

Dec 23-29
Revelation 12-22
“He That Overcometh Shall Inherit All Things”

OVERVIEW:

As you read Revelation 12–22, look for parallels between what John saw and what you see in today’s world. Seek spiritual guidance to help you find personal lessons as you immerse yourself in John’s symbolic language.

Record your impressions:

SCRIPTURES:

Revelation 12

Revelation 12-14 represents a pause in the unfolding vision of the seventh seal. Before revealing the final victory of Jesus Christ over the kingdom of the devil, the Lord shows John the history of the war between good and evil that leads to the culminating events in the seventh seal. In chapter 12, John sees the War in Heaven, the casting out of a third part of Heavenly Father’s spirit children who had followed Lucifer, and the continuation of the war on earth. In chapter 13, John witnesses the worldwide rise of evil-inspired political and religious kingdoms, increasing Satan’s control over the children of men. Finally in chapter 14, he sees truth and priesthood power restored to the earth to prepare believers for the destruction of the world.

John sees the imminent apostasy of the Church—He also sees the war in heaven in the beginning when Satan was cast out—He sees the continuation of that war on earth. (This is a flashback to John’s day. The chapter may be divided into three parts: Verses 1-5 appear to depict the establishment of the Church in the meridian of time and the beginning of the apostasy. 6-11 show us the war in heaven showing that the outcome in heaven gives us confidence that the Saints will prevail. 12-17 return to the theme of the persecution of the meridian Church and the apostasy that followed. Understanding the Book of Revelation, p. 148. The JST changes almost every verse in this chapter.

These scriptures from Revelation 2 & 3, with the cross references noted, may give the best description of Godhood and of your eternal destiny available anywhere in the standard works. . If you OVERCOME, you are promised:

1. The fruit of the tree of life
2. Freedom from the second death
3. The right to partake of the hidden manna
4. A white stone
5. A new name
6. Power over nations
7. The morning star
8. The opportunity to be clothed in white raiment

9. Your name written in the Lamb's book of life
10. That Jesus himself will confess your name before the Father
11. That you will be a pillar in the temple of God
12. That you will have the name of God written on you
13. That you will have the name of the City of God written on you
14. That you will have the new name of Christ
15. That you will sit with Christ in the throne of Christ.

Overcome what? Chapter 12:14 answers the question: Satan. Ted Gibbons, LDS Living, Lesson 45.)

1 ^aAND there appeared a great ~~wonder~~ (sign) in heaven (in the likeness of things on the earth); a ^bwoman clothed with the sun (The woman represents the true Church of God, which is not just an organization but many righteous individuals joined together by covenant. In being clothed with the sun, the woman represents the destiny of those who join themselves to her and follow the Lord with pure hearts: they will be privileged to enter the celestial kingdom, whose glory is that of the sun (D&C 76:70) In being clothed with the sun, the true Church becomes like unto God himself, who is clothed with light as with a garment. Understanding the Book of Revelation, p. 151), and the moon under her feet, (The moon represents a lesser glory than that of the sun. Terrestrial. Also, the woman has power or dominance over lesser kingdoms of glory. Understanding the Book of Revelation, p. 151) and upon her head a crown of twelve stars: (The head of the Church is the 12 Apostles, under Christ.)

2 And she (the woman) being with ^achild cried, travailing in birth, and pained to be delivered.

5 And she brought forth a man child, (After Christ comes, all the peoples of the earth will be subject to him, but there will be multitudes of people on the face of the earth who will not be members of the Church; yet all will have to be obedient to the laws of the kingdom of God, for it will have dominion upon the whole face of the earth. These people will be subject to the political government, even though they are not members of the ecclesiastical kingdom which is the Church. This government which embraces all the peoples of the earth, both in and out of the Church, is also sometimes spoken of as the kingdom of God, because the people are subject to the kingdom of God which Christ will set up. Joseph Fielding Smith, Doctrines of Salvation, 1:229.) who was to rule all nations with a ^arod of iron: and her child was caught up unto God, and ~~to~~ his throne. (In order to have a kingdom you have to have: King, property, laws, bishops, workers, land, political organization, military, economics, education, social, cultural, spiritual.)

3 And there appeared another ~~wonder~~ (sign) in heaven; and behold a great red dragon, having seven heads (If I defeat one of Satan's heads, he'll come after me from a different direction.) and ten horns, and seven crowns upon his heads.

4 And his tail drew the ^athird part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ~~ready to be delivered~~, ~~for~~ (ready) to devour her child as soon as (after) it was born. ("But the trumpet blasts are not designed to destroy the earth. They affect a significant proportion, but not all. Some twelve times the Seer limits the destruction to one-third, symbolically showing that their bounds have been set. They can go only so far. The fraction one-third is used by a number of the prophets in association with what is called "remnant theology," the remnant being the unaffected part. We see this in Ezekiel 5:1-5. The prophet performs his dramatized prophecy (Hebrew 'ot,) against Jerusalem by shaving his head and beard, burns one-third of the hair with fire, cleaves one-third with the sword, and scatters the remainder to the wind. Only the latter one-third remains alive though scattered. It is the remnant. The fraction is used again in Ezekiel 5:12 and in Zechariah 13:8-9. In the latter, one-third is all that remains alive after the divine judgments while another one-third is burned with fire. So the fraction John gives suggests that the purpose of the destruction in Revelation 8 is not so much retribution as a last attempt to turn man to God." [Draper, Opening the Seven Seals, pp. 95-96) "When John speaks of the war in heaven, his descriptions of

Lucifer's activities is slightly different from the typical interpretation in Latter-day Saint circles. He states that the devil drew away a "third part" of the host of heaven with him (Rev. 12:4; D&C 29:36-38). The distinction between "one-third" and a "third" may seem subtle, yet it is real. The fraction one-third implies 33 1/3 percent, whereas the phrase "third part" implies a numerically undetermined segment of the population who symbolize the fact that Satan's power over the premortal spirits was limited. Thus, the numerology in the passage implies that we have no knowledge of the fraction or percentage of the Father's children who followed the adversary. All we know is that Satan had a limited influence over those in the presence of God." (Gaskill, *The Lost Language of Symbolism*, 118-119) Referring to Revelation 12:4, "If one were to read the verse with any degree of literalness the conjecture might be made that the "third part" were one of the three groups in the premortal world; the great and noble ones, the general populace of the spirit, and the apostates that followed Lucifer. However in this author's opinion, nothing in the text requires such a reading. Indeed, to take the phrase "third part" literally may miss John's point." (Gaskill, 360) Brother Gentry thinks the point the revelation to John was making is that the Lord wins the bigger part.)

