

## The Day and Hour No Man Knoweth

Rhonda Pickering, 27 July 2021<sup>1</sup>

The “day and hour no one knoweth” as cited in Joseph Smith-Matthew 1:40 (Matt. 24:36) is a specific event prophesied in scripture connected with the Second Coming of Jesus Christ. While the concept is certainly true, the “day and the hour no one knoweth” is commonly misunderstood as being the exact timing or the simultaneous fulfillment of *all* events surrounding the Second Coming. This assumption in light of scripture is misleading. A greater awareness of what “day and the hour no one knoweth” in scripture means, including the prior major events connected with the Second Coming, may help to prevent disappointment or a loss of hope in the midst of “great tribulation,” as well as prepare us to understand these prophecies with *faithful* anticipation.

Consider these four basics about the Second Coming. First, there are actually several events associated with the Second Coming of Christ that are not hidden. Second, these associated events do not necessarily happen at the exact same moment. Third, some of these events are prophesied and revealed in the Biblical texts of Daniel and Revelation and are intentionally meant to be deciphered in the end times (Dan. 8:19; 12:4, 9). Last, the one single event called the “day and hour no one knoweth” is purposefully hidden and not intended to be known until the moment—the very day and hour—it is to be revealed by the Father.

To better understand the Second Coming of Jesus Christ, let us first briefly delineate three separate events connected with the Second Coming. The first event known to Latter-day Saints is commonly called Adam-ondi-Ahman, comprising a series of meetings in “Zion” at Davies County, Missouri. This is the same event referred to as “the Rapture” in Christian prophecy. It is when the saints will be organized for endtime missions, many of whom will be translated or resurrected and caught up to meet Him.<sup>2</sup> Another event associated with Jesus’ Second Coming involves His descent upon the Mount of Olives in Israel when He leads a mighty army on white horses in the Battle of Armageddon (Rev. 19:11–16) to redeem Jerusalem. Still other passages of scripture describe that at His coming, His glory will be “as the melting fire that burneth” and when “the mountains flow down” (D&C 133:41, 44) while “*all* who do wickedly shall burn as an oven” (Mal. 4:1; JS-H 1:37). Do these three last-day events happen at the very same time, and are they *all* referred to as the “day and the hour no one knoweth”? As we shall see, these are separate and distinct events—all connected with Christ’s coming to set up His kingdom in power and glory in the beginning years of the Millennium (D&C 77:12). In this context, they are all Second Coming events, with the last being the “day and hour no one knoweth.” But they do not happen simultaneously.

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<sup>1</sup> All emphases and bracketed comments are mine.

<sup>2</sup> This translation and/or resurrection can be seen in Daniel 12:1–2 (*cf.* 7:13–14); D&C 29:13; 88:95–98; 133:56; 1 Thess. 4:15–17; etc. and is referred to amongst Latter-day Saints as an “Adam-ondi-Ahman” event (D&C 116; *Teachings of the Prophet Joseph Smith*, Fielding, 157–159).

In scripture, Jesus depicted the “day and the hour no one knoweth” using two particular Hebrew types that were familiar to listeners in His day but that are mostly lost to modern readers. For His first type, He employed terminology that was, in His time, common knowledge for Israelites about the Hebrew “feasts” or “appointed times,” especially concerning *Yom Teruah* or the *Day of Trumpets*. For His second type, He frequently described His Second Coming as the coming of “The Bridegroom”—which alluded to ancient Hebrew wedding traditions.

To begin, let’s take a look at the first type Jesus uses for His Second Coming—the *Day of Trumpets*. To do so we will need to learn some of the terminology associated with the Hebrew word *moed*<sup>3</sup>. *Moed* is the same word that is translated as “time appointed”<sup>4</sup> in Daniel 8:19. *Moed*, or its plural form *moedim*, is also frequently translated in the King James Version of the Bible as “feasts” such as in the following two KJV verses: “These are the **feasts of the Lord**, even holy convocations, which ye shall proclaim in their seasons” (Lev. 23:4), “And this day shall be unto you for a memorial; and ye shall keep it a *feast* to the Lord **throughout your generations**; ye shall keep it a *feast by an ordinance for ever*”<sup>5</sup> (Exod. 12:14). These “feast” days or “appointed times” include not only the weekly Sabbath days, but also seven “high Sabbaths”—days which are declared Sabbaths no matter what day of the week upon which they occur.<sup>6</sup>

