

**Dec 9-15**  
**Revelation 1-11**  
**“Glory, and Power, Be unto...the Lamb for Ever”**

**OVERVIEW:**

Consider writing down questions you have about what you read in Revelation. You can then search for answers to your questions or discuss them with a family member or in Church classes.

Record your impressions:

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**SCRIPTURES:**

**Revelation 1**

The Book of Revelation is foremost a testimony of Jesus Christ. The letters were to be read aloud to the Saints in their meetings. He will come and prevail over all wickedness. John sees symbols that represent the Church. Letters written to the seven branches in Asia. Saints overcome Satan through the atonement.

The chief purpose of the Book of Revelation seems to be to prepare us for the last days and the Second Coming. Joseph Smith taught that **“the book of Revelation is one of the plainest books God ever caused to be written.”** TPJS, p. 290. Nephi wrote, **“the things which [John] shall write (How do we make sure we fulfill our mission? Obtain your patriarchal blessing.) are just and true; and...at the time the book proceeded out of the mouth of the Jew, the things which were written were plain and pure and most precious and easy to the understanding of all men.”** 1 Nephi 14:23. Elder Bruce R. McConkie asked: **“Are we expected to understand the book of Revelation?” and then responded, “Certainly. Why else did the Lord reveal it? The common notion that it deals with beasts and plagues and mysterious symbolisms that cannot be understood is just not true. It is so far overstated that it gives an entirely erroneous feeling about this portion of revealed truth. If we apply ourselves with full purpose of heart, we can catch the vision of what the ancient Revelator recorded.”** Understanding the Book of Revelation, p. 87. The entire vision from beginning to end takes 317 verses, and yet John spends only eleven verses or about 3.5 percent on the first five thousand years of history, which is about 71 percent of the earth’s total seven thousand years of recorded history. The millennium itself is treated in only seven verses (Rev 20:1-7). **By far the largest portion of the book describes the events that immediately precede the second coming of the Savior.** Lund, *Seeing the Book of Revelation*, p. 51-52. Even though the book is written to seven branches of the Church in John’s day, it was written to the Saints of the last dispensation to give the Saints an understanding of the events of the last days. **The title of the book means “to reveal that which is hidden,” or “the uncovering of the unknown.”** Adam, Enoch, Nephi, Joseph Smith and others saw the same vision that John sees, but it was reserved for John to write the vision. **1 Nephi 14: 19 And I looked and beheld a man, and he was dressed in a white robe. 20 And the angel said unto me: Behold <sup>a</sup>one of the twelve apostles of the Lamb. (John the Beloved) 21 Behold, he shall <sup>a</sup>see and <sup>b</sup>write the <sup>c</sup>remainder of these things; yea, and also many things which have been. 22 And he shall also write concerning the end of the world. 23 Wherefore, the things which he shall write are just and true; and behold they are written in the <sup>a</sup>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 were plain and pure, and most <sup>b</sup>precious (We have over eight thousand manuscripts of the New Testament, no two of them alike. And the oldest one is from the third century...But all of our documents are copies of copies of copies. Nearly all of them come from the eighth and ninth centuries. Teachings of the Book of Mormon, 1:205) and easy to the understanding of all men. (Joseph Smith said: The Book of Revelation is one of the plainest books God ever caused to be written. TPJS, p. 290) 24 And behold, the things which this <sup>a</sup>apostle of the Lamb shall write are many things which thou hast seen; and behold, the remainder shalt thou see. (Nephi saw the remainder of the vision John saw, but was forbidden to write it.) 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 <sup>a</sup>write them. 26 And also others who have been, (Like the brother of Jared, Adam, Enoch, Noah, Abraham, Moses, Joseph Smith and others.) to them hath he shown all things, and they have <sup>a</sup>written them; and they are <sup>b</sup>sealed up to come forth in their purity, (Now the only way you can preserve a document in its purity is to bury it because as soon as you start copying, you start making mistakes. It always happens. You never have a pure document as long as it's in the hands of men. Teachings of the Book of Mormon, 1:206) according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel. 27 And I, Nephi, heard and bear record, that the name of the apostle of the Lamb was <sup>a</sup>John, according to the word of the angel. 28 And behold, I, Nephi, am forbidden that I should write the remainder of the things which I saw and heard; wherefore the things which I have written sufficeth me; and I have written but a small part of the things which I saw. This book is apocalyptic, not just prophetic. It deals mostly with how God disrupts the history of the world. We will move from a teletial to a terrestrial sphere in an instant. We should be the best people to understand the Book of Revelation. D&C 29, 77, 88.

In my judgment the Gospel of John ranks far ahead of those of Matthew, Mark, or Luke; at least John's record of the life of our Lord is directed to the saints; it deals more fully with those things that interest people who have received the gift of the Holy Ghost, who have the hope of eternal life. But even ahead of his gospel account stands this wondrous work. The book of Revelation, or at least so it seems to those who are prepared to build on the foundations of the gospels and epistles and to go forward forever in perfecting their knowledge of the mysteries of the kingdom. (Elder Bruce R. McConkie, Ensign, September 1975, p. 85)

**Joseph Smith History 1:74 - Our minds being now enlightened, we began to have the <sup>a</sup>scriptures laid open to our understandings, and the <sup>b</sup>true meaning and intention of their more <sup>c</sup>mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. (Because we have the gift of the Holy Ghost, the scriptures can be laid open to our understanding, too.)**

**Joseph Smith said: I make this broad declaration, that where God ever gives a vision of an image, or beast, or figure of any kind, he always holds himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it. Don't be afraid of being damned for not knowing the meaning of a vision or figure where God has not given a revelation or interpretation on the subject. Words of Joseph Smith, p. 185-86.**

(Symbols are the timeless and universal language in which God, in his wisdom, has chosen to teach his gospel and bear witness of his Son. They are the language of the scriptures, the language of revelation, the language of the Spirit, the language of faith. They are a language common to the Saints of all generations. Joseph Fielding McConkie, Gospel Symbolism, 1)

**Audience:** Revelation is addressed to seven branches of the Church in Asia Minor. However, the message of Revelation is not reserved exclusively for them. The Prophet Joseph Smith said, “John saw that only which was lying in futurity” TPJS, 289, which makes it of interest to Saints living in the latter days. The Lord revealed to Moroni that when latter-day Israel repents and once again acknowledges their covenants, then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people.

**Historical Background:** Revelation was written in a day of severe persecution against the Saints. Most likely this persecution was administered by Rome either during the reign of Nero (A.D. 54-68) or Domitian (A.D. 81-96). Domitian in particular persecuted those who did not worship gods approved by the state, and many who refused were executed or exiled during his reign. John wrote from the island of Patmos, a Roman penal colony, where he had been exiled for the word of God, and for the testimony of Jesus Christ. Along with heavy persecution from external forces, the early Church suffered from internal apostasy. Paul said that grievous wolves would enter in among you, not sparing the flock. By the late first century A.D. Paul’s prophecy had become a reality. The warning voice against false teachers and doctrines found in John’s epistles and in Revelation 2-3 reveals the extent to which apostasy had seeped into the Church in his day.

**Theme:** The message of Revelation is the same as that of all scripture: there will be an eventual triumph on this earth of God over the devil; a permanent victory of good over evil, or the saints over their persecutors, of the Kingdom of God over the kingdoms of men and of Satan. John extended the message of hope to all those who overcome the enticements of the world.

The book of Revelation can be divided into two sections: a vision of John’s day (chapters 1-3) and a vision of the future (chapters 4-22).

The past – Revelation 6:1-8; 12:7-11.

