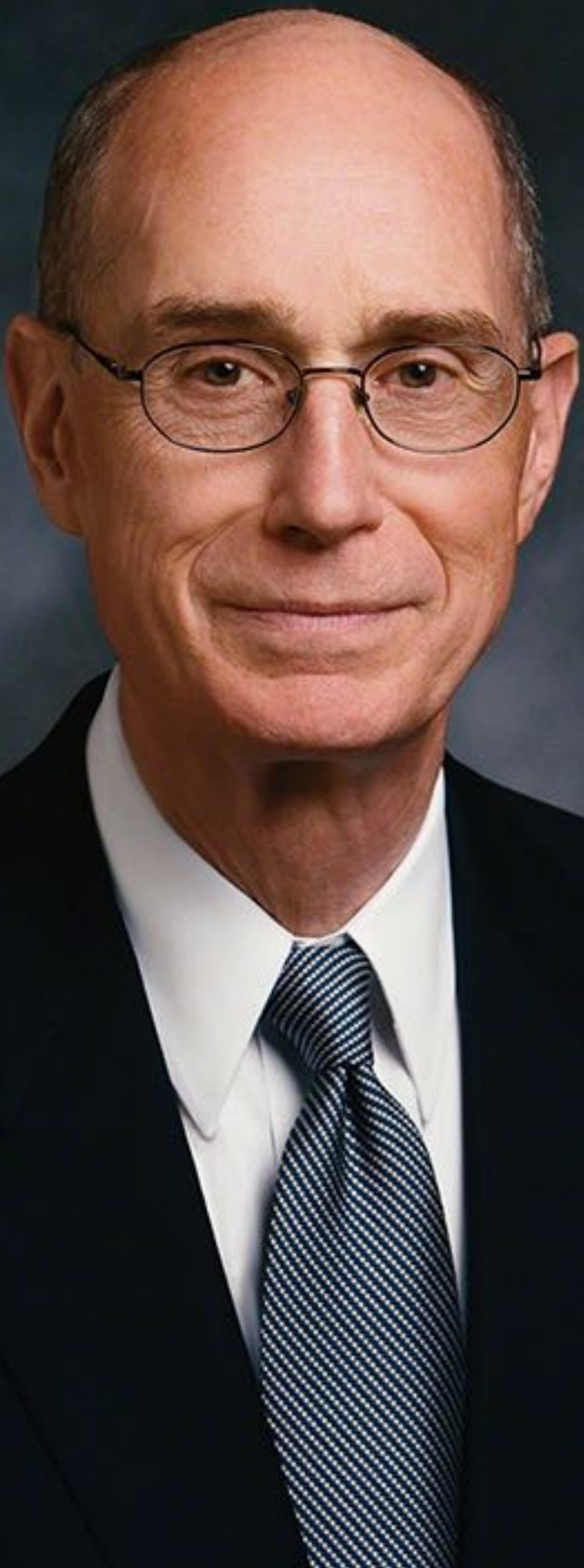
Hosea 14:5. "I will be as the dew unto Israel." (In a land of little rain, dew gives life to the desert as God's love gives life to us.)



Henry B. Eyring

“The book of Hosea, like the writings of Isaiah, uses what seem to me almost poetic images. The symbols in Hosea are a husband, his bride, her betrayal, and a test of marriage covenants almost beyond comprehension. ... Here are the fierce words of the husband, spoken after his wife has betrayed him in adultery: [Hosea 2:6–7].

“He goes on (through verse 13) to describe the punishment she deserves, and then comes a remarkable change in the verse that follows. ... : [Hosea 2:14–15, 19–23]. [“I will betroth thee unto me for ever”](v. 19)



Henry B. Eyring

“At that early point in the story, in just two chapters, even my youngest students knew that the husband was a metaphor for Jehovah, Jesus Christ. And they knew that the wife represented his covenant people, Israel, who had gone after strange gods. They understood that the Lord was teaching them, through this metaphor, an important principle. Even though those with whom he has covenanted may be horribly unfaithful to him, he would not divorce them if they would only turn back to him with full purpose of heart.

“I knew that too, but even more than that, I felt something.
(Covenants and Sacrifice [address to religious educators, 15 Aug. 1995], pp. 1–2).

COME FOLLOW ME: OLD TESTAMENT



Old Testament Seminary Manual

We do not know exactly when Joel lived and prophesied to the kingdom of Judah. “He may have lived sometime between the reign of Joash, before 850 B.C., and the return of the tribe of Judah from captivity in Babylon” (Guide to the Scriptures, “Joel”; scriptures.lds.org).