6 And the ^awoman fled into the wilderness, where she ~~hath~~ (had) a place prepared of God, that they should feed her (take care of – The Lord will not let the Church die, but will keep it in his care until it is time to restore the gospel to the earth.) there a thousand two hundred *and* threescore days (years). (If we say that the Church returned in 1830, then counting backwards 1,260 years gets us to 570 AD. The world was in apostasy centuries before that. The point being made is that the apostasy would last a very long time. In a study conducted by Vern Grosvenor Swanson in his book *Dynasty of the Holy Grail* ties this date into the last remains of the true Church in England dying off around A.D. 570. The second possible date is the eastern proclamation of supremacy in A.D. 588. The third possible date is A.D. 607 when the western churches took over the saints. If one takes the first date, A.D. 570 and adds 1,260 solar years, we arrive at 1830. If one takes the second date, A.D. 588, and add 1,260 prophetic years (each 360 days) we arrive at 1830. If one takes the third date, A.D. 607 and add 1,260 lunar years (354 1/3 days each) to it, we still arrive at 1830. These dates were also considered accurate by a reverend who said he was looking for spiritual experiences to occur between 1820 and 1830. 233)

7 And there was ^awar in heaven: ^bMichael and his ^cangels fought against the dragon; and the ^ddragon (and his angels) fought ~~and his angels~~ (against Michael),

8 And (the dragon) prevailed not (against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ.); (The kingdom is ruled by both God the Father and Jesus Christ.) ~~neither was their place found any more in heaven.~~

9 And (Neither was there place found in heaven for) the great dragon (who) was ^acast out, that old serpent, called the ^bDevil, (The word devil is not used in the Old Testament. In Greek it means false accuser or slanderer.) and (also called) Satan (The word Satan means adversary.), which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud ^avoice saying in heaven, Now is come salvation, and ^bstrength, and the kingdom of our God, and the ^cpower of his Christ: for the ^daccuser of our brethren is cast down, which accused them before our God day and night. (Satan could accuse us to God because we have sinned and fallen short of perfection. But Christ comes and brings salvation and mercy through His atoning sacrifice.)

11 And (For) they ^aovercame (have overcome) him by the blood of the Lamb, and by the word of their ^btestimony; and (for) they loved not their (own) lives (but kept the testimony even) unto the ^cdeath. (Robert D. Hales: Testimonies often come when there is willingness to serve where we are called. They come when a decision is made to strive to be obedient. Testimonies come during efforts to help, lift, and strengthen others. They come from prayer and from studying the scriptures and applying them in our lives. Whatever our circumstances, there seem to be moments

in each of our lives when we can be given the knowledge that God lives and that Jesus is the Christ. There is no greater search in life that we can embark upon than the quest to gain a testimony of the truth. CR, Oct 1994, 27)

12 Therefore rejoice, ye (O) heavens, and ye that dwell in them. (And after these things I heard another voice saying,) Woe to the inhabitants of the earth (yea) and (they who dwell upon the islands) of the sea! for the devil is come down unto you, (Satan dwells on earth.) having great wrath, because he knoweth that he hath but a short time. (The woe seems to have begun when Satan first entered the Garden of Eden and tempted Eve; it will not end until Satan has been bound with chains and cast into the bottomless pit. 20:1-3. Understanding the Book of Revelation, p. 159)

13 And (For) when the dragon saw that he was cast unto the earth, he ^apersecuted the woman which brought forth the man *child*. (Satan's first order of business is always to persecute the Church and the Saints.)

14 And (Therefore) to the woman were given two wings of a great eagle, that she might fly (flee) into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. (God will make certain that all is in readiness when the time comes for the restoration of the gospel.)

15 And the serpent cast(eth) out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. (The flood may be a torrent of lies against the Church; the flow of evil to overwhelm the Church; ceaseless persecution and tribulation. Satan made great efforts to destroy the Church, and that the true power and authority of the Church survived in God's care. Understanding the Book of Revelation, p. 160)

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast(eth) out of his mouth.

17 And (Therefore) the ^adragon was wroth with the woman, and went to make ^bwar with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 13

Revelation 12-14 represents a pause in the unfolding vision of the seventh seal. Before revealing the final victory of Jesus Christ over the kingdom of the devil, the Lord shows John the history of the war between good and evil that leads to the culminating events in the seventh seal. In chapter 12, John sees the War in Heaven, the casting out of a third part of Heavenly Father's spirit children who had followed Lucifer, and the continuation of the war on earth. In chapter 13, John witnesses the worldwide rise of evil-inspired political and religious kingdoms, increasing Satan's control over the children of men. Finally in chapter 14, he sees truth and priesthood power restored to the earth to prepare believers for the destruction of the world.

John sees fierce-looking beasts which represent degenerate earthly kingdoms controlled by Satan—The devil works miracles and deceives men. Elder Bruce R. McConkie said: The Prophet Joseph Smith gave this counsel to missionaries: Declare the first principles, and let mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand. TPJS, p. 292. He then read Revelation 13:1-8 as an illustration of scriptural passages which should not be used in presenting the message of the restoration to the world. With reference to this passage he named some of the speculative interpretations found in the sectarian world; said pointedly that they are not true; gave some explanations which show the general concept involved; but refrained from identifying those nations and kingdoms whose acts and course are set forth in the imagery revealed to John. TPJS, p. 292-93, DNTC, 3:520)

1 ^aAND I (saw another sign, in the likeness of the kingdoms of the earth; a beast (The Great and Abominable) rise up out of the sea and he) stood upon the sand of the sea, and ~~saw a beast rise up out of the ^bsea,~~ having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. (Joseph Smith said: When God made use of the figure of a beast in visions to the prophets He did it to represent those kingdoms which had degenerated and become corrupt, savage and beast-like in their dispositions, even the degenerate kingdoms of the wicked world... The beast that rose up out of the sea should be translated the image of a beast – meaning that it was symbolic rather than literal. History of the Church, 5:341, 345. Rev 17 is another appearance of the beast where we are given the interpretation of it. The seven heads represent seven mountains. (17:9) The heads may also represent seven kings. (17:10) The ten horns represent ten kings who are yet to come. (17:12). These kings receive their power from the beast. (17:12) **If Rome does fit the description in some respects, it is only as a prototype or symbol of the true beast of the last days.** UBR, p. 166.)