The present – Revelation 1-3; 6:9-11; 12:1-6, 12-17

The future – Revelation 4-5; 6:12-17; 7-11; 13-22

*Christ chooses some as kings and priests unto God—Christ shall come again—John sees the Risen Lord.*

1 <sup>a</sup>THE <sup>b</sup>Revelation of Jesus Christ (John, a servant of God), which God gave (was given) unto him (of Jesus Christ), to ~~she~~(o)w unto his <sup>c</sup>servants things which must <sup>d</sup>shortly come to pass; (The things which John saw had no allusion to the scenes of the days of Adam, Enoch, Abraham or Jesus, only so far as is plainly represented by John, and clearly set forth by him. John saw that only which was lying in futurity and which was shortly to come to pass. See Rev. 1:1-3 which is a key to the whole subject... Now, I make this declaration, that those things which John saw in heaven had no allusion to anything that had been on the earth previous to that time, because they were the representation of things which must shortly come to pass, and not of what has already transpired. TPJS, p. 289-90.) and (that) he sent and signified ~~#~~by his <sup>e</sup>angel unto his servant John: **(John is attesting to the authenticity of this epistle. The angel gave John a sign or a token to show he was sent from God.)**

2 Who ba(o)re record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. **(John didn’t just see with his eyes, but he saw as God sees. He sees as the Lord wants him to see.)**

3 <sup>a</sup>Blessed ~~is he that~~ (are they who) <sup>b</sup>readeth, and they ~~that~~ (who) hear (and understand) the words of this prophecy, and keep those things which are written therein: for the <sup>c</sup>time ~~is at hand~~ (of the coming of the Lord draweth nigh).

4 (Now this is the testimony of) JOHN to the (seven servants who are over the) <sup>a</sup>seven churches (**Seven means complete. This is therefore unto the Church today.**) which are in Asia: Grace *be* unto you, and peace, from him ~~which~~ (who) <sup>b</sup>is, and ~~which~~ (who) was, and ~~which~~ (who) is to come; ~~and from the seven~~ <sup>c</sup>Spirits which are (who hath sent forth his angel from) before his throne (Christ's throne located in the temple in heaven; which is John's name for the celestial kingdom. Understanding the Book of Revelation, p. 14); (, to testify unto those who are the seven servants over the seven churches.) (**These were actual church leaders of the time. Seven is symbolic, denoting wholeness and completeness. The seven churches may, therefore, represent the entire Church of Jesus Christ.** Understanding the Book of Revelation, p. 14)

5 ~~And from Jesus Christ, who is~~ (Therefore, I, John,) the faithful witness, *and* (bear record of the things which were delivered me of the angel, and from Jesus Christ) the <sup>a</sup>first begotten of the dead (Christ was the first to be resurrected.), and the Prince of the kings of the earth. (*And*) Unto him ~~that~~ (who) loved us, (be glory;) *and* (who) <sup>b</sup>washed us from our sins in his own <sup>c</sup>blood,

6 *And* hath made us <sup>a</sup>kings and <sup>b</sup>priests unto God (**Those holding the fullness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessings.** Joseph Smith, History of the Church, 5:555) *and* his Father; to him *be* <sup>c</sup>glory and <sup>d</sup>dominion (might, power) for ever and ever. Amen.

7 (*For,*) Behold, he <sup>a</sup>cometh with (in the) clouds; (with ten thousands (This is an ancient way of saying great numbers.) of his saints in the kingdom, clothed with the glory of his Father.) *And* every eye shall <sup>b</sup>see him, and they ~~also~~ <sup>c</sup>which (who) pierced him: (Every eye shall see Christ, both those living, those dead and those resurrected. Those who participated in Jesus' crucifixion. The greatest fear of the wicked will be to see Christ coming in his glory. He will tell the wicked to stay in their graves, and that he will return for them later. They will have fear of his judgment for 1000 years.) *and* all <sup>c</sup>kindreds of the earth shall <sup>d</sup>wail because of him. Even so, Amen.

8 (*For he saith,*) I am <sup>a</sup>Alpha and Omega, the <sup>b</sup>beginning and the ending, *saith* the Lord, ~~which~~ (who) is, and ~~which~~ (who) was, and ~~which~~ (who) is to come, the <sup>c</sup>Almighty. (God wrote the symphony for the plan of the earth, and Christ is the conductor to execute the plan.)

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and <sup>a</sup>patience of Jesus Christ, was in the isle that is called Patmos, (a penal colony) for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the <sup>a</sup>Lord's <sup>b</sup>day (Probably the Sabbath.), and heard behind me a great <sup>c</sup>voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the <sup>a</sup>first and the last: and, What thou seest, <sup>b</sup>write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto <sup>c</sup>Thyatira, and unto Sardis, and unto Philadelphia, and unto <sup>d</sup>Laodicea.

12 *And* I turned to see (from whence) the voice (came) that spake with (to) me. *And* being turned, *I saw seven golden* <sup>a</sup>candlesticks; (Candlesticks carry light, they don't create it. Their function is to make it available, not to bring it into being. So by using seven candlesticks to portray the seven churches to whom John is now to give counsel, the Lord is showing that his congregations on earth are to carry his light to the world. DNTC, 3:442)

13 *And* in the midst of the seven candlesticks *one* like unto the <sup>a</sup>Son of man, (It's been about 60+ years since John saw Christ resurrected.) <sup>b</sup>clothed with a garment (Robes of the holy priesthood.) down to the foot, and girt about the paps with a golden girdle. (**This symbolism suggests that Christ visits his church and spends time with the righteous. Christ taught: Where two or three are gathered together in my name, there am I in the midst of them.** Understanding the Book of Revelation, p. 21-22.)

14 His head and *his* hairs *were* white like wool, as white as snow; and his <sup>a</sup>eyes *were* as a flame of <sup>b</sup>fire; (Similar imagery of the Savior in the vision that Joseph Smith had in the Kirtland Temple. D&C 110: 1 THE <sup>a</sup>veil was taken from our minds, and the <sup>b</sup>eyes of our <sup>c</sup>understanding were opened. 2 We <sup>a</sup>saw the

Lord <sup>b</sup>standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure <sup>c</sup>gold, in color like amber. 3 His <sup>a</sup>eyes were as a flame of fire; the hair of his head was white like the pure snow; his <sup>b</sup>countenance shone above the brightness of the sun; and his <sup>c</sup>voice was as the sound of the rushing of great waters, even the voice of <sup>d</sup>Jehovah, saying: 4 I am the <sup>a</sup>first and the last; I am he who <sup>b</sup>liveth, I am he who was slain; I am your <sup>c</sup>advocate with the Father.)

15 And his feet like unto fine brass, as if they burned in a furnace; and his <sup>a</sup>voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged <sup>a</sup>sword: and his <sup>b</sup>countenance *was* as the <sup>c</sup>sun shineth in his strength.

17 And when I <sup>a</sup>saw him, I fell at his feet as dead. And he laid his right hand (Like the comforting hand of a loving parent upon a troubled child.) upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that <sup>a</sup>liveth, and was <sup>b</sup>dead; and, behold, I am alive for <sup>c</sup>evermore, Amen; and have the <sup>d</sup>keys of <sup>e</sup>hell (Hades, the place of departed spirits.) and of death. (To hold keys is to have authority, power, and the right of presidency. He has complete power over all who inhabit the spirit world, including the hosts of evil beings. Understanding the Book of Revelation, p. 25)

19 <sup>a</sup>Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 (This is) The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven <sup>a</sup>stars are the <sup>b</sup>angels (servants) of the seven churches: and the seven <sup>c</sup>candlesticks which thou sawest are the seven churches.

## Revelation 2

(Chapters 2 and 3 are the letters to the seven churches. They each follow the same basic pattern: The introduction to the church, a description of Jesus Christ, a statement by Christ that he knows their works, either a complement or not, Jesus' admonition to repent, a call to hear what he is about to tell them, and then for each church individual promise and blessing. Understanding the Book of Revelation, p. 322-23. These epistles also assume that the members understand the temple covenants and ordinances. It is no wonder people don't understand this book, if they don't understand the temple ordinances. We have the tools to understand this book.

*He that overcomes shall gain eternal life, avoid the second death, inherit the celestial kingdom, and rule many kingdoms.* (Christ is the author of Chapters 2 and 3. He is dictating the letters to John. **If you start at Ephesus and travel in a clockwise rotation, each of these cities will be reached in order. You would travel in a circle to visit them all. All of these cities were along an ancient postal road.** The root word of "seven" means "oath.")

1 UNTO the <sup>a</sup>angel (servant) of the church of Ephesus (After the fall of Jerusalem in 70AD, Ephesus became the center of the Christian church for many years, until the center gradually shifted to Rome. Institute Manual, p. 452.) <sup>b</sup>write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I <sup>a</sup>know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are <sup>b</sup>apostles, and are not, and hast found them liars: (These may be the grievous wolves predicted by Paul, that would creep into the Church.)

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first <sup>a</sup>love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy <sup>a</sup>candlestick out of his place, except thou <sup>b</sup>repent.