The Biblical Hebrew calendar was lunar and observational (Psa. 104:19). Jewish Rabbis know that the “day and the hour no one knoweth” refers to a particular “high Sabbath” called the *Feast of Trumpets* (Lev. 23:24–25)—which is the official beginning of the fall feasts. The *Day of Trumpets* could only be declared when the first sliver of the new moon of the seventh month

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<sup>3</sup> Strong’s <sup>H</sup>4150 (or click on the “TOOLS” link for each Bible reference at [www.blueletterbible.org](http://www.blueletterbible.org) to see the original Hebrew or Greek).

<sup>4</sup> Note that *moedim* is a plural form of *moed*.

<sup>5</sup> The commandment to Israel “...it shall be a statute in all your dwellings **throughout your generations**” and/or “**by an ordinance for ever**” is found in scripture regarding each of the seven “appointed times” or “feasts”: *Passover* (Exod. 12:14), *Unleavened Bread* (Exod. 12:17), *Firstfruits* (Lev. 23:14), *Shavuot* or *Pentecost* (Lev. 23:21), *Trumpets* (Num. 10:8), *Day of Atonement* (Lev. 23:31), and *Sukkot* or *Tabernacles* (Lev 23:41).

Of course, in the actual observance of any of these ancient holy days, Israel offered prescribed sacrifices and offerings at the temple which are no longer possible today. We may “proclaim” these rehearsals (Lev. 23:2, 4) as amazing and prophetic types and shadows pictured in the Lord’s holy “feast” days, but because today sacrifices and burnt offerings are no longer accepted (3 Nephi 9:19) we obviously cannot actually observe them. That being said, however, Joseph Smith commenting on Malachi 3:3 where “the sons of Levi... offer unto the Lord an offering in righteousness,” clearly stated that “those things which existed prior to Moses’ day, namely, sacrifice, will be continued” and “fully restored and attended to in all their power, ramifications, and blessings” (*Teachings of the Prophet Joseph Smith*, Fielding, 171–173). We also note that some of the Mosaic ordinances are continued in Ezekiel’s 3<sup>rd</sup> Millennial Temple such as *Passover* (Ezek. 45:21–24) and *Tabernacles* (Zech. 14:16–17); while some are not—such as the *Day of Atonement*/Judgment—which is not found among the ordinances of Ezekiel’s temple in Ezekiel 40–48 (*The Mystery of Ezekiel’s Temple Liturgy*, Nixon, 126).

<sup>6</sup> There are nine “high days,” seven of which are Sabbaths: the 1<sup>st</sup> and 7<sup>th</sup> days of *Unleavened Bread*; *Shavuot* or *Pentecost*; the *Day of Trumpets*; the *Day of Atonement*; and the 1<sup>st</sup> and 8<sup>th</sup> days of *Sukkot* or *Tabernacles*. Note that although *Passover* and *Firstfruits* are “holy days,” they are not Sabbath days but “work” days (*Israel’s Feasts and their Fulness*, Wootten, 106–108). For example, John refers to the 1<sup>st</sup> day of *Unleavened Bread* as a “high Sabbath” (not a weekly Sabbath) in John 19:31.

was physically sighted by two witnesses in Jerusalem, so it was uncertain exactly when it would become visible to the naked eye. People knew what day to start looking for the “**sign**” of the new moon of the *Day of Trumpets*, but cloud cover or stormy weather, etc., could easily prevent the sighting of the new moon when it was expected. If the new moon was not sighted on the first day when they first hoped to see it, then the *Day of Trumpets* would automatically be proclaimed as beginning on the following day. Hence, of all the feast days of the year, this was the only day that “no man could know” until it actually happened, and at an hour that could not be determined until two witnesses<sup>7</sup> had testified before a priestly council at the temple.<sup>8</sup>