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon (The translators have used the term dragon for Devil... There is a mistranslation of the word dragon in the second verse. The original word signifies the Devil and not dragon as translated. WJS, p. 186-87.) gave him his ^apower, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the ^abeast: and they ^bworshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him? (When the old Devil shall give power to the beast to do all his mighty works, all the world will wonder. WJS, p. 189)

5 And there was given unto him a ^amouth speaking great things and ^bblasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his ^aname, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and ^apower was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the ^abook of life of the ^bLamb slain from the ^cfoundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that ^akilleth with the sword must be killed with the sword. Here is the ^bpatience and the faith of the ^csaints.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, (an imitation of Christ) and he spake as a dragon. (This beast or kingdom controls the economy of the earth and requires people to associate themselves with the beast if they wish to have part in that economy. His exact identity – whether as a kingdom or a false prophet – has not been revealed. UBR, p. 171)

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And ^adeceiveth them that dwell on the earth by *the means of* those ^bmiracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 **And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.** (The righteous will live under the threat of martyrdom. Thankfully as Nephi saw: the saints will be armed with righteousness and with the power of God in great glory (1 Ne 14:14) and they will

emerge victorious. UBR, p. 175.)

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: **(What the mark is has not been revealed.)**

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. **(Perhaps the saints will survive by living the law of consecration.)**

18 Here is ^awisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six. (This enigmatic phrase has intrigued readers for nearly two thousand years, inviting fanciful predictions and mystical formulations. Unfortunately, the only distinct clue the author provides is the statement “it is the number of a man.” We have two other clues about the number 666 in Revelation 13:18. First, in ancient alphabets, letters function also as numbers – for instance, A=1, B=2, and so on. In Revelation 13:18, the number is apparently a man’s number, either the number of letters in his name, the sum of the letters in his name, or the total of the numerical equivalent of each letter in his name. Second the manuscripts of the New Testament contain the following variants for this passage: 666, 646, and 616. These two clues may clarify whom the early church referred to, but they do not necessarily reveal whom John, the original author, intended.

Interestingly, the name Caesar Nero is spelled two different ways in the bilingual environment of the early church. Caesar Nero (Latin) and Kaisar Nerón (Greek). If these two different spellings are transliterated into Hebrew and if the values of the letters are added, the sums are 616 and 666. As noted above, Latin manuscripts of the New Testament often contain the number 616, and Greek manuscripts often contain the number 666. A newly discovered Oxyrhynchus papyrus found in Latin-speaking North Africa offers further support for the 616 reading. This fanciful reconstruction, however, may reveal more about who early Christians thought John had in mind than who was originally intended. The solution also does not explain the variant of 646, which has often been dismissed as a scribal mistake. Regardless of whom John intended with this enigmatic passage, two things seem to be clear. First, whoever is referred to in Revelation 13:18, John felt a need to disguise that person’s identity – perhaps out of fear. Second, early Christians possibly believed that the antichrist of the book of Revelation, designated as 666, would be a character and disposition similar to that of Nero Caesar. Jesus Christ and the World of the New Testament, p. 288)

Revelation 14

Revelation 12-14 represents a pause in the unfolding vision of the seventh seal. Before revealing the final victory of Jesus Christ over the kingdom of the devil, the Lord shows John the history of the war between good and evil that leads to the culminating events in the seventh seal. In chapter 12, John sees the War in Heaven, the casting out of a third part of Heavenly Father’s spirit children who had followed Lucifer, and the continuation of the war on earth. In chapter 13, John witnesses the worldwide rise of evil-inspired political and religious kingdoms, increasing Satan’s control over the children of men. Finally in chapter 14, he sees truth and priesthood power restored to the earth to prepare believers for the destruction of the world.

The Lamb shall stand upon Mount Zion—The gospel shall be restored in the last days by angelic ministry—The Son of Man harvests the earth.

1 AND I looked, and, lo, a ^aLamb stood on the mount ^bSion, (New Jerusalem D&C 133:18, 56. D&C 84: 2 Yea, the word of the Lord concerning his church, established in the last days for the ^arestoration of his people, as he has spoken by the mouth of his ^bprophets, and for the ^cgathering of his ^dsaints to stand upon ^eMount Zion, which shall be the city of ^fNew Jerusalem. 3 Which city shall be ^abuilt, beginning at the ^btemple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and ^cdedicated by the hand of Joseph Smith, Jun., and others with whom the Lord was well

pleased. 4 Verily this is the word of the Lord, that the city ^aNew Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which ^btemple shall be ^creared in this ^dgeneration. 32 And the sons of Moses and of Aaron shall be filled with the ^aglory of the Lord, upon ^bMount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my ^cchurch.) and with him an hundred forty and four thousand, having his Father's ^cname written in their foreheads. (There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. WJS, p. 368)

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new ^asong before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with ^awomen; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were ^bredeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no ^aguile: for they are without fault before the throne of God.

Scripture Mastery: 6 And I saw another ^aangel (The angel flying through the midst of heaven: Moroni delivered the Book of Mormon. WJS, p. 13. Gordon B. Hinckley: John the Revelator saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. That angel has come. His name is Moroni. His is a voice speaking from the dust, bringing another witness of the living reality of the Lord Jesus Christ. We have not as yet carried the gospel to every nation, kindred, tongue, and people. But we have made great strides. We have gone wherever we are permitted to go. God is at the helm, and doors will be opened by His power according to His divine will. Of that I am confident. Of that I am certain. CR, Sep-Oct 1995, 93.) fly in the midst of heaven, having the ^beverlasting ^cgospel to ^dpreach unto them that dwell on the earth, and to every ^cnation, and kindred, and tongue, and people, (The angel John sees is representative of the many angels that would be involved in the restoration of the gospel.)