The book of Joel centers on prophecies that Joel made after the land of Judah was afflicted with a severe drought and a plague of locusts. These prophecies tell of many signs to precede the Second Coming of the Savior, especially a great outpouring of the Spirit upon all flesh (see Joel 2:28–29).

Old Testament Seminary Manual

One fulfillment of this prophecy occurred on the day of Pentecost in New Testament times, when the Spirit of the Lord was poured out upon a multitude, who heard the preaching of the Lord's Apostles and understood the words in their own language. This event caused Peter to say, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:16–17).

Old Testament Seminary Manual

On the night of September 21, 1823, the angel Moroni appeared to Joseph Smith and quoted Joel 2:28–32, saying that these prophecies would shortly be fulfilled (see Joseph Smith—History 1:41). President Gordon B. Hinckley commented on the fulfillment of these prophecies: “The era in which we live is the fulness of times spoken of in the scriptures, when God has brought together all of the elements of previous dispensations. From the day that He and His Beloved Son manifested themselves to the boy Joseph, there has been a tremendous cascade of enlightenment poured out upon the world. ... The vision of Joel has been fulfilled [see Joel 2:28–32]” (“Living in the Fulness of Times,” Ensign, Nov. 2001, 4).

JOEL

CHAPTER 1

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

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

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

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

4 ^aThat which the palmerworm hath left hath the ^blocust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

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

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

7 He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

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

9 The meat offering and the drink offering is cut off from the house

of the LORD; the priests, the LORD's ministers, mourn.

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

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

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

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

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

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

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

17 The seed is rotten under their clods, the ^agarners are laid desolate, the barns are broken down; for the corn is withered.

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

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

20 The ^abeasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAPTER 2

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

BLOW ye the ^atrumpet in Zion, and sound an alarm in my holy ^bmountain: let all the inhabitants of the land tremble: for the ^cday of the LORD cometh, for *it is nigh* at hand;

2 A day of ^adarkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

3 A fire ^adevoureth before them; and behind them a flame burneth: the land is as the garden of ^bEden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as

the appearance of horses; and as horsemen, so shall they run.

5 Like the ^anoise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the ^bstubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather ^ablackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

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

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

11 And the LORD shall utter his ^avoice before his army: for his camp is very great: for *he is* strong that executeth his word: for the ^bday of the LORD is ^cgreat and very terrible; and who can ^aabide it?

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13 And ^arend your heart, and not your garments, ^band turn unto the

19a Zeph. 1:18;
2 Ne. 6:15 (14–15);
Jacob 5:77; 6:3;

b 1 Ne. 22:15 (15, 23);
2 Ne. 15:24; 26:6 (4, 6);
D&C 64:24 (23–24);

b Jer. 30:7.
c D&C 34:8.
d Mal. 3:2.

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

Old Testament Institute Manual

Looking at what happened to Judah in Joel's day, many scholars feel that the palmerworm was a metaphor for the Assyrian-Babylonian invasions of the Holy Land. What these two empires left, the Medes and Persians "ate" during their invasions. Joel 1:4 can be seen as an example of the Hebrew dualism previously mentioned. A prophet may refer to one incident and also mean another. For example, the cankerworm could also represent the invasions and suppression of the Holy Land by Greece under Alexander the Great and his successors. Then the caterpillar would represent the invasion that consumed Judah when she was overrun by Rome and eventually destroyed by Titus. These references seem also to apply to the coming battle of Armageddon, when armies from the north will gather and fight just before the Millennium.

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1 2a HEB elders.
b D&C 1:6.

6a Rev. 9:16.
b Rev. 9:8.

13a Jer. 4:8.
14a TG Fast. Fasting.



Richard G. Scott

“Do you... want a sure way to eliminate the influence of the adversary in your life? Immerse yourself in searching for your ancestors, prepare their names for the sacred vicarious ordinances available in the temple, and then go to the temple to stand as proxy for them to receive the ordinances of baptism and the gift of the Holy Ghost. As you grow older, you will be able to participate in receiving the other ordinances as well. I can think of no greater protection from the influence of the adversary in your life”

(Richard G. Scott, “The Joy of Redeeming the Dead,” GC Oct 2012, Ensign or Liahona, Nov. 2012, 94).

COME FOLLOW ME: OLD TESTAMENT



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

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13 And ^arend your heart, and not your garments, ^band turn unto the

LORD your God: for he *is* gracious and merciful, slow to anger, and of great ^ckindness, and ^arepenteth him of the evil.