The Fall Feasts—which include the Day of *Trumpets* (*Yom Teruah*), the Day of *Atonement* (*Yom Kippur*), the week-long celebration of *Tabernacles* (*Sukkot*), and finally the Eighth Great Day (*Shemini Atzeret*), are also prophetic types and shadows. They are “*mikrah*”—meaning convocations or dress rehearsals—of Israel’s Judgment of either her deliverance or her condemnation. During this season, if Israel is found repentant and clean before the Lord, her curses are reversed, and judgments are instead poured out on Israel’s oppressors! For serious gospel students it becomes increasingly apparent that the Fall Feasts were and are rehearsals—prophetic shadow pictures of the Second Coming of Jesus Christ. Just as *Passover* and the Spring Feasts were perfect shadow pictures of the atonement, crucifixion, and resurrection that were fulfilled at His First Coming, the Fall Feasts typify what will occur at His Second Coming.

Now, let’s look at Christ’s use of a second type, the Hebrew wedding traditions. Although the prophecies embedded in Hebrew wedding traditions are deep and far-reaching, we will focus on just one aspect here, the role of the Bridegroom’s Father. Once the bride and bridegroom were betrothed (legally and formally committed to marry), it then became the groom’s task to go to his father’s house and prepare a place for her. From the time of the Bridegroom’s departure until he returned for her a year or so later, the bride placed an oil lamp or candle in her window and kept it continually burning every night. It was a token of her faithfulness and she lived for the day her beloved would suddenly return for her. Nevertheless, the bridegroom could only return for his bride *after* his father had approved his son’s new home and declared that the preparations were finished, as described below:

**“This was done under the supervision of his father.** It was often attached to a family compound where several other families also lived. When the father gave his approval of the new dwelling, the bridegroom could go and get his new bride and bring her to his father’s house. **The father was the one who determined that time.**

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<sup>7</sup> See also New Moon rehearsal inferences in Revelation 11:7, 11–12, 19 and 2 Samuel 20:24–27.

<sup>8</sup> During the Diaspora, when Jews could no longer sight the new moon from Jerusalem (on pain of death), they began to use a system of calculating the feast days mathematically, which is still in use today. *Trumpets* is today generally celebrated for two days (except in Jerusalem proper where the new moon can be physically sighted), to account for time differences and to compensate for the possibility that it was not witnessed on the first day.

Let not your heart be troubled: ye believe in God, believe also in me, In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you (John 14:1–2).

But of that day and hour [the Bridegroom's return] knoweth no man, no not the angels of heaven, **but my Father only** (Matthew 24:36).<sup>9</sup>

The **Coming of the Bridegroom** pictured in the endtime *Day of Trumpets* and ancient Hebrew wedding traditions is the “day and the hour no one knoweth.” This is the day for which there is no appointment, for that day and hour is subject only to the Father’s call, when He determines His Son’s home is finished and ready to receive the Bride. “Know ye not that ye are in the hands of God? Know ye not that He hath all power, and at His great command the earth shall be rolled together as a scroll” (Mormon 5:22-23)?

It is important to note that, except for the *Feast of Trumpets*, none of the *moedim* or prophetic appointments are “hidden” or “unknown” days.<sup>10</sup> By way of review, once the New Year is declared when the first new moon of the first month in the spring is witnessed and the barley is ripe (i.e., the month of *Passover*—see Exod. 12:1–2), the days to *Shavuot* or *Pentecost* are precisely numbered (Lev. 23:10–11, 15–16). *Firstfruits* and *Shavuot* are types and shadows of the coming of the Savior Jesus Christ and Michael at Adam-ondi-Ahman, and they are appointments that are not hidden (Dan. 12:1–7). The same is true in the seventh month. The *Day of Atonement* is a picture of Jesus’ Coming at the Mount of Olives, and it also is not a hidden day (Zech. 14:3–4). Once the *Day of Trumpets* is declared, the *Day of Atonement* and the *Feast of Sukkot* or *Tabernacles* will follow like clockwork.