7 Saying with a loud voice, ^aFear God, and give glory to him; for the hour of his ^bjudgment is come: and ^cworship ^dhim that made ^eheaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, ^aBabylon is ^bfallen, is fallen, that great ^ccity, because she made all nations drink of the wine of the wrath of her ^dfornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is ^apoured out without mixture into the cup of his ^bindignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the ^apatience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, ^aBlessed *are* the ^bdead which ^cdie in the Lord from henceforth: Yea, saith the Spirit, that they may ^drest from their labours; and their works do follow them. (They rest from their labors for a long time, and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for the bodies. WJS, p. 42)

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the ^aSon of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, ^aThrust in thy sickle, and ^breap: for the time is come for thee to reap; for the ^charvest of the earth is ^dripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.
 17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.
 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the ^avine of the earth; for her grapes are fully ripe.
 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great ^awinepress of the wrath of God.
 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Revelation 15

Exalted saints praise God in celestial glory forever.

1 AND I saw another sign in heaven, great and marvellous, (An overwhelming sign) seven angels having the seven last ^aplagues; (perfect and complete judgment) for in them is filled up the wrath of God.
 2 And I saw as it were a ^asea of ^bglass mingled with fire (celestial sphere): and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.
 3 And they ^asing the song of Moses the servant of God, and the song of the Lamb, saying, ^bGreat and marvellous *are* thy works, Lord God Almighty; ^cjust and true *are* thy ways, thou King of ^dsaints.
 4 Who shall not fear thee, O Lord, and glorify thy ^aname? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.
 5 And after that I looked, and, behold, the temple of the tabernacle of the ^atestimony in heaven was opened:
 6 And the seven angels came out of the temple, having the seven ^aplagues, clothed in pure and white linen, and having their breasts girded with golden girdles.
 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.
 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Revelation 16

God pours out plagues upon the wicked—The nations assemble for Armageddon—Christ comes, islands flee, mountains cease.

1 AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. (D&C 112: 25 And upon my ^ahouse shall it ^bbegin, and from my house shall it go forth, saith the Lord; 26 First among those among you, saith the Lord, who have ^aprofessed to know my ^bname and have not ^cknown me, and have ^dblasphemed against me in the midst of my house, saith the Lord.)
 2 And the ^{first} went, and poured out his vial upon the earth; and there fell a ^anoisome and grievous sore (effects of nuclear war?) upon the men which had the mark of the beast, and *upon* them which worshipped his image.
 3 And the ^{second} angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea. (The sea may represent wicked people who will all be destroyed.)
 4 And the ^{third} angel poured out his vial upon the rivers and fountains of waters; and they became

blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast ^ajudged thus.

6 For they have ^ashed the ^bblood of saints and prophets, and thou hast given them blood to drink; for they are ^cworthy.

7 And I heard another (angel who came) out of (from) the altar say(ing), Even so, Lord God Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and ^ablasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of ^adarkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their ^apains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the ^afalse prophet.

14 For they are the ^aspirits of ^bdevils, working ^cmiracles, (Orson Pratt said: “The reason the Lord will suffer the devil to work miracles to deceive the kings of the earth and of the whole world, is because they will previously have rejected the everlasting gospel; therefore the devil will deceive them, and lead them on to destruction, as he did the Egyptians. Divine Authenticity of the Book of Mormon, No. 5, p. 66) *which* go forth unto the kings of the earth and of the whole world, to gather them to the ^dbattle of that great day of God Almighty. (At the very moment of the Second Coming of our Lord, all nations shall be gathered against Jerusalem to battle, and the battle of Amrageddon (obviously covering the entire area from Jerusalem to Megiddo, and perhaps more) will be in progress. The Christ will come unexpectedly, and the dramatic upheavals promised to accompany his return will take place. DNTC, 3:542)

15 Behold, I come as a ^athief. (He is only a thief to those who are not prepared.) Blessed *is* he that ^bwatcheth, and keepeth his garments (keep his covenants), lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue ^aArmageddon. (The kings of the whole world will be destroyed in final conflict outside the city of Jerusalem... Armageddon is symbolic of the final overthrow of all the forces of evil by the might and power of God. Mounce, Book of Revelation, p. 301 The ultimate objective of Satan and his armies is not the conquest of northern Israel nor or Jerusalem but the destruction of the Lord’s temple and the Lord’s work. Millennial Messiah, p. 476-94.)

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great ^aearthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. (D&C 133: 21 And he shall ^autter his voice out of ^bZion, and he shall speak from Jerusalem, and his ^cvoice shall be heard among all people; 22 And it shall be a voice as the ^avoice of many waters, and as the voice of a great ^bthunder, which shall ^cbreak down the mountains, and the valleys shall not be found.

23 He shall command the great deep, and it shall be driven back into the north countries, and the ^aislands shall become one land; 24 And the ^aland of Jerusalem and the land of ^bZion shall be turned back into their own place, and the ^cearth shall be like as it was in the days before it was ^ddivided. 25 And the Lord, even the Savior, shall ^astand in the midst of his people, and shall ^breign over all flesh. This earthquake appears to be connected with the flattening of the mountains and

the unifying of the continents. UBR, p. 213.)

19 And the great city was divided into three parts, and the cities of the nations fell: and great ^aBabylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his ^bwrath.

20 And every island fled away, and the ^amountains were not found. (Parley P. Pratt said: **Having restored the earth to the same glorious state in which it first existed – leveling the mountains, exalting the valleys, smoothing the rough places, making the deserts fruitful, and bringing all the continents and islands together, causing the curse to be taken off, that noxious weeds, and thorns, and thistles shall no longer be produced; the next thing is to regulate and restore the brute creation to their former state of peace and glory, causing enmity to cease from off the earth. But this will never be done until there is a general destruction poured out upon man, which will entirely cleanse the earth, and sweep all wickedness from its face.** Voice of Warning, 159-60, 162.)

21 And there fell upon men a great ^ahail out of heaven, *every stone* about the weight of a talent (45-90 pounds): and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great. (It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and the righteous shall hardly escape; still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. Joseph Smith, HC, 4:11)

Revelation 17

John is shown that Babylon the great, the mother of harlots and abominations, has become established throughout the earth.