6 But this thou hast, that thou hatest the deeds of the <sup>a</sup>Nicolaitans, which I also hate. (Members of the

church who were trying to maintain their church standing while continuing to live after the manner of the world. DNTC, 3:446)

7 He that hath an ear, let him hear what the <sup>a</sup>Spirit saith unto the churches (all the churches); **To him that <sup>b</sup>overcometh will I give to eat of the <sup>c</sup>tree of life, which is in the midst of the <sup>d</sup>paradise of God.**

8 And unto the ~~angel~~ (servant) of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the <sup>a</sup>blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan. (While the Lord may chasten his people in mortality, chastisement will be tempered with his mercy and compassion as his children heed and obey him. Those who escape the wrath of God will include all persons who repent and keep the commandments, and prepare themselves for the hour of judgment that is to come, gathering together upon the land of Zion, and upon her stakes as a place of refuge. Even God's wrath is intended to be beneficent, for whom he loves, he chastens. Wrath of God, Encyclopedia of Mormonism, 4:1598.)

10 Fear none of those things which thou shalt <sup>a</sup>suffer: behold, the devil shall cast *some* of you into prison, that ye may be <sup>b</sup>tried; and ye shall have tribulation ten days (The saints will be tested for a short period of time in contrast to the length of eternity. Understanding the Book of Revelation, p. 33): be thou faithful unto <sup>c</sup>death, and I will <sup>d</sup>give thee a <sup>e</sup>crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; **He that overcometh shall not be hurt of the second <sup>a</sup>death.**

12 And to the ~~angel~~ (servant) of the church in Pergamos write; These things saith he (Jesus Christ) which hath the sharp <sup>a</sup>sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful <sup>a</sup>martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of <sup>a</sup>Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit <sup>b</sup>fornication. (Or idolatry.)

15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; **To him that <sup>a</sup>overcometh will I give to eat of the hidden <sup>b</sup>manna (Jesus, the true bread from heaven. This may also refer to eternal truths from and about Christ that are revealed only in the temple, "mysteries" given only to those who seek diligently for them. Matt. 13:11-12; 1 Tim 3:16; 1 Ne. 2:16; Alma 12:9; D&C 76:5-7.), and will give him a <sup>c</sup>white <sup>d</sup>stone (Urim and Thummim for each individual who enters the Celestial Kingdom), and in the stone a new <sup>e</sup>name written, which no man knowe(s)th saving he that receiveth it. (D&C 130:8-11 – The new name is the key word.)**

18 And unto the <sup>a</sup>angel (servant) of the church in <sup>b</sup>Thyatira write (Paul's convert Lydia was from this city.); These things saith the Son of God, who hath his <sup>c</sup>eyes like unto a flame of fire, (Same as D&C 110:3) and his feet *are* like fine brass;

19 I know thy works, and charity, and <sup>a</sup>service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her <sup>a</sup>into a ~~bed~~ (hell), and them that commit <sup>b</sup>adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that I am he which <sup>a</sup>searcheth

the <sup>b</sup>reins (Hebrew-desires and thoughts) and hearts: and I will give unto every one of you according to your works. (God knows our thoughts and intents and is able to judge us accordingly.)

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already* <sup>a</sup>hold fast till I come. (endure to the end)

26 <sup>a</sup>And he that (to him who) <sup>b</sup>overcometh, and keepeth my ~~works~~ (commandments) unto the end, ~~to him~~ will I give <sup>c</sup>power over the nations (many kingdoms): (We will rule many kingdoms. D&C 76:15)

27 And he shall rule them with ~~a~~ <sup>a</sup>rod of iron (the word of God; and they shall be in his hands); as the <sup>b</sup>vessels (of clay in the hands) of a potter ~~shall they be broken to shivers:~~ (; and he shall govern them by faith, with equity and justice,) even as I received of my Father.

28 And I will give him the morning <sup>a</sup>star. (The Second Comforter.)

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

### Revelation 3

*He that overcomes shall retain his name in the book of life, reach godhood, and be with Jesus as he is with the Father.*

1 <sup>a</sup>AND unto the <sup>b</sup>angel (servant) of the church in Sardis write; These things saith he ~~that~~ (who) hath the seven <sup>c</sup>spirits of God, and the seven <sup>d</sup>stars; I <sup>e</sup>know thy works, that thou hast a name that thou livest, and art (not) <sup>f</sup>dead.

2 <sup>a</sup>Be watchful, (therefore,) and strengthen ~~the things which~~ (those who) remain, ~~that~~ (who) are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, (They heard and accepted the gospel.) and hold fast, and repent. If therefore thou shalt not <sup>a</sup>watch, **I will come on thee as a <sup>b</sup>thief, and thou shalt not know what hour I will come upon thee. (Christ comes not as a thief to the “children of light” but to the world. D&C 106:4-5** 4 And again, verily I say unto you, the <sup>a</sup>coming of the Lord draweth nigh, and it overtaketh the world as a <sup>b</sup>thief in the night— 5 Therefore, gird up your loins, that you may be the <sup>a</sup>children of light, and that day shall not <sup>b</sup>overtake you as a thief.)

4 Thou hast a few names even in Sardis which have not <sup>a</sup>defiled their garments; and they shall <sup>b</sup>walk with me in <sup>c</sup>white: for they are <sup>d</sup>worthy.

5 **He that <sup>a</sup>overcometh, the same shall be clothed in <sup>b</sup>white <sup>c</sup>raiment; (clothing) and I will not <sup>d</sup>blot out his name out of the <sup>e</sup>book of life, but I will <sup>f</sup>confess (acknowledge, praise) his name before my Father, and before his angels.**

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the <sup>b</sup>angel (servant) of the church in Philadelphia write; These things saith he that is holy (Christ is speaking), he that is true, he that hath the <sup>a</sup>key of David, (The rightful King of Israel.) he that openeth, and no man shutteth; and shutteth, and no man openeth; (sealing power)

8 I know thy works: behold, I have set before thee an open door (we have the opportunity to enter God's kingdom), and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and <sup>a</sup>worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will <sup>a</sup>keep thee from the hour of <sup>b</sup>temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come <sup>a</sup>quickly: hold that fast which thou hast, that no man take thy crown. (Joseph Smith said: If the Saints are not to reign, for what purpose are they crowned? History of the Church, 2:20)

12 **Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out:**

and I will write upon him the <sup>a</sup>name of my God, and the name of the city of my God, *which (this) is <sup>b</sup>New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (Those who have upon them God's name are gods. D&C 132:20)*

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the <sup>a</sup>angel (servant) of the church of the Laodiceans write; These things saith the Amen, the <sup>a</sup>faithful and true witness, the <sup>b</sup>beginning of the <sup>c</sup>creation of God;

15 I know thy <sup>a</sup>works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then because thou art <sup>a</sup>lukewarm, and neither cold nor hot, I will <sup>b</sup>spue (vomit) thee out of my mouth.

17 Because thou sayest, I am <sup>a</sup>rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: (spiritually naked, exposed to law.)

18 I <sup>a</sup>counsel thee to buy of me <sup>b</sup>gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (Spiritual eyesalve, to see spiritually.)

19 As many as I love, I rebuke and <sup>a</sup>chasten (instruct, admonish) (He chastens us in order to turn us to him): be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and <sup>a</sup>open the door, I will <sup>b</sup>come in to him, and will sup with him, and he with me. (We must open the door and invite Christ into our lives. This refers to the Second Comforter, Christ.)

21 **To him that <sup>a</sup>overcometh will I grant to <sup>b</sup>sit with me in my <sup>c</sup>throne, even as I also overcame, and am set down with my Father in his throne. (We will be joint heirs with Christ.)**

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

## Revelation 4

Revelation chapter 4 begins John's vision of the future. John sees a door open in heaven and is invited to come up hither and glimpse God's plan from a divine perspective. There he sees the throne of God, the earth in its celestial glory, and the many exalted beings singing praises to God and the Lamb. This is the blessed end for all of God's faithful children from every dispensation. This is made possible because Jesus Christ, the Lion of the tribe of Juda, has redeemed us to God by his blood that we might be made kings and priests unto God.

*John sees the celestial earth, the throne of God, and all created things worshipping the Lord. The images are to create curiosity in people to give them a desire to understand them. We are to get beyond the symbols to the realities. It will take revelation to understand the book of Revelation.*

1 AFTER this I looked, and, behold, a door *was* opened in(to) heaven: and the first voice (Jesus Christ) which I heard *was* as it were of a trumpet (distinctive and clear) talking with me; which said, Come up hither, and I will <sup>a</sup>she(o)w thee things which must be hereafter.