Daniel’s numbers<sup>11</sup> do not address Christ’s coming in glory as the Bridegroom. His numbers only give time spans that relate to Adam-ondi-Ahman and that end at the Mount of Olives as Christ establishes His Kingdom on earth (Dan. 12:1–7). While Daniel declares that when Michael stands at Adam-ondi-Ahman there are still 3-½ years of tribulation remaining, he does not prophesy or give a specific day or year count concerning the “day and the hour no one knoweth.”

If we have correctly interpreted how Daniel’s numbers fit in the end time, *Firstfruits* (the Resurrection) and *Shavuot* (Pentecost) are not hidden or unknown days, and neither were they anciently. How many times did Jesus tell His disciples that He would be resurrected “on the third day” after His crucifixion? (Matt. 16:21; Luke 24:7; and many others.) Remember that at

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<sup>9</sup> Nielsen, Donna B., 1999, *Beloved Bridegroom*; 32, 38, 122, 130. Emphasis mine.

<sup>10</sup> Although it is true that in ancient Israel all New Moons are witnessed events and therefore uncertain, the only “convocation” or rehearsal that is required for Israel to observe precisely on a New Moon is the *Feast of Trumpets*. Therefore, it is the only “appointed time” or feast that is considered “hidden.”

<sup>11</sup> When speaking of “Daniel’s numbers” we refer to 1,290 days (Dan. 12:11); 1,335 days (Dan. 12:12); 2,300 days (Dan 8:14); 7 years (Dan. 9:27); seventy-sevens (Dan. 9:24); and “time, times, and half a time” or 3 ½ years (Dan. 7:25; 12:7 and Rev. 12:14). John the Revelator also adds 1,260 (Rev. 11:3; 12:6) and 42 months (Rev. 11:2; 13:5) to this list of prophetic numbers.

the Ascension of Jesus Christ into heaven after His 40-day ministry (Acts 1:2–4), the disciples were told to “tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:46–51). Joseph Smith revealed that it was precisely the morning of Pentecost that those chosen were endowed (*WPJS*, Ehat & Cook, 211). It was that very day that thousands were gathered to the temple at Jerusalem for the Feast of *Shavuot* or Pentecost<sup>12</sup> when the Holy Ghost was poured out in flames of fire and the Christian Church was born in Jerusalem (Acts 2). With that same precision, the descendants of Lehi were gathering across the ocean to the temple in Bountiful (3 Nephi 11:1) likely on *Shavuot*—as they had already been doing for some 600 years—when Jesus appeared to them. In two places of the account we are told that soon after His “ascension into heaven” (3 Nephi 10:18, 11:12) Jesus showed Himself unto them.<sup>13</sup> They had already twice heard His voice at the time of His *Passover* crucifixion (3 Nephi 9:1–10:7) and by this time they had been able to bury their dead and fulfill a traditional 30-day mourning period for the loss of loved ones (known today as *shloshim*—*cf.* 3 Nephi 10:8). Lehi’s son Nephi had prophesied long before that “after Christ shall have risen from the dead He shall show himself unto you, my children, and my beloved brethren” (2 Nephi 26:1). Can you imagine the conversations that were being had in excited anticipation at the temple in 3 Nephi 11:2? These appointed times are not hidden, although only those with eyes of faith can recognize them.

Again, the *Day of Atonement* is another day that is not hidden or unknown. It is a picture of Jesus’ coming to battle against the enemies of His bride who are gathered to annihilate her at Jerusalem, and like *Shavout*, the days leading up to it are actually counted. The ten days beginning the seventh month on the Hebrew calendar, Tishri 1 (*Trumpets*) to Tishri 10 (*Atonement*), are numbered with trepidation and the doing of good deeds, in hopes that our names will be “written in the book of life” when Judgment Day comes. This ten-day period is alluded to by Jesus in Revelation 2:8–10 in His letter to the persecuted saints in Smyrna, “ye shall have tribulation **ten days**: be thou faithful unto death, and I will give thee a crown of life.” It is almost common knowledge today among Christian teachers of prophecy that Christ will descend on the Mount of Olives on Israel’s *Day of Atonement*. Anciently, it was the day that Israel’s sins were forgiven after the golden calf incident and Moses descended from Mount Sinai with new plans for the Tabernacle in the Wilderness. It is the day of *Jubilee*, when liberty is proclaimed throughout the land, and “ye shall return every man unto his possession and ye shall return every man unto his family” (Lev. 25:9–10). It is the time when Christ, riding on a white horse, wearing many crowns and “clothed with a vesture dipped in blood” (Rev. 19:11–13) is followed by heavenly armies also riding on white horses (Rev. 19:14), smiting the nations,