1 AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the ^ajudgment of the great ^bwhore (This is the opposite of the bride prepared for the marriage of the Lord.) that sitteth upon many ^cwaters: (The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. 17:15. What is the church of the devil in our day, and where is the seat of her power? If we accept the angelic word, if we believe as Nephi believed, and if, the Lord willing, we see what Nephi saw, then we shall accept without question the reality around us. The church of the devil is every evil and worldly organization on earth. It is all of the systems, both Christian and non-Christian, that have perverted the pure and perfect gospel; it is all of the governments and powers that run counter to the divine will; it is the societies and political parties and labor unions that sow strife and reap contention. It is communism; it is Islam; it is Buddhism; it is modern Christianity in all its parts. It is Germany under Hitler, Russia under Stalin, and Italy under Mussolini. It is the man of sin speaking in churches, orating in legislative halls, and commanding the armies of men. And its headquarters are everywhere – in Rome and Moscow, in Paris and London, in Teheran and Washington – everywhere that evil forces, either of church or state or society, can be influenced. The immanent and all pervading presence of evil in high places is one of the signs of the times. Millennial Messiah, p. 54-55.)

2 With whom the kings of the earth have committed fornication, and the ^ainhabitants of the earth have been made drunk (apostasy) with the wine of her ^bfornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of ^anames of blasphemy, having seven heads and ten horns. (To verse 9)

4 And the woman (a counterfeit to the high priest) was arrayed in purple and scarlet colour, and decked (excessive amount) with gold and precious stones and pearls, having a golden cup in her hand ^afull of abominations and ^bfilthiness of her fornication:

5 And upon her forehead was a name written, ^aMYSTERY, ^bBABYLON THE GREAT, THE ^cMOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the ^ablood of the saints, and with the blood of the ^bmartyrs of Jesus: and when I saw her, I wondered with great ^cadmiration. (astonishment)

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into ^aperdition: and they that dwell on the earth shall wonder, whose names were not written in the ^bbook of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the ^amind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. (Rome may be the symbol of all that is powerful and corrupt in the world.)

10 And there are seven ^akings: five are fallen, (These were already dead at John's time) and one is (The sixth was reigning during John's time), *and* the other is not yet come (the seventh was not yet born. We don't know who it is); and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten ^ahorns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make ^awar with the Lamb, and the Lamb shall overcome them: for he is ^bLord of lords, and ^cKing of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, (from verse 1) The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the ^awhore, and shall make her desolate and naked, and shall eat her flesh, and ^bburn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and ^agive their kingdom unto the beast, until the ^bwords of God ~~shall be~~ (are) fulfilled.

18 And the woman which thou sawest is that great ^acity, which reigneth over the kings of the earth.

Revelation 18

The saints are called out of Babylon lest they partake of her sins—She falls and is lamented by her supporters.

1 AND after these things I saw another angel come down from heaven, having great power; and the earth was ^alightened with his glory.

2 And he cried mightily with a strong voice, saying, ^aBabylon the great is fallen, is fallen, and is become the habitation of devils, and the ^bhold of every foul spirit, and a ^ccage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her ^afornication, and the kings of the earth have committed ^bfornication with her, and the merchants of the earth are waxed rich through the ^cabundance of her delicacies.

4 And I heard another voice from heaven, saying, ^aCome ^bout of her, my people, that ye be not partakers of her ^csins, and that ye receive not of her plagues. (Leave the world.)

5 For her ^asins have reached unto heaven, and God hath remembered her iniquities.

6 ^aReward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived ^adeliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her ^aplagues come in one day, death, and mourning, and famine; and she shall be utterly ^bburned with fire: for strong *is* the Lord God who ^cjudgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall ^abewail her, and lament for her, when they shall see the ^bsmoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ^aslaves, and souls of men. (The whore sells everything including the souls of men. She teaches us to love things rather than people.)

14 And the fruits that thy soul ^alusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city!

19 And they cast ^adust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city ^aBabylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the ^avoice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ^bsorceries were all nations deceived.

24 And in her was found the ^ablood of prophets, and of saints, and of all that were slain upon the earth.

Revelation 19

The marriage supper of the Lamb is made ready—The testimony of Jesus is the spirit of prophecy—Christ is King of kings and Lord of lords.

1 AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: (There will be many comings of Christ before the Second Coming.)

2 For true and righteous *are* his ^ajudgments: for he hath ^bjudged the great ^cwhore, which did corrupt the earth with her fornication, and hath avenged the blood of his ~~servants~~ (saints) at her hand.

3 And again they said, Alleluia. And her ^asmoke rose up for ever and ever.

4 And the four and twenty elders and the four ^abeasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his ~~servants~~ (saints), and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice

of mighty thunderings, saying, Alleluia: for the Lord ^aGod ^bomnipotent reigneth.

7 **Let us be glad and rejoice, and give honour to him: for the ^amarriage of the ^bLamb (Christ) is come, and his wife (Church) hath made herself ready. (How long does it take for a woman to get ready for her wedding? The Saints are ready for the union between Christ and his people through the atonement. The Church becomes ready through repentance, sanctification and a heart that is fully turned to God.)**

8 **And to her was granted that she should be arrayed in fine linen (endowed), clean and white: for the fine ^alinen is the ^brighteousness of saints. (The saints are sanctified through the atonement of Christ. We just need to remain in the mainstream of the Church. The faithful plodders.)**

9 **And he saith unto me, Write, Blessed *are* they which are called unto the ^amarriage ^bsupper of the ^cLamb (The elders of Israel are now issuing the invitations to the marriage supper of the Lord. DNTC. 3:563-64.). And he saith unto me, These are the true sayings of God. (Those who keep the commandments of the Lord and walk in his statutes to the end, are the only individuals permitted to sit at this glorious feast. Joseph Smith, History of the Church, 2:19-20. Each week we are invited to feast at the table of the Lamb, the Sacrament. This weekly event should prepare us for the marriage supper we have been invited to.)**

10 And I ^afell at his feet to ^bworship him. And he said unto me, See (that) *thou do it* not: I am thy ^cfellow servant, and of thy brethren that have the testimony of Jesus: (the angel is one of the prophets) worship God: for the ^dtestimony of Jesus is the spirit of ^eprophecy.

11 And I saw heaven opened, and behold a **white (a symbol of victory) horse**; (to verse 14, others on white horses) and **he that sat upon him ~~was~~ (is) called Faithful and True** (Names of Christ), and in righteousness he doth ^ajudge and make ^bwar.

12 His ^aeyes ~~were~~ as a flame of fire, and (he had) on his head ~~were~~ many crowns; (Christ is King of kings and Lord of lords.) and ~~he had~~ a ^bname written, that no man knew, but ~~he~~ himself. (The new name is the key word.)