2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* (God the Father, Elohim.) sat on the throne.

3 And he that sat (there) was to look upon like a jasper and a sardine stone (As mentioned in Exodus 28:17-20, these stones are the last and the first put on the breastplate of Aaron, indicative of Christ being the first and the last): and *there was* a <sup>a</sup>rainbow round about the throne, in sight like unto an emerald (Emerald is the fourth stone in the breastplate of Aaron. Judah is the fourth son of Jacob. Christ is of Judah, perhaps this refers to Christ. Understanding the Book of Revelation, p. 58. The Prophet Joseph Smith tried to describe the beauty of the kingdom of heaven: The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body of out I cannot tell. I



saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire; also the blazing throne of God, whereon was seated the Father and the Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. TPJS, p. 107.).

4 <sup>a</sup>And round about (in the midst of) the throne *were* four and twenty <sup>b</sup>seats: and upon the seats I saw four and twenty <sup>c</sup>elders (D&C 77: 5 Q. What are we to understand by the four and twenty <sup>a</sup>elders, spoken of by John? A. We are to understand that these elders whom John saw, were elders who had been <sup>b</sup>faithful in the work of the ministry and were dead; who belonged to the <sup>c</sup>seven churches, and were then in the paradise of God. It is important to note that these exalted persons were elders; not seventies, not high priests, not patriarchs, not apostles, but elders. He has taken upon himself the oath and covenant of the priesthood, the same as any other office in the Melchizedek priesthood. DNTC, 3:465.) <sup>d</sup>sitting, clothed in white raiment; and they had on their heads crowns <sup>e</sup>of (like) gold. (These were men that John knew when they were alive. The 24 elders represent all of the redeemed who will receive thrones and crowns in heaven. Kings and priests. Seeing these 24 elders is to show that everyone worthy can receive exaltation.)

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, <sup>a</sup>which are the seven <sup>b</sup>Spirits (servants) of God. (The presiding officers of the seven churches. DNTC, 3:466.)

6 And before the throne *there was* a <sup>a</sup>sea of glass (The angels do not reside on a planet like this earth, but they reside in the presence of God, on a globe like a sea of glass and fire, [a] sea of glass before the throne, where all things are manifest – past, present and to come. The place where God resides is a great urim and thummim. This earth, in its sanctified and immortal state, will be a urim and thummim for all things below it in the scale of creation, but not above it. WJS, p. 171) <sup>b</sup>like unto crystal (D&C 77:1 Q. What is the <sup>a</sup>sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation? A. It is the <sup>b</sup>earth, in its <sup>c</sup>sanctified, <sup>d</sup>immortal, and <sup>e</sup>eternal state. D&C 130: 6 The angels do not reside on a planet like this earth; 7 But <sup>a</sup>they reside in the <sup>b</sup>presence of God, on a globe <sup>c</sup>like a <sup>d</sup>sea of glass and <sup>e</sup>fire, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. 8 The place where God resides is a great <sup>a</sup>Urim and Thummim. 9 This <sup>a</sup>earth, in its <sup>b</sup>sanctified and <sup>c</sup>immortal state, will be made like unto <sup>d</sup>crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be <sup>e</sup>Christ's. Brigham Young said: When you wish to know anything you can look in this earth, and see all the eternities of God. JD, 8:200.): <sup>b</sup>and in the midst of the throne (were the four and twenty elders), and round about the throne, *were* four <sup>c</sup>beasts. (D&C 77: 2 Q. What are we to understand by the four beasts, spoken of in the same verse? A. They are <sup>a</sup>figurative expressions, used by the Revelator, John, in describing <sup>b</sup>heaven, the <sup>c</sup>paradise of God, the <sup>d</sup>happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the <sup>e</sup>spirit of man in the likeness of his person, as also the spirit of the <sup>f</sup>beast, and every other creature which God has created. 3 Q. Are the four beasts limited to individual beasts, or do they represent classes or <sup>a</sup>orders? A. They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined <sup>b</sup>order or <sup>c</sup>sphere of creation, in the enjoyment of their <sup>d</sup>eternal <sup>e</sup>felicity. Joseph Smith suggested that the four beasts “lived on another planet than ours.” Words of Joseph Smith, p. 171. John saw the actual beast in heaven, showing to John that beasts did actually exist there... John saw curious looking beasts in heaven; he saw every creature that was in heaven, - all the beasts, fowls, and fish in heaven, actually there, giving glory to God... I suppose John saw beings there of a thousand forms, that had been saved from ten thousand times ten thousand earths like this, - strange beasts of which we have no conception; all might be seen in heaven. The grand secret was to show John what there was in heaven. John learned that God glorified Himself by saving all that His hands had made, whether beasts, fowls, fishes, or men; and He will glorify Himself with them.

Says one, I cannot believe in the salvation of beasts. Any man who would tell you that this could not be, would tell you that the revelations are not true. John heard the words of the beasts giving glory to God, and understood them. God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation, and had been saved from other worlds, because they were perfect; they were like angels in their sphere. We are not told where they came from, and I do not know; but they were seen and heard by John praising and glorifying God. History of the Church, 5:343-44.) full of eyes before and behind (D&C 77:4 Q. What are we to understand by the <sup>a</sup>eyes and <sup>b</sup>wings, which the beasts had? A. Their eyes are a representation of light and knowledge, that is, they are full of <sup>c</sup>knowledge; and their wings are a <sup>d</sup>representation of <sup>e</sup>power, to move, to act, etc.).

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle. (One commentator states: The description of the camp of Israel in Numbers locates the four chief tribes in the following positions: Judah on the east (Numbers 2:3), Reuben on the south (2:10), Ephraim on the west (2:18), and Dan on the north (2:25). The insignias for these tribes were: Judah, lion; Reuben, man; Ephraim, ox; and Dan, eagle. Davis, Heavenly Court, 133. Understanding the Book of Revelation, p. 62)

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, <sup>a</sup>Lord God <sup>b</sup>Almighty, which was, and is, and is to come

9 And when those beasts give glory and honoꝛ and thanks to him that *sæt* (*sits*) on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that *sæt* (*sits*) on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, (*Gesture of humility, of submissiveness to God.*)

11 Thou art worthy (*Fully qualified*), O Lord, to receive glory and honour and power: for thou hast <sup>a</sup>created all things, and <sup>b</sup>for thy pleasure they are and were created.

## Revelation 5

*John sees the book sealed with seven seals and those redeemed out of every nation—He hears every creature praising God and the Lamb.*

1 AND I saw in the right hand (the covenant making hand) of him that *sæt* (*sits*) on the throne a book (This book contains the revealed will, mysteries, and the works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence. D&C 77:6. Orson F. Whitney said: “The book which John saw represented the real history of the world – what the eye of God has seen, what the recording angel has written; and the seven thousand years, corresponding to the seven seals of the Apocalyptic volume, are as seven great days during which Mother Earth will fulfill her mortal mission, laboring six days and resting upon the seventh, her period of sanctification. These seven days do not include the period of our planet’s creation and preparation as a dwelling place for man. They are limited to Earth’s temporal existence that is, to Time, considered as distinct from Eternity. Saturday Night Thoughts, p. 11) <sup>a</sup>written within and on the backside (a scroll written on both sides), <sup>b</sup>sealed with seven <sup>c</sup>seals. (The seal makes the document legal. God’s sealed book was opened in a legal and official manner: the King, who sat on his throne in the heavenly temple, delivered the sealed book in his right hand to his chief administrator, and hosts of beings stood as witnesses. Understanding the Book of Revelation, p. 68)

2 And I saw a strong angel(, and heard him) proclaiming with a loud voice, (So that all the millions witnessing the event can hear him.) Who is <sup>a</sup>worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. (Everyone in heaven knew they would not be worthy enough, would not be perfect, to open the book. Only the Savior could do it, with authority.)

5 And one of the elders saith unto me, Weep not: behold, the <sup>a</sup>Lion of the tribe of <sup>b</sup>Juda, the <sup>c</sup>Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a <sup>a</sup>Lamb as it had been slain, <sup>b</sup>having ~~seven~~ (twelve) horns and ~~seven~~ (twelve) eyes, which are the ~~seven~~ Spirits (twelve servants) of God sent forth into all the earth. (The twelve horns and twelve eyes are figurative. The horns represent power, the eyes may refer to the "seership" of the apostles. The word apostle means "One who is sent.")