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<sup>12</sup> Three of the “feasts” or prophetically appointed times were required pilgrimages to the temple when the people brought their firstfruit offerings: 1) *Passover* (spring), when the firstfruit of the barley harvest was presented to the Lord, 2) *Shavuot* or Pentecost (50 days later), when the first fruits of the wheat harvest were waved before the Lord, and 3) *Tabernacles* (fall), when the fruits of the land such as olives, dates, figs, and grapes were brought in beautiful baskets with thanksgiving and praise as offerings to the temple.

<sup>13</sup> Many misunderstand 3 Nephi 10:18 to read that Jesus actually appeared to them “in the ending of the thirty and fourth year.” A more careful reading, along with the cross-reference in 3 Nephi 11:12, will show that they had great blessings poured out upon their heads by the ending of the thirty and fourth year—because of (“insomuch that”) His manifestation to them “soon after His ascension into heaven.”

and ruling them with a “rod of iron.” It is when the King of kings treads the winepress of His wrath (Rev. 19:15) and rescues His people threatened to be wiped out at Jerusalem! It is “the Day of Vengeance of our God; to comfort all that mourn” in Zion (Isa 61:2–4). This, also, is not a hidden day to the faithful. They are watching and waiting<sup>14</sup> for it!<sup>15</sup> In that day they will say, “This is our God, whom **we expected** would save us. This is Jehovah for whom **we have waited**; let us joyfully celebrate His salvation!” (Isaiah 25:9.)

This *Day of Atonement* event on the Mount of Olives, however, is NOT the day upon which the earth will be transfigured to a Terrestrial state as the “mountains flow down” (D&C 133:44) in the “first resurrection” (Rev. 20:5); when angels are “crowned” and the “saints are filled with glory and receive their inheritance” (D&C 88:106) or when the parable of the ten virgins is fulfilled (D&C 45:54–56). There is still much to be done after Armageddon to prepare for the coming of the Bridegroom!

The “day and the hour no one knoweth,” this coming of the Bridegroom so **anticipated** by His Bride, is the grand finale of the Second Coming events that everyone in Zion has been working non-stop to get ready for! It is a day that the other “prophetic appointments” have been setting up for. Saints are gathering from the four quarters of the earth to Zion and Jerusalem (Ether 13:11; Moses 7:61–64; Isaiah 66:1–22; Jer. 30:8–10; 33:11; etc.). It is what the five wise virgins are supposed to be lighting the path for—and the time when the scriptures tell us that Christ’s church, **adorned as a bride**, is caught up and clothed with “crowns of glory” upon their heads and the “trump shall sound for the dead” (D&C 109:72–76). It is a physical transfiguration of the earth in which process any persons not gathered “to the house of the daughters of Zion” (D&C 124:10) will not survive the paradisiacal dimensional shift.<sup>16</sup> These gathered converts and saints are the “jewels” with which the bride has adorned herself, her “sons and daughters” that the “kings and queens of the Gentiles” have carried on their shoulders (Isaiah 49:17–23; 61:10–11; 3 Nephi 16:4–6). This is the “day of the righteous, the hour of their redemption” (Moses 7:67), the Bridegroom’s “Day of Visitation” and the “exaltation or **lifting up of Zion**” (D&C 124:8–11). “Let us be glad and rejoice and give honor to Him: for **the Marriage of the Lamb is come**, and His wife hath made herself ready” (Rev. 19:7)! Notice the context in which the Bridegroom returns. “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with **power and great glory**. And He shall send His angels with a great sound of a trumpet, and they shall **gather together** His elect from the four winds, **from one end of heaven to the other**”(Matt. 24:30–31). The main event here is the Son of

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<sup>14</sup> Isaiah 8:17; 25:9; 64:4; see also “patience” in Rev. 1:9; 13:10; 14:12.