13 And he ~~was~~ (is) **clothed with a vesture dipped in blood** (The blood on Christ's clothing symbolizes at least three things: the blood shed during the atonement; the blood or sins of the wicked that he took upon himself; and the blood of the unrepentant wicked he has slain in his wrath. Understanding the Book of Revelation, p. 260): and his ^bname is called The ^cWord of God.

14 **And the armies *which were* in heaven followed him upon white horses, ^aclothed in fine linen, white and clean.**

15 ^aAnd out of his mouth ~~goeth a sharp sword~~ (proceedeth the word of God, and), ~~that~~ with it he ~~should~~ (will) smite the nations: and he ~~shall~~ (will) ^brule them with ~~a rod of iron~~ (the word of his mouth): and he treadeth the ^cwinepress ~~of~~ (in) the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, ^aKING OF KINGS, AND ^bLORD OF LORDS. (The name would be prominent if the words are written on the thigh of someone riding a horse. It may have been written on his thigh, or on the sword at this thigh.)

17 **And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; (There were so many dead, that the birds were invited to eat their dead corpses. D&C 29:18-**

21: 18 Wherefore, I the Lord God will send forth ^aflies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them;

19 And their tongues shall be stayed that they shall not ^autter against me; and their flesh shall fall from off their bones, and their eyes from their sockets; 20 And it shall come to pass that the ^abeasts of the forest and the fowls of the air shall devour them up. 21 And the great and ^aabominable church, which is the ^bwhore of all the earth, shall be cast down by ^cdevouring fire, according as it is spoken by the mouth of Ezekiel the prophet, who spoke of these things, which have not come to pass but surely ^dmust, as I live, for ^eabominations shall not reign.)

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the

flesh of horses, and of them that sit on them, and the flesh of all men (who fight against the Lamb), both free and bond (and free), both small and great. **(This is the other feast. We can either be in the marriage feast, or that of the destruction of the wicked.)**

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the ^afalse prophet that wrought ^bmiracles before him, with which he ^cdeceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a ^dlake of ^efire burning with brimstone. (A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man. Joseph Smith, History of the Church, 6:314)

21 **And the remnant were slain ^awith the sword (word) of him that sat upon the horse, which sword (word) proceeded out of his mouth:** and all the fowls were filled with their flesh. (When Christ entered the city of Jerusalem, He rode humbly on an ass, when He returns to the city of Jerusalem, he will be riding on a horse as a conqueror.)

Revelation 20

Satan is bound during the Millennium—The saints shall then live and reign with Christ—The dead stand before God and are judged out of the books according to their works.

1 **AND I saw an ^aangel** (We don't know the identity of the angel, but it might be Michael, who has a special commission to fight and defeat Satan. D&C 88:112-15. We do know that Michael is the seventh angel, who is given the privilege of proclaiming the victory of the Lamb. D&C 88:106-7, 112. Understanding the Book of Revelation, p. 268.) **come down from heaven, having the key of the bottomless ^bpit and a great chain in his hand.**

2 **And he laid hold on the dragon, that old ^aserpent, which is the ^bDevil, and Satan, and ^cbound him a thousand years,** (It is important to note that it is the angel who captures and binds the devil, not the inhabitants of earth, but he remains bound because the people refuse to hearken to him. Nephi taught: And because of the ^arighteousness of his people, ^bSatan has no power; wherefore, he cannot be loosed for the space of ^cmany years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel ^dreigneth. 1 Nephi 22:26. Understanding the Book of Revelation, p. 268.)

3 **And cast him into the bottomless pit, (outer darkness) and shut him up, and set a seal upon him, (priesthood power, not just the righteousness of saints) that he should deceive the ^anations no more, till the thousand years should be fulfilled: and after that he must be ^bloosed a little season.** (President Joseph Fielding Smith said: Our Savior came in the meridian of time. That dispensation was about half way from the beginning of time to the end of time. Anyone who desires can figure it for himself that our Lord came about 4,000 years from the time of the fall. The millennium is to come some time following the 2,000 years after his coming. Then there is to be the millennium for 1,000 years, and following that a "little season" the length of which is not revealed, but which may bring "time" to its end about 8,000 years from the beginning. Doctrines of Salvation, 1:81. Latter-day revelation gives additional details about what will transpire during that "little season.": D&C 88:110-15 -110 And so on, until the seventh angel shall sound his trump; and he shall ^astand forth upon the land and upon the sea, and ^bswear in the name of him who sitteth upon the throne, that there shall be ^ctime no longer; and ^dSatan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a ^ethousand years. 111 And then he shall be ^aloosed for a little season, that he may gather together his armies. 112 And ^aMichael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. 113 And the devil shall gather

together his ^aarmies; even the hosts of hell, and shall come up to battle against Michael and his armies. 114 And then cometh the ^abattle of the great God; and the devil and his armies shall be ^bcast away into their own place, that they shall not have power over the saints any more at all. 115 For Michael shall fight their battles, and shall overcome him who ^aseeketh the throne of him who sitteth upon the throne, even the Lamb.)

4 And I saw thrones, and they sat upon them, and ^ajudgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; **and they lived and ^breigned with Christ a ^cthousand years.** (There apparently is a hierarchy of judgment in the time of the Millennium. First is Christ himself, who rules over all and judges all. Serving under him, the Twelve Apostles from the meridian dispensation will judge the house of Israel. The house of Israel in this context apparently means those who are true Israel, those who are true to their covenants, as Joseph Smith learned by revelation: D&C 29:12 - And again, verily, verily, I say unto you, and it hath gone forth in a firm decree, by the will of the Father, that mine ^aapostles, the Twelve which were with me in my ministry at Jerusalem, shall stand at my right hand at the day of my coming in a pillar of ^bfire, being clothed with robes of righteousness, with crowns upon their heads, in ^cglory even as I am, to ^djudge the whole house of Israel, even as many as have loved me and kept my commandments, and none else. – In addition, the Nephite twelve are given the charge to judge the seed of Lehi (1 Ne 12:9-10; 3 Ne. 27:27; Morm 3:19.) The principle would suggest that there are other divinely appointed leaders of other peoples who also will judge those they serve. Missionaries will be given the responsibility to stand in judgment on those who reject them (D&C 75:20-22). And finally, all Saints shall judge the world. (1 Cor. 6:2) Understanding the Book of Revelation, p. 270-71. Daniel has left us the assurance that when the Ancient of Days sits in that great council at Adam-ondi-Ahman that then judgment will be given to the saints of the Most High. Dan 7:22. MD, p. 398-99.)