7 And he (Jesus) came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of <sup>a</sup>odours (incense), which are the <sup>b</sup>prayers of saints. (An apocryphal source adds, "I am Raphael, one of the seven holy angels, who present the prayers of the saints, and who go in and out before the glory of the Holy One. Tobit 12:15, 3 Baruch 11. Understanding the Book of Revelation, p. 71.)

9 And they <sup>a</sup>sung a new song (D&C 88:98-102 contains the words to another new song.), saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast <sup>b</sup>redeemed us to God by thy blood out of every <sup>c</sup>kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and <sup>a</sup>priests (The gospel will be preached throughout the earth, and those who accept the gospel will worship in the temples of the Lord that are now being established throughout the earth. Understanding the Book of Revelation, p. 72.): and we shall reign on the earth. (These are those who received the fullness of the Melchizedek Priesthood. We have a lot of temple work to do. This earth will be the Celestial Kingdom. You have got to learn how to be a God yourself in order to save yourself, to be priests and kings as all Gods have done, by going from a small degree to another, from exaltation to exaltation, until you are able to sit in glory as with those who sit enthroned. Joseph Smith, King Follett Discourse, p. 30)

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and <sup>a</sup>thousands of thousands; (The expansion of world population being what it is, we can suppose that the billions who live on earth during the Millennium – and who grow up without sin unto salvation (D&C 45:58) – shall far exceed in number the total hosts of men who have lived during the preceding six thousand years. Truly, in the aggregate, there are many who shall be saved. DNTC, 3:475. The Lord will save the majority of his children in exaltation. "These are scriptural passages [D&C 132:22-25; Matthew 7:13-14; 3 Nephi 14:13-14] which must be viewed in proper perspective. In the long run, we must ever keep in mind that our God and Father is a successful parent, one who will save far more of his children than he will lose! If these words seem startling at first, let us reason for a moment. In comparison to the number of wicked souls at any given time, perhaps the numbers of faithful followers seem small. But ye must keep in mind how many of our spirit brothers and sisters-almost an infinite number-will be saved. What of the children who died before the age of accountability-billions of little ones from the days of Adam to the time of the Millennium? What of the billions of those who never had opportunity to hear the gospel message in mortality, but who afterwards received the glad tidings, this because of a disposition which hungered and thirsted after righteousness? And, might we ask, what of the innumerable hosts who qualified for exaltation from Enoch's city, from Melchizedek's Salem, or from the golden era of the Nephites? What of the countless billions of those children to be born during the great millennial era-during a time when disease and death have no sting nor victory over mankind? This is that time ... when 'children shall grow up without sin unto salvation' (D&C 45:58). Given the renewed and paradisiacal state of the earth, it may well be that more persons will live on the earth during the thousand years of our Lord's reign-persons who are of at least a terrestrial nature-than the combined total of all who have lived during the

previous six thousand years of the earth's temporal continuance. Indeed, who can count the number of saved beings in eternity? Our God, who is triumphant in all battles against the forces of evil, will surely be victorious in the numbers of his children who will be saved." (Robert L. Millet and Joseph Fielding McConkie, *The Life Beyond*, pp. 136-137))

12 Saying with a loud voice, Worthy is the <sup>a</sup>Lamb that was slain to receive <sup>b</sup>power, and riches, and <sup>c</sup>wisdom, and strength, and honour, and glory, and blessing. (The seven terms represent the fullness of the praise. 1-receive power, 2-riches, 3-wisdom, 4-strength, 5-honor, 6-glory, 7-blessing.)

13 And every <sup>a</sup>creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and <sup>b</sup>power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. (Joseph Smith said: Revelation 5:13 proves that John saw beasts in heaven and heard them speak praise to God. [I] do not know what language they speak. Words of Joseph Smith, p. 190)

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

## Revelation 6

*Christ opens the six seals, and John sees the events therein—In the fifth seal he sees the Christian martyrs, and in the sixth the signs of the times.*

Keep in mind that the history of the world that John is seeing is the same as what God sees.

1 <sup>a</sup>AND I saw **when the Lamb opened one of the <sup>b</sup>seals,** (one of the four beasts,) and I heard, as it were the noise of thunder, ~~one of the four~~ <sup>c</sup>beasts saying, Come and see.

2 **And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.** (Elder Bruce R. McConkie identifies the rider on the "white horse" as Enoch, who was a general over the armies of the saints. Enoch's city was translated about 3017 BC. Moses 7:13-16 supports this idea, explaining that Enoch "led the people of God, and their enemies came to battle against them:... and all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language which God had given him. There also came up a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea. And the giants of the land, also, stood afar off; and there went forth a curse upon all people that fought against God; and from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness." *Understanding the Book of Revelation*, p. 79.)

3 **And when he had opened the <sup>a</sup>second seal, I heard the second beast say, Come and see.**

4 **And there went out another horse *that was* red: and *power* was given to him that sat thereon to take <sup>a</sup>peace from the earth, and that they should kill one another: and there was given unto him a great sword.** (This was a period of great bloodshed. The rider was given power to take human lives. The main events of this thousand years are the great flood.)

5 **And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.**

6 **And I heard a voice in the midst of the four beasts say, A measure (about one quart, the daily food ration for an adult.) of wheat for a penny, (one day's pay) and three measures of barley (the food of the destitute) for a penny; and *see* (hurt not) thou ~~hurt not~~ the oil and the wine** (There was a limit to the destruction about to happen by the rider. Since the roots of the olive and vine go deeper than the roots of barley and wheat, they would not be affected by a limited drought that would all but destroy the grain. This was during the famine during Abraham's time when many died of starvation and when Jacob and his family went into Egypt for relief. Also the judgment of

Moses.)

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.  
8 And I looked, and behold a pale (green) horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with<sup>a</sup>sword, and with hunger, and with death, and with the beasts (Degenerate people) of the earth. (This was the 1,000 years prior to the birth of Christ. There were many wars during this time period. This is the millennium of those great kingdoms and nations whose wars and treacheries tormented and overran Israel, again and again.)

9 And when he had opened the fifth seal, I saw under the<sup>a</sup>altar the souls of them that were<sup>b</sup>slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and<sup>a</sup>avenge our blood on them that dwell on the earth?

11 And<sup>a</sup>white<sup>b</sup> robes were given unto every one of them; and it was said unto them, that they should<sup>c</sup>rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled. (The martyrs are instructed to wait until after the martyrdom of other Saints. The Prophet Joseph Smith, his brother Hyrum, and the two prophets of Revelation 11 may be included in this group of individuals who would be killed as they were. The martyrs were to rest until the allotted number of those who were to join them in martyrdom was complete. Understanding the Book of Revelation, p. 85. This was the era of Christ and the meridian day saints. They died for their testimonies of Christ.)

12 And I beheld when he had opened the<sup>a</sup>sixth seal, and, lo, there was a great<sup>b</sup>earthquake; and the<sup>c</sup>sun became<sup>d</sup>black as sackcloth of hair, and the moon became as<sup>e</sup>blood; (This section sets forth seven signs of the times that will occur after the opening of the sixth seal but before the second coming of the Lord. The seven signs are 1-the earthquake, 2-the darkened sun, 3-the blood red moon, 4-falling stars, 5-heavens opening as a scroll, 6-the movement of mountains and islands, 7-fear coming upon humanity. These signs are to warn the inhabitants of the earth that the end is near. They are designed, in part, to encourage the wicked to repent of their sins. The great earthquake will serve as a testimony and a warning voice that the Lord is God. It may cause the sun to become black, and there may be so much debris thrown into the air from the earthquake that the moon may look like blood. Understanding the Book of Revelation, p. 87. We must remember that the events of that day shall be so unprecedented and so beyond human experience, that the prophets are and have been at an almost total loss for words to describe those realities pressed in upon them by the spirit of revelation. DNTC, 3:486.)

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her<sup>a</sup>untimely figs (i.e. figs that ripen late, hanging on the tree even into the winter), when she is shaken of a mighty wind. (Such an earthquake has never before been known and it shall appear to man on earth as though the stars in the sidereal heavens are falling. And in addition, as here recorded, some heavenly meteors or other objects, appearing as stars, will fall unto the earth. DNTC, 3:486.)