<sup>15</sup> Note also the context in which the “day and the hour no one knoweth” is most often used such as: the wicked servant (JS-M 1:52; Matt. 24:50; Luke 12:46); the foolish virgins (Matt. 25:1–13; cf. D&C 45:56; 63:54); as a warning (D&C 1:35; 29:9; 39:21; 49:5–8; 124:10), etc.

<sup>16</sup> It is also interesting to note that at the end of the Millennium, when the earth makes another dimensional shift back to the Celestial center from which she was born, it is not a transfiguration but a resurrection. We know this because the scriptures are very clear that at that time, the earth “dies” (Jacob 5:77; Ether 13:8; D&C 29:23; 43:31–32).

man's "coming in the clouds of heaven with **power and great glory.**"<sup>17</sup> "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). This time is also spoken of by Paul, "That in the dispensation of the fulness of times He might **gather together** in one all things in Christ, **both which are in heaven,** and which are on earth; even in Him" (Eph. 1:10). It is a coming together again of pieces of the earth anciently taken into heaven as well as the lifting up of Zion into heaven (Moses 7:63–65).

The **five-day interval** between the *Day of Atonement* (Tishri 10) and the *Feast of Tabernacles* (Tishri 15) is symbolic of the great and joyous gathering of the people from "every nation, kindred, tongue, and people" (D&C 77:11) to temples, building places of safety and shelter ("*sukkot*," huts or booths) in preparation for the Wedding Feast. The great Wedding Feast is the grandest and most joyous of all the appointments of the Lord—the *Feast of Tabernacles*—a picture of the Millennial reign of Christ. This gathering period of time is of utmost importance because all who will not gather as one to Zion and Jerusalem (actually rehearsed during the *Feast of Tabernacles* with the gathering of the branches of Israel into "one" as pictured with "*lulavim*" in Lev. 23:39–42) will be left outside her cities (Matt. 25:10). It is a period of intense missionary work like the world has never seen (Jer. 23:6–8; D&C 133:26–33; Isaiah 11:12–16; 40:11; 43:5–8; 49:5–6; 66:18; and many others) and a matter of life and death. Every last soul who will be gathered to Zion must be found, and **only the Father** will know when everything is prepared and ready (JS-H 1:53; Matt. 24:36).

In conclusion, there is a huge difference between studying the "appointed times" already recorded for us in the Word of God and revealed through His prophets and claiming to arbitrate or prognosticate the "day and the hour no one knoweth." On the contrary, we should be as the sons of Issachar were to King David, who "had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32) or the brethren in Berea whom Paul tells us "searched the scriptures daily, whether those things were so." No one knows the time of "the Second Coming of the Lord in power and glory" when the Father will choose to send His Son to redeem His bride, Zion, and cleanse the earth. However, that doesn't excuse us from studying and understanding the prophecies and mysteries that *have already been revealed*<sup>18</sup> in this, the commencement of "the dispensation of the fulness of times" (D&C 121:26–31). Paul again tells the Thessalonians, "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor

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<sup>17</sup> After Christ's resurrection, the scriptures read a little differently, such as in D&C 49:7 "I, the Lord God, have spoken it; but the hour and the day no man knoweth, neither the angels in heaven, nor shall *they* know until He comes." The phrase "neither the Son," is now omitted.