5 But the rest of the ^adead lived not again until the thousand years were finished. This *is* the first resurrection. (The morning – celestial, and afternoon – terrestrial, are the first resurrection.)

6 ^aBlessed and holy ~~is he that hath~~ (are they who have) part in the ^bfirst ^cresurrection: on such the ^dsecond death hath no power, but they shall be ^epriests of God and of Christ, and shall reign with him a thousand years.

7 And when the ^athousand years are expired, ^bSatan shall be loosed out of his prison, (Wickedness will set him loose. 4 Nephi may be a type of letting Satan loose at the end of the Millennium.)

8 And shall go out to deceive the nations which are in the four quarters of the earth, ^aGog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints (Palestine) about, and the beloved city: (New Jerusalem) and fire came down from God out of heaven, and devoured them.

10 And the ^adevil that deceived them was ^bcast into the lake of ^cfire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white (The Greek word used may mean “bright” or “gleaming.”) throne, and him that sat on it, from whose face the ^aearth and the heaven fled away; and there was found no ^bplace for them. (D&C 29:22-24: 22 And again, verily, verily, I say unto you that when the ^athousand years are ended, and men again begin to deny their God, then will I spare the earth but for a ^blittle season; 23 And the ^aend shall come, and the heaven and the earth shall be consumed and ^bpass away, and there shall be a new heaven and a ^cnew earth. 24 For all ^aold things shall ^bpass away, and all things shall become new, even the heaven and the earth, and all the fulness thereof, both men and ^cbeasts, the fowls of the air, and the fishes of the sea;)

Scripture Mastery: 12 And I saw the ^adead, small and great, ^bstand before God; and the ^cbooks (Joseph Smith said: The books must be the books which contained the record of their works, and refer to the records which are kept on the earth. D&C 128:7) were opened: and another book was

opened, which is *the* ^dbook of life: (And the book which was the book of life is the record which is kept in heaven. Joseph Smith's Commentary on the Bible, p. 228) and the dead were ^ejudged out of those things which were written in the books, according to their ^fworks. (These are the rest of the dead (Verse 5). The righteous have already been judged, because they've been resurrected. The righteous will also likely stand before the judgment bar at this time but only to have their earlier judgment – and blessing of glory – confirmed. Joseph Smith said: The Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; He views them as His offspring, and without any of those contracted feelings that influence the children of men...[He] will judge all men, not according to the narrow, contracted notions of men, but, 'according to the deeds done in the body whether they be good or evil,' or whether these deeds were done in England, America, Spain, Turkey, or India. He will judge them, 'not according to what they have not, but according to what they have,' those who have lived without law, will be judged without law, and those who have a law, will be judged by that law... He will award judgment or mercy to all nations according to their several deserts, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs in relation to the human family; and when the designs of God shall be made manifest, and the curtain of futurity be withdrawn, we shall all of us eventually have to confess that the Judge of all the earth has done right. TPJS, p. 218. D&C 43:18 - For the day cometh that the Lord shall utter his ^avoice out of heaven; the heavens shall ^bshake and the earth shall ^ctremble, and the ^dtrump of God shall sound both long and loud, and shall say to the sleeping nations: Ye saints ^earise and live; ye sinners ^fstay and ^gsleep until I shall call again. The wicked will fear the return of Christ for his final judgment for 1000 years. He is saying, you righteous dead, rise in resurrected glory. You wicked, stay until I come to you again. They will have great fear awaiting his judgment.)

13 And the sea gave up the dead which were in it; and ^adeath and ^bhell delivered up the dead which were in them: and they were judged every man according to their works.

14 And ^adeath and ^bhell were cast into the lake of fire. This is the ^csecond death. (For heirs of salvation, death and hell will be forever gone.)

15 And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21

Those who overcome shall be sons of God—The earth attains its celestial glory.

1 AND I saw a ^anew ^bheaven and a new ^cearth (The new earth is much more than simply a globe made new. It is also a new society, a new way of living. It is a place where God may dwell. It is a state of being in which there is no death, sorrow or pain. It is a habitation for the heirs of God. Understanding the Book of Revelation, p. 282. D&C 88:18-20, 25-26 - 18 Therefore, it must needs be ^asanctified from all ^bunrighteousness, that it may be prepared for the celestial ^cglory; 19 For after it hath filled the measure of its creation, it shall be crowned with ^aglory, even with the presence of God the Father; 20 That bodies who are of the ^acelestial kingdom may ^bpossess it forever and ever; for, for this ^cintent was it made and created, and for this intent are they ^dsanctified. 25 And again, verily I say unto you, the ^aearth abideth the law of a celestial kingdom, for it filleth the ^bmeasure of its creation, and transgresseth not the law—26 Wherefore, it shall be ^asanctified; yea, notwithstanding it shall ^bdie, it shall be ^cquicken again, and shall abide the power by which it is quickened, and the ^drighteous shall ^einherit it.): for the first heaven and the first ^dearth were passed away; and there was no more sea. (Seas shall no longer separate islands and continents as at present. All the land surface of the earth shall be united into one body like as it was in the days before is was divided. D&C 133:23-24. DNTC, 3:580. The earth will be resurrected. Doctrines of Salvation, 1:74.)

2 **And I John saw the holy city, ^anew ^bJerusalem, coming down from God out of heaven, prepared as a ^cbride adorned for her husband. (In Revelation 21, it appears that John is seeing the heavenly New Jerusalem descend after the final battle when Satan is cast away forever, while in Moses 7, it seems that the city will descend before the Millennium. Perhaps the Lord may send the holy city down at the beginning of the Millennium, remove it during the final time of wickedness on the earth (because the earth may not be worthy to have the city present in that period), and finally, restore in to its rightful place after Satan is conquered and cast out for good. Understanding the Book of Revelation, p. 285)**

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will ^adwell with them, and they shall be his people, and ^bGod himself shall be with them, *and be* their God. (The Celestial Kingdom.)