14<sup>a</sup>And the heaven(s) ~~departed-(opened)~~ as a<sup>b</sup>scroll (is opened) when it is rolled together; and every<sup>c</sup>mountain and island ~~were-(was)~~ moved out of ~~their-(its)~~ places.

15 And the<sup>a</sup>kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the<sup>b</sup>dens and in the rocks of the mountains; (John lists seven types of men, to show it will affect everyone.)

16 And said to the<sup>a</sup>mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great<sup>a</sup>day of his wrath is come; and who shall be able to<sup>b</sup>stand? (Chapter 7 answers this question: 144,000 High Priests. The Lord told the Prophet Joseph Smith in D&C 45:35, in spite of all of these events, "be not troubled." The righteous, or those who worship the Lord in his sacred temples, will receive deliverance. Joel 2:32. And it shall come to pass, *that* whosoever shall

<sup>a</sup>call on the name of <sup>b</sup>the LORD shall be <sup>c</sup>delivered: for in <sup>d</sup>mount <sup>e</sup>Zion and in <sup>f</sup>Jerusalem shall be <sup>g</sup>deliverance, as the LORD hath said, and in the <sup>h</sup>remnant whom the LORD shall <sup>i</sup>call.

## Revelation 7

**(At the end of Chapter 6 the question is asked: “Who shall be able to stand?” This chapter answers that question: Sealed ones. Those who have their calling and election made sure.)**

*John also sees in the sixth seal: The restoration of the gospel foreseen; the sealing of the 144,000; and the hosts of the exalted from all nations. (D&C 77:10 Q. What time are the things spoken of in this chapter to be accomplished? A. They are to be accomplished in the <sup>a</sup>sixth thousand years, or the opening of the sixth seal.)*

1 **AND after these things I saw four <sup>a</sup>angels** (D&C 77: 8 Q. What are we to understand by the four <sup>a</sup>angels, spoken of in the 7th chapter and 1st verse of Revelation? A. We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth, to save life and to destroy; these are they who have the <sup>b</sup>everlasting gospel to commit to every nation, kindred, tongue, and people; having power to <sup>c</sup>shut up the heavens, to seal up unto life, or to cast down to the <sup>d</sup>regions of darkness.) **standing on the four corners of the earth, holding the four <sup>b</sup>winds (destructions) of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. (These angels are those who in 1831 were “waiting the great command to reap down the earth, to gather the tares that they may be burned.” D&C 38:12. Joseph Fielding Smith wrote that these four angels “seem to fit the description of the angels spoken of in the parable of the wheat and the tares Matt. 13:24-43; and D&C 86:1-7, who plead with the Lord that they might go forth to reap down the field. They were told to let the wheat and the tares grow together to the time of the end of the harvest, which is the end of the world. These are now at work in the earth on their sacred mission. Church History and Modern Revelation, 2:70. Wilford Woodruff said: Those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Temple Worker’s Excursion, p. 512)**

2 **And I saw another angel** (Sidney B. Sperry reasoned that “from the teachings in verses 9 and 14 of D&C 77, one cannot help concluding (1) that John the Revelator has a commission to gather together the tribes of Israel and (2) that he is the Elias who, as it is written, must come and restore all things. If these conclusions are correct...then we are driven to a third conclusion, namely, that John the Revelator is the angel ascending from the east as related in Rev. 7:2. Doctrine and Covenants Compendium, p. 367.) **<sup>a</sup>ascending from the east, having the <sup>b</sup>seal** (It means to seal the blessing on their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity so that they cannot be lost but will be saved by virtue of the covenant of their father. WJS, p. 242. And the covenant sealed on the foreheads of the parents secures the children from falling, that they shall all sit upon thrones as one with the Godhead, joint heirs of God with Jesus Christ. This principle is revealed also through the covenant of Abraham and his children. WJS, p. 241. Elder Orson F. Whitney offered the following powerful commentary on Joseph Smith's words: "The Prophet Joseph Smith declared—and he never taught more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the cause of truth, would save not only themselves but likewise their posterity. Though some of the sheep may wander, the eye of the shepherd is upon them, and sooner or later they will feel the tentacles of divine providence reaching out after them and drawing them back to the fold. Either in this life or in the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path;

but if it leads them at last, like the penitent prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God. . . . "You parents of the wilful and the wayward: Don't give them up. Don't cast them off. They are not utterly lost. The shepherd will find his sheep. They were his before they were yours—long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend." In our own day, Elder Boyd K. Packer has provided a comforting context and reaffirmation for the promise to faithful parents. In discussing the "moral pollution" of the last days, he said: "It is a great challenge to raise a family in the darkening mists of our moral environment. We emphasize that the greatest work you will do will be within the walls of your home, and that 'no other success can compensate for failure in the home.' The measure of our success as parents, however, will not rest solely on how our children turn out. That judgment would be just only if we could raise our families in a perfectly moral environment, and that now is not possible. "It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons and daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. . . . "We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them." Will the power of the covenant coerce straying individuals into obedience? We all know that even a merciful God will not violate an individual's moral agency, that he will force no man to heaven. Exaltation in the celestial kingdom is reserved for those who chose to go there, not those who were coerced or manipulated into appropriate behavior. We know that the laws of the everlasting covenant cannot violate the principles of justice or the canons of right and wrong. And yet there seems to be, in the sermons and writings of the prophets, the quiet but soul-satisfying message that the alms of the prayers of the righteous do come up into the ears of the Lord of Sabaoth; that righteous parents' loyalty to their covenants will not be overlooked; that no amount of suffering of the faithful in behalf of their posterity will be for naught; and that there is power, remarkable power in the covenant to save those who will be saved. President Joseph Fielding Smith taught: "Those born under the covenant, throughout all eternity, are the children of their parents. Nothing except the unpardonable sin, or sin unto death, can break this tie. If children do not sin as John says [1 John 5:16-17], 'unto death,' the parents may still feel after them and eventually bring them back to them again." As Elder Packer suggested, it may be that the oppressive power of evil in these last days is such that it chokes or restrains the proper exercise of agency. One day that will change. Selected Writings of Robert L. Millet: Gospel Scholars Series Chapter 42. The idea that the faithfulness of the parents will save their children is comforting, but it is, after all, in tension with principles of agency and individual responsibility. We are taught that we will not be punished for our parents' sins, nor will we be saved by our parents' righteousness. Alma the Elder's prayers brought an angel to confront his son, but it was still for young Alma to change his life. In Doctrines of Salvation, Joseph Fielding Smith reconciled the two concepts of children's being sealed to their parents and their being "saved": "All children born under the covenant belong to their parents in eternity, but that does not mean that they, because of that birthright, will inherit celestial glory. The faith and faithfulness of fathers and mothers will not save disobedient children. "Salvation is an individual matter. . . . But children born under the covenant, who drift away, are still the children of their parents; and the parents have a claim upon them; and if the children have not sinned away all their rights, the parents may be able to bring them through repentance, into the celestial kingdom, but not to receive the exaltation. Of course, if children sin too grievously, they will have to enter the telestial kingdom, or they

may even become sons of perdition." Nonetheless, parents may derive comfort from the idea that consistent faithfulness in their own lives will benefit their children, both as an example and through the long-term power of the sealing ordinance. It may be, then, that parents can contribute most to the welfare of their children by perfecting their own lives, including their capacity to love as Christ loved. Thereby they put in motion a current that can affect other lives. It is not for us to judge—we are to leave that to God, who has greater understanding of all of us and our motives. Doctrines of Salvation 2:91.) **of the living God (D&C 77: 9 Q. What are we to understand by the angel <sup>a</sup>ascending from the east, Revelation 7th chapter and 2nd verse? A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of <sup>b</sup>Israel; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their <sup>c</sup>foreheads. And, if you will receive it, this is <sup>d</sup>Elias (Rev 10:10 for additional info about Elias.) which was to come to gather together the tribes of Israel and <sup>e</sup>restore all things.): and he cried (I heard him cry) with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,**

3 Saying, <sup>a</sup>Hurt not the earth, neither the sea, nor the trees, till we have <sup>b</sup>sealed the <sup>c</sup>servants of our God in their foreheads. (Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother. TPJS, p. 321.)