<sup>18</sup> "Prest. Smith [Joseph Smith] rose; read the 14th Chap. of Ezekiel—Said the Lord had declared by the prophet that the people should each one stand for himself and depend on no man or men in that state of corruption of the Jewish Church—that righteous persons could only deliver their own souls [Ezek. 14:14, 20]—applied it to the present state of the church of Latter Day Saints—**Said if the people departed from the Lord, they must fall—that they were depending on the prophet hence were darkened in their minds from neglect of themselves**"<sup>2</sup> (26 May 1842 (Thursday), Upper Room, Red Brick Store, Nauvoo Relief Society Minutes, *Words of the Prophet Joseph Smith*, Ehat and Cook, 120). [See also Numbers 11:29: "And Moses said unto him (Joshua), Enviest thou for my sake? **Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them!**"]

of darkness. Therefore, let us not sleep,<sup>19</sup> as do others; but **let us watch** and be sober” (1 Thess. 5:4–6). John the Revelator, who hears a voice “as the voice of many waters,” makes it clear that “the **testimony of Jesus is the spirit of prophecy**” (Rev. 19:6, 10), and even Jesus Himself instructs His disciples on the Mount of Olives, “**Watch** ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Luke 21:36).

A close study of prophecies regarding Jesus’ “day” and “hour” (John 2:4; 7:30; 13:1; etc.) at the time of His first Coming reveals that His birth, His triumphal entry into Jerusalem, His crucifixion, and His resurrection were all prophesied precisely both by counts of days and by types and shadows on at least two continents.<sup>20</sup> In Daniel we read, “for at the **time appointed** the end shall be” (Dan. 8:19) and again, “seal the book, even to the **time of the end**... and knowledge shall be increased” (Dan. 12:4; cf. D&C 121:26–31). Why would the Lord make appointments with the earth at all if no one was to know when and where to meet Him?<sup>21</sup>

Daniel and John the Revelator both saw the events comprising the Second Coming of the Lord, and they recorded for us hidden treasures to “search out” (Prov. 25:2). They were given precise numbers and time frames about the end times “according to that which was ordained in the midst of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof” (D&C 121:32). Should not we **all** therefore be watching, praying, diligently searching the prophets (3 Nephi 23:1) and preparing our hearts—that when the Bridegroom comes, we will be among the wise virgins that were ready, and “went in with Him to the marriage: and the door<sup>22</sup> was shut” (Matt. 25:10)? “For in mine own **due time** will I come upon the earth in judgment, and my people shall be redeemed and shall reign with me on the earth. For the great Millennium, of which I have spoken by the mouth of my servants, shall come” (D&C 43:29–30). Lastly, in the pleading words of Nephi, son of Helaman—echoing to us across the corridors of time, “O then why not the Son of God come, according to His prophecy?” (Hel. 8:20.)

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<sup>19</sup> President Spencer W. Kimball said, “There will be no general warning to the membership that things will be falling apart. **We have been commanded to follow the signs of the times and that is all the warning we need or will be given, but the membership is asleep.** Like the Ten Virgins, we have been commanded to watch and prepare, but like the people in the days of Noah, many members have become lulled into a sense of security. This ‘lack of warning’ is designed to weed out the tares the ‘All is well in Zion,’ crowd... when the cry sounds, there is no time for preparation” (*Faith Precedes the Miracle*, President Spencer W. Kimball, Chap. 23, “Preparedness: The Ten Virgins”).

<sup>20</sup> *The Daniel Code Parts 1 & 2* and *Whose Sabbath Is Sabbath? The Last Week of Christ*—along with other materials by Farrell and Rhonda Pickering are available on these issues at [www.propheticappointments.com](http://www.propheticappointments.com).

<sup>21</sup> Joseph Smith also stated, “Christ says no man knoweth the day or the hour when the Son of Man cometh (Matt. 24:36). Did Christ speak this as a general principle throughout all generations? Oh no, He spoke in the present tense. No man that was then living...knew the day or the hour. But He did not say that there was no man throughout all generations that should not know the day or the hour. No, for this would be in flat contradiction with other scripture for the prophet [Amos 3:7] says that God will do nothing but what He will reveal unto His servants the prophets” (6 Apr. 1843, James Burges Notebook, *Words of the Prophet Joseph Smith*, Ehat & Cook, 180–181).

<sup>22</sup> This could be an illusion to a heavenly “door” (Rev. 4:1) or “gate of heaven” (Gen. 28:17) through which the earth passes during its transfiguration.