14 ^aWho knoweth *if* he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a ^asolemn assembly:

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

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

18 ¶ Then will the LORD be ^ajealous for his land, and ^bpity his people.

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^cstink shall come up, and his ill savour shall come up, because he hath done great things.

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

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

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CHAPTER 2

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

BLOW ye the ^atrumpet in Zion, and sound an alarm in my holy ^bmountain: let all the inhabitants of the land tremble: for the ^cday of the LORD cometh, for *it is nigh at hand*;

2 A day of ^adarkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even to the years of many generations.*

3 A fire ^adevoureth before them, and behind them a flame burneth:

of war, and they shall march every one on his ways, and they shall not break their ranks:

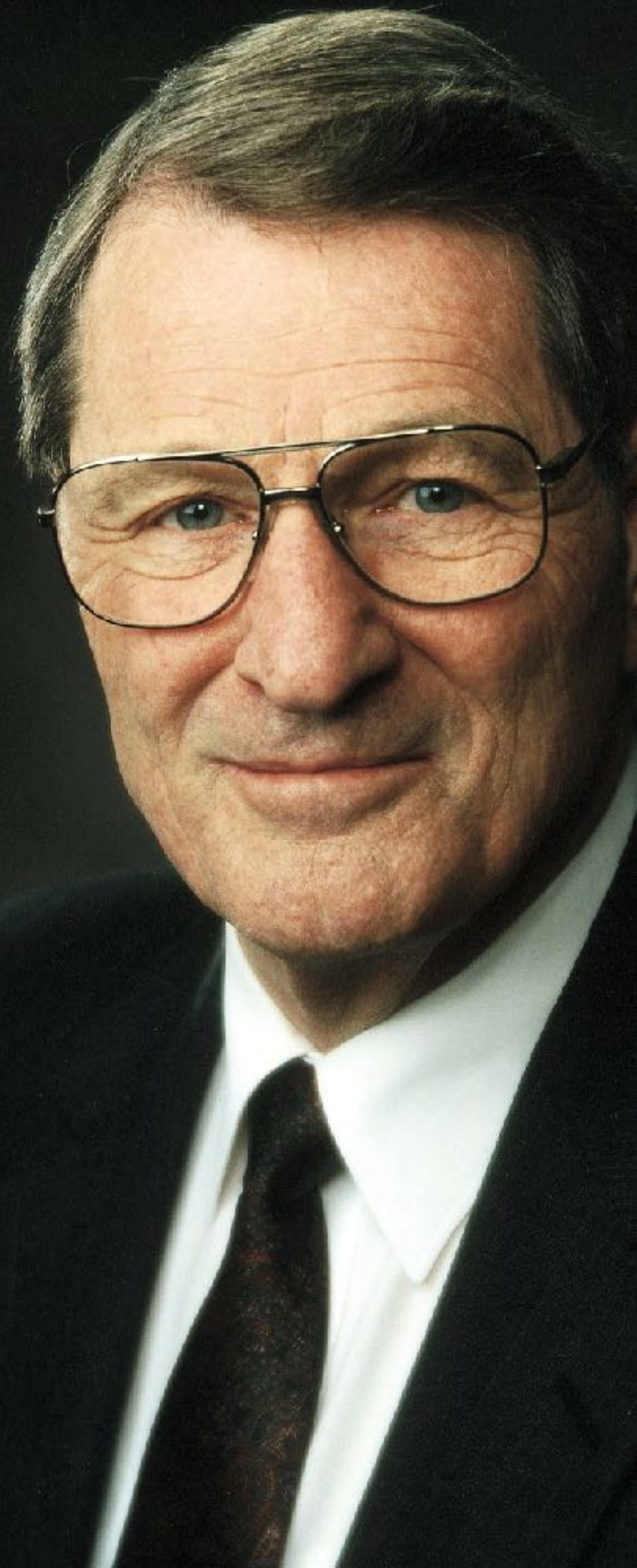
8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

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

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

11 And the LORD shall utter his ^avoice before his army: for his camp is very great: for *he is strong that executeth his word*: for the ^bday of the LORD is ^cgreat and very terrible; and who can ^dabide it?

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Neal A. Maxwell

“We must not underestimate, however, the difficulty of the last days. Joel and Zephaniah both speak of the last days as being ‘a day of ... gloominess.’ (Joel 2:2; Zeph. 1:15.) The coming decades will be times of despair. Why? Because, as Moroni said, despair comes of iniquity. (See Moro. 10:22.) The more iniquity, the more despair. And unless there is widespread repentance, despair will both deepen and spread—except among those who have gospel gladness.”