**4 And I heard the number of them which (who) were sealed: and there were sealed an <sup>a</sup>hundred and forty and four thousand of all the <sup>b</sup>tribes of the children of <sup>c</sup>Israel. (D&C 77:11 Q. What are we to understand by sealing the one <sup>a</sup>hundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe? A. We are to understand that those who are sealed are <sup>b</sup>high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the <sup>c</sup>Firstborn. On February 4, 1844, Joseph Smith commented regarding the 144,000: “I attended prayer-meeting with the quorum in the assembly room, and made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced. He had already conferred these blessings on at least 17 men. History of the Church, 6:196. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and election sure. TPJS, p. 366. Many commentators believe that the number 144,000 is not to be taken literally but that it signifies all the redeemed of the Lord. Draper, Opening the Seven Seals, p. 83. The tribe of Joseph is mentioned, as is that of his son Manasseh. But Ephraim is not mentioned, nor is Dan. John provides no clue why the names on the list differ from those of the original twelve tribes. Understanding the Book of Revelation, p. 96.)**

5 Of the tribe of <sup>a</sup>Juda were sealed twelve thousand. Of the tribe of <sup>b</sup>Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nepthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of <sup>a</sup>Joseph (Instead of Ephraim) were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. (No Dan.)

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and <sup>a</sup>kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and <sup>b</sup>palms in their hands;



10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four <sup>a</sup>beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: (1) Blessing, and (2) glory, and (3) wisdom, and (4) thanksgiving, and (5) honour, and (6) power, and (7) might, *be* unto our God for ever and ever. Amen. (The seven attributes of God represent completion.)

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came <sup>a</sup>out of great <sup>b</sup>tribulation, and have <sup>c</sup>washed their robes, and made them <sup>d</sup>white in the <sup>e</sup>blood of the <sup>f</sup>Lamb. (God will not deliver unless we do prove ourselves faithful to him in the severest trouble. For he that will have his robes washed in the blood of the Lamb must come up through great tribulation, even the greatest of all affliction. Personal Writings of Joseph Smith, p. 285)

15 Therefore are they before the throne of God, and serve him day and night in his <sup>a</sup>temple: and he that <sup>b</sup>sitteth on the throne shall <sup>c</sup>dwell among them. (Those who serve God in the heavenly temple are the same as those who serve in the earthly temples. President Kimball said: I can envision not only many more temples, as the Lord directs us when and where to build them, but I foresee the day when we will make around the clock use of all these sacred, holy edifices, I repeat a statement made at the dedication of the great temple in Washington...The day is coming and not too far ahead of us when all temples on this earth will be going day and night. Temples – Now and in the Future, p.4-5)

16 They shall hunger no more, neither <sup>a</sup>thirst any more; neither shall the <sup>b</sup>sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of <sup>a</sup>waters: and God shall wipe away all <sup>b</sup>tears from their eyes. (Christ will remove all the pains of our mortality.)

## Revelation 8

The Lord tells us to not be troubled. D&C 45:35 And I said unto them: Be not <sup>a</sup>troubled, for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled. Can you tell me where the people are who will be shielded and protected from these calamities and judgments which are even now at our doors? I'll tell you. The Priesthood of God who honor their priesthood, and who are worthy of their blessings are the only ones who shall have this safety and protection. No other people have a right to be shielded from these judgments. They are at our very doors; not even this people will escape them entirely. They will come down like the judgments of Sodom and Gomorrah. And none but the priesthood will be safe from their fury. God has held the angels of destruction for many years, lest they should reap down the wheat and the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. Remember this, and reflect upon these matters. If you do your duty, and I do my duty, we'll have the protection, and shall pass through the afflictions in peace and in safety. Read the scriptures and the revelations. They will tell you about these things. Wilford Woodruff in the Young Women's Journal, 5:512-13.

*John sees fire and desolation poured out during the seventh seal and preceding the Second Coming.*

1 AND when he had <sup>a</sup>opened the <sup>b</sup>seventh seal, there was <sup>c</sup>silence in heaven about the space of half an hour. (Several scriptural passages equate silence with God's withholding his judgments upon the wicked. When there is silence in heaven, no judgments are sent upon the earth. Understanding the Book of Revelation, p. 103. One half hour on the time table of Kolob is 21 years. Is this the time between the opening of the seventh seal and the Second Coming? Is this like among the Nephites after the sign of Christ's birth was given, then there was a period of time when the wicked were surprised at the destruction that occurred at his death?)

2 And I saw the seven angels (These seven angels are men who belong or have belonged to our earth (D&C 130:5). They may be the same seven angels who pour out the seven plagues upon the earth's inhabitants, as identified in Rev. 15:1, 6-8, 16:1. The seven priests who blew the trumpets and walked with the Lord's ark of the covenant in ancient Israel (Josh. 6:13) were shadows and types of these seven angels from heaven. Apocryphal sources name the seven angels as Uriel (Peter), Raphael (Enoch), Raguel (Moses), Michael (Adam), Saraqael (Abel), Gabriel (Noah), and Remiel (Phanuel) (Joseph Smith) (1 Enoch 20:1-8). Understanding the Book of Revelation, p. 104. John Pratt suggests the identification of the angels. This is speculative, but possible.) which stood before God; and to them were given seven <sup>a</sup>trumpets. (D&C 77:12 Q. What are we to understand by the sounding of the <sup>a</sup>trumpets, mentioned in the 8th chapter of Revelation? A. We are to understand that as God <sup>b</sup>made the world in six days, and on the seventh day he finished his work, and <sup>c</sup>sanctified it, and also formed man out of the <sup>d</sup>dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God <sup>e</sup>sanctify the earth, and complete the salvation of man, and <sup>f</sup>judge all things, and shall <sup>g</sup>redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and finishing of his work, in the beginning of the seventh thousand years—the <sup>h</sup>preparing of the way before the time of his coming.)

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much <sup>a</sup>incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the <sup>a</sup>prayers of the saints, ascended up before God out of the angel's hand. (The smoke from the incense is like the prayers of the saints rising up to heaven. In Solomon's temple was also incense which was burning day and night to represent constant prayers. What will the Saints be praying about? That the Lord will come in judgment and relieve their suffering and that wickedness will end.)

5 And the angel took the censer, and filled it with fire of the altar, and <sup>a</sup>cast *it* into the earth: and there were <sup>b</sup>voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven <sup>a</sup>trumpets prepared themselves to sound.

7 The **first angel** sounded, and there followed hail and <sup>a</sup>fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass (Vegetation in general. This would cause a worldwide famine and millions of deaths.) was burnt up. (The Lord has not revealed how this will happen. Ezekiel 38:22 says: And I will <sup>a</sup>plead against him with <sup>b</sup>pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great <sup>c</sup>hailstones, <sup>d</sup>fire, and brimstone.)

8 And the **second angel** sounded, and as it were a great mountain burning with fire was cast into the sea (Is this a volcano? Natural upheavals?): and the third part of the sea became <sup>a</sup>blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the **third angel** sounded, and there <sup>a</sup>fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; (Is this a meteor or an atomic bomb?)

11 And the name of the star is called Wormwood: (A plant with a bitter taste.) and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. (Atomic

fallout?)

12 And the **fourth angel** sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. (One third of the day is darkened.)

13 And I beheld, and heard an <sup>a</sup>angel flying through the midst of heaven, saying with a loud voice, (Everyone must hear.) <sup>b</sup>Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

## Revelation 9

*John also sees the wars and plagues poured out during the seventh seal and before the Lord comes.*

(D&C 77:13 Q. When are the things to be accomplished, which are written in the 9th chapter of Revelation? A. They are to be accomplished after the <sup>a</sup>opening of the seventh seal, <sup>b</sup>before the coming of Christ.)

1 AND the **fifth angel** sounded, and I saw a star fall from heaven (Lucifer) unto the earth: and to him (the angel) was given the key of the <sup>a</sup>bottomless <sup>b</sup>pit. (If this is the same angel in Rev. 20:1, it is probably Michael.)

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, (God gives agency to humankind, and he permits the wicked to destroy one another, but he sets boundaries for them.) as the scorpions of the earth have power. (These are wicked men and armies with power to torment all of humanity except those who have God's seal in their foreheads.)

4 And it was commanded them (Soldiers who seek to destroy men.) that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those <sup>a</sup>men which have not the <sup>b</sup>seal of God in their foreheads. (Inhabitants of Zion (many of whom will have the seal of God) will be preserved during this time. They will dwell in the New Jerusalem, which is called "a land of peace, a city of refuge, a place of safety for the saints of the Most High God... There shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand." D&C 45:66, 69-70. The righteous in the stakes of Zion will also have safety (D&C 115:5-6, 124:36. Understanding the Book of Revelation, p. 117)

5 And to them it was given that they should not kill them, but that they should be tormented five months (The life span of a locust. This may mean a short period of time.): and their torment *was* as the torment of a scorpion (This may be from guilt associated with sin.), when he striketh a man. (Perhaps John is seeing such things as the effects of poisonous gas, or bacteriological warfare, or atomic fallout, which disable but do not kill. DNTC, 3:502)

6 And in those days shall men seek <sup>a</sup>death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men. (John may be describing soldiers of our day in the uniforms and weapons.)

8 And they had hair as the hair of women, and their teeth were as *the* <sup>a</sup>teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the <sup>a</sup>sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: **and their power was to hurt men five months.** (This war will be a short one. It may serve as a precursor to the great war

**that will accompany the blasting of the sixth trumpet, when two hundred million soldiers will fight and kill one-third of humanity.** 9:13-19. UBR, p.120.)

11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon (destruction or ruin), but in the Greek tongue hath *his* name Apollyon (destruction or destroyer). (These are names for Satan.)

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the **sixth angel** sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound <sup>a</sup>in the **great river Euphrates** (bottomless pit).

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, (Or, the four angels had been put there for this hour, this day, this month and this year. A set time.) for to slay the third part of men. (This could be billions of people.)

16 And the <sup>a</sup>number of the army of the horsemen *were* two hundred thousand thousand: and I **heard** (saw) the number of them. (The numerical figure may be symbolic intended to represent a great host.)

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 **Neither repented they** of their <sup>a</sup>murders, nor of their <sup>b</sup>sorceries, nor of their fornication, nor of their thefts. (The purpose of these events is to encourage people to repent, but they will not.)

## Revelation 10

*John seals up many things relative to the last days—He is commissioned to participate in the restoration of all things.*

1 **AND I saw another mighty angel** (Most likely Michael.) come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: **(In the midst of the vision of the last days, it is as if the Lord pauses and says to John, “Since you will live during these times, you may wish to know what you’ll be doing. Here is your mission and calling.”** Gerald Lund, Studies in the Scriptures, 6:274)

2 And he had in his hand a little <sup>a</sup>book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 **And when the seven thunders** (The seven thunders which here utter their voices are the seven angels reciting in some detail that which is to be in each of the thousand year periods of the earth’s temporal continuance. DCNT, 3:505.) had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, **Seal-up** Those things (are sealed up) which the seven thunders uttered, and write them not. (John was not allowed to reveal all he saw.)

5 And the angel which I saw <sup>a</sup>stand upon the sea and upon the earth lifted up his hand to heaven, (Making the standard oath-taking gesture.)

6 And <sup>a</sup>sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, **that there should be <sup>b</sup>time no longer: (This may mean the beginning of the Millennium. Or it may mean, there should be no more delay before the final signs of the times are fulfilled and God sends his final judgments upon the wicked.)**

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the <sup>a</sup>mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and <sup>a</sup>ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. (D&C 77:14 Q. What are we to understand by the little book which was <sup>a</sup>eaten by John, as mentioned in the 10th chapter of Revelation? A. **We are to understand that it was a mission, and an ordinance, for him to <sup>b</sup>gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and <sup>c</sup>restore all things.) (John is an Elias. Joseph Fielding Smith said: "The Elias who was to restore all things is a composite Elias. In other words, the restoration was not made by one personage, but many, and in speaking of Elias coming to restore all things, the Lord was using that title in a plural meaning, having in mind all the prophets who came to restore the fullness of the gospel. This would include John the Baptist, Peter, James and John, and every ancient prophet who restored keys from the days of Adam down. Doctrines of Salvation, 1:174)**

11 **And he said unto me, Thou must prophesy <sup>a</sup>again before many peoples, and nations, and tongues, and kings. (John became a translated being who would minister for those who shall be heirs of salvation who dwell on the earth. Parley P. Pratt said: "He is yet alive in the flesh and is held in reserve to prophesy again before many peoples, nations, and tongues, and kings, as it is written." Key to the Science of Theology, p. 32)**

## Revelation 11

*In the last days two prophets shall be slain in Jerusalem—After three and one-half days they shall be resurrected—Christ shall reign over all the earth.*

1 AND there was given me a <sup>a</sup>reed (six cubits in length, or about 10 feet) like unto a rod: <sup>b</sup>and **the angel stood, saying, Rise, and <sup>c</sup>measure the temple of God, (This temple may be the one that Ezekiel described in Ezekiel 40-46. Joseph Smith said: Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple. TPJS, p. 286.) and the <sup>d</sup>altar, and them that worship therein. (Whatever is measured is protected by God. Even the people are measured. The destruction of the wicked is noted as "without measure." John holds the keys of the kingdom of God on earth, and as such – and as the last of the apostles left on earth! – he is here commanded to study the conditions of the Church and all its members so he can give proper direction to their worship. DNTC, 3:509)**

2 But the court which is without the temple leave out, and measure it not (Leave it unsanctified and unprotected.); for it is given (God will allow) unto the Gentiles: and the <sup>a</sup>holy city shall they tread under foot (To show contempt for sacred things and to persecute, even destroy others.) forty *and* two months. (Parley P. Pratt said: John informs us that, after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty two months, during which time there will be two Prophets continually prophesying and working might miracles. And it seems that the Gentile army shall be

hindered from utterly destroying and overthrowing the city, while these two Prophets continue. But, after a struggle of three years and a half, they at length succeed in destroying these two Prophets, and then overrunning much of the city, they send gifts to each other because of the death of the two Prophets, and in the meantime will not allow their dead bodies to be put in the graves, but suffer them to lie in the streets of Jerusalem three days and a half. Voice of Warning, p. 41-42)

3 And I will give <sup>a</sup>power unto my two <sup>b</sup>witnesses, (Two witnesses fulfill the ancient Israelite law of witnesses. No doubt they will be members of the Council of the Twelve or of the First Presidency of the Church. Their prophetic ministry to rebellious Jewry shall be the same in length as was our Lord's personal ministry among their rebellious forebears. DNTC, 3:509-510.) and they shall prophesy a thousand two hundred *and* threescore days, (3 ½ years) clothed in sackcloth.

4 These are the two olive trees (They shall provide oil for the lamps of the faithful – testimonies of Jesus Christ), and the two candlesticks standing before the God of the earth (This may mean that they are in the temple). (D&C 77:15 Q. What is to be understood by the two <sup>a</sup>witnesses, in the eleventh chapter of Revelation? A. They are two prophets that are to be raised up to the <sup>b</sup>Jewish nation in the last days, at the time of the <sup>c</sup>restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the <sup>d</sup>land of their fathers.)

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. (Similar power to Enoch to thwart armies, Moses to issue plagues, and Elijah to seal the heavens.)

6 These have power to shut heaven, that it rain not in the days of their prophecy (like Elijah): and have power over waters to <sup>a</sup>turn them to blood, and to smite the earth with all <sup>b</sup>plagues, as often as they will (like Moses). (The two Prophets will have the sealing power.)

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall <sup>a</sup>overcome them, and <sup>b</sup>kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was <sup>a</sup>crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. (The worldwide community will be involved at least emotionally in the slaying of the two prophets.)

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great <sup>a</sup>earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and*, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The <sup>a</sup>kingdoms of this world are become *the* <sup>b</sup>kingdoms of our Lord, and of his <sup>c</sup>Christ; and he shall <sup>d</sup>reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God <sup>a</sup>Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, (D&C 43: 18 For the day cometh that the Lord shall utter his <sup>a</sup>voice out of heaven; the heavens shall <sup>b</sup>shake and the

earth shall <sup>c</sup>tremble, and the <sup>d</sup>trump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints <sup>e</sup>arise and live; ye sinners <sup>f</sup>stay and <sup>g</sup>sleep until I shall call again.) that they should be <sup>a</sup>judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which <sup>b</sup>destroy the earth.

19 And the temple of God was opened in heaven (The Celestial kingdom is opened to receive the saints who are resurrected, judged, and found worthy to enter.), and there was seen in his temple the <sup>a</sup>ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great <sup>b</sup>hail.