(Neal A. Maxwell, “Be of Good Cheer,” GC Oct 1982, Ensign, Nov. 1982, 67).

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13 And ^arend your heart, and not your garments, ^band turn unto the

LORD your God: for he *is* gracious and merciful, slow to anger, and of great ^ckindness, and ^drepenteth him of the evil.

14 ¶ Who knoweth if he will return and repent, and leave a blessing behind him; *even* a meat offering and a drink offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a ^asolemn assembly:

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

17 Let the priests, the ministers of the LORD, ^aweep between the porch and the altar, and let them say, Spare thy ^bpeople, O LORD,



Rending Garments in Sorrow

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

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

20 The ^abeasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

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3 A fire ^adevoureth before them; and behind them a flame burneth: the land *is* as the garden of ^bEden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as

the appearance of horses; and as horsemen, so shall they run.

5 Like the ^anoise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the ^bstubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather ^ablackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

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29 And also upon the servants and upon the handmaids in those days will I pour out my spirit.

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

31 The sun shall be turned into darkness, and the moon into ^ablood, before the great and the terrible ^bday of the LORD come.

32 And it shall come to pass, *that* whosoever shall ^acall on the name of ^bthe LORD shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall.

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

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Joseph Fielding Smith



“Now, my brethren and sisters, I am not going to confine this prophecy to the members of the Church. The Lord said he would pour out his Spirit upon all flesh. ... [This means that] the Lord would pour out his blessings and his Spirit upon all people and use them to accomplish his purposes [D&C 88:6–13]

“There has never been a step taken ... , in discovery or invention, where the Spirit of the Lord ... was not the prevailing force, resting upon the individual, which caused him to make the discovery or the invention”

(Joseph Fielding Smith, Doctrines of Salvation, comp. Bruce R. McConkie [1954], 1:176).



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President Russell M. Nelson

“In coming days, it will not be possible to survive spiritually without the guiding, directing, comforting, and constant influence of the Holy Ghost”

(“Revelation for the Church, Revelation for Our Lives,” Apr 2018 GC, Ensign or Liahona, May 2018, 96).

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COME FOLLOW ME: OLD TESTAMENT



Joel 3

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CHAPTER 3

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

FOR, behold, in those days, and in that time, when I shall ^abring again the captivity of Judah and Jerusalem,

2 I will also ^agather all nations, and will bring them down into the valley of Jehoshaphat, and will ^bplead with them there for my people and for my ^cheritage Israel, whom they have scattered among the nations, and parted my land.

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

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye

^arecompense me, swiftly *and* speedily will I return your ^brecompence upon your own head;

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

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

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

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles; Prepare ^awar, wake up the mighty men, let all the men of war draw near; let them come up:

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

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

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

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

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

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

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

17 So shall ye know that I *am* the LORD your God ^adwelling in Zion, my holy ^bmountain: then shall ^cJerusalem be holy, and there shall no ^dstrangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the ^amountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a ^bfountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

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

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

21 For I will cleanse their blood *that* I have not cleansed: for the LORD dwelleth in ^aZion.

The Lord Judges the Nations

AMOS

CHAPTER 1

Amos shows the Lord's judgments upon Syria, the Philistines, Tyre, Edom, and Ammon.

THE words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of ^aUzziah king of Judah, and in the days of ^bJeroboam the son of Joash king of Israel, two years before the ^cearthquake.

2 And he said, The LORD will ^aroar

from Zion, and utter his voice from Jerusalem; and the ^bhabitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 Thus saith the LORD; For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; because they have ^athreshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of ^aHazael, which shall devour the palaces of Ben-hadad.

30a D&C 45:40.

TC Last Days

f TG Jerusalem.

g Obad. 1:17 (15, 17)

10a 2 Cor. 12:10;

Heb. 11:34.

14a Zech. 14:2 (2–5);

Rev. 16:16

17a TG Millennium.

b Joel 2:1.

Zech. 2:10 (10–12);

Rev. 22:3 (3–4)

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An aerial photograph of a coastline, likely the Florida Panhandle, showing a large bay and a narrow peninsula. The sky is filled with a dramatic sunburst effect, with rays of light radiating from the top center. The water is a deep blue, and the land is a mix of green and brown. The overall mood is dramatic and prophetic.

THE BATTLE OF
ARMEGEDDON
A PROPHETIC VIEW