4 And God shall wipe away all tears from their eyes; and there shall be no more ^adeath, neither ^bsorrow, nor crying, neither shall there be any more ^cpain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things ^anew. And he said unto me, ^bWrite: for these ^cwords are true and faithful.

6 And he said unto me, It is done. ^aI am ^bAlpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the ^cwater of life freely.

7 **He that ^aovercometh shall ^binherit ^call things; and I will be his God, and he shall be my ^dson. (God is assuring us of a close relationship with Him.)**

8 **But the fearful, and ^aunbelieving, and the abominable, and ^bmurderers, and ^cwhoremongers, and ^dsorcerers, and idolaters, and all ^eliars, shall have their part in the lake which burneth with fire and brimstone: which is the ^fsecond ^gdeath. (This is both a warning and an invitation. A warning that those who do not repent of ungodliness will not be able to enjoy the sweet existence on the new, paradisiacal earth, and an invitation to turn from such wickedness. Understanding the Book of Revelation, p. 288. After the separation of the body and spirit, which is the natural death, the wicked and ungodly die a second death, a spiritual death, meaning they are cast out of the presence of the Lord and are dead as pertaining to the things of righteousness, which are the things of the Spirit. (D&C 63:17-18) But when those here designated have suffered for their own sins, after they have paid the utmost farthing in hell, after they have suffered the wrath of Almighty God, until the fullness of times, they shall come forth in the second resurrection and receive their inheritance in the telestial kingdom (D&C 76:103-106). That is, the allotted period of their spiritual death shall cease; death and hell shall deliver up the dead which are in them; and all men, except the sons of perdition, shall receive their part in the kingdoms which are prepared. Thus, these vessels of wrath are the only ones on whom the second death shall have any power after the resurrection D&C 76:37) DNTC, 3:583-84.)**

9 And there came unto me one of the seven angels which had the seven vials full of the seven last ^aplagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high ^amountain, and shewed me that great city, the holy ^bJerusalem, descending out of heaven from God, (See verse 2.)

11 Having the ^aglory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal; (Meaning that the city will be beautiful. The celestial city will shine like a precious stone in the same way the earth will shine when it is celestialized.)

12 **And had a wall great and high, *and* had twelve ^agates, and at the gates twelve angels (It may be that these angels represent the angels Brigham Young described when he defined the temple endowment: "Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell. JD, 2:31), and names written thereon, which are *the names* of the twelve tribes of the**

children of Israel: (We enter Zion through the gate of, or by membership in, one of the twelve tribes of Israel.)

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. (Same description in Ezekiel 48:30-34: 30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures. 31 And the ^agates of the ^bcity *shall be* after the names of the tribes of Israel: three gates northward; one gate of ^cReuben, one gate of Judah, one gate of Levi. 32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan. 33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun. 34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali. 35 *It was* round about eighteen thousand *measures*: and the name of the city from *that day shall be*, The ^aLORD *is* there.)

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. (That which is measured is protected by God.)

16 And the city lieth foursquare, and the ^alength is as large as the breadth: and he measured the city with the reed, twelve thousand ^bfurlongs (stadia. A stadium was about 607 English feet, or 185.2 meters). The length and the breadth and the height of it are equal. (1,381 miles)

17 And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; (The stones are similar to those in Exodus 28:17-21. One stone for each tribe of Israel.)

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure ^agold, as it were transparent ^bglass. (Here is a city, in size and dimensions, in splendor and glory, which is so far beyond human experience or comprehension that there is no way to convey to the finite mind what the eternal reality is. Hence, the expressions relative to precious stones, to streets of gold, and to pearly gates. It is noteworthy that the city is cubic in shape. Calculated on the basis of 606 feet, 9 inches to the furlong, its outer limits will stretch nearly 1400 miles in length and breadth and height. This means there will be approaching 2,744,000,000 cubic miles of dwelling space within its sacred portals. DNTC, 3:588)

22 And I saw no temple therein (All the genealogy work has been done and everyone has been sealed): for the Lord God ^aAlmighty and the Lamb are the ^btemple of it.

23 And the city had no need of the ^asun, neither of the moon, to shine in it: for the glory of God did lighten it, and the ^bLamb *is* the ^clight thereof.

24 And the nations of them which are saved shall ^awalk in the light of it: and the ^bkings of the ^cearth do bring their glory and honour into it. (Kings are those who have been exalted.)

25 And the ^agates of it shall not be shut at all by day: for there shall be no night there. (God is the light of the city.)

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that ^adefileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's ^bbook of life.

Revelation 22

The saints shall reign in celestial splendor—Christ shall come and men shall be judged—Blessed are they who do his commandments.

1 AND he shewed me a pure river of ^awater of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 **In the midst of the street of it, and on either side of the river, was there the ^atree of ^blife (There is no cherubim guarding the tree. We are allowed to eat freely. The Greek work may be plural, meaning that the trees of life are the exalted souls who live in the celestial city.),** which bare twelve *manner of* fruits, and yielded her fruit every month: and the ^cleaves of the tree *were* for the healing of the nations. **(When John sees it [the tree of life], the nations have no need of healing, for there is no death, neither pain, nor sorrow, for the former things have passed away, and all things are become new; consequently, he speaks in the past tense, and says they were for the healing of the nations; of course referring to the times when they existed temporally, according to Ezekiel, before their final change. Parley P. Pratt, Voice of Warning, p. 138.)**

3 **And there shall be no more ^acurse (The curses given at the Fall have all been removed):** but the ^bthrone of God and of the ^cLamb shall be in it; and his servants shall serve him: **(The Fall has been overcome. We are back in God's presence.)**

4 **And they shall ^asee his ^bface; and his ^cname shall be in their foreheads. (An individual bears the name or mark of the person with whom he or she is allied. To bear another's name seems to indicate that one has become like that other person. Therefore, with the Father's name in our foreheads, we can know that "when he shall appear, we shall be like him; for we shall see him as he is." Understanding the Book of Revelation, p. 302. Anciently, it was difficult to tell a freeman from a slave. So a mark was put either in the palm of the hand or on the forehead to identify a slave.)**

5 And there shall be no night there; and they need no candle, neither light of the ^asun; for the Lord God giveth them ^blight: **and they shall ^creign ^dfor ever and ever. (Those who inherit exaltation in the Celestial Kingdom, shall be gods.)**

6 And he said unto me, These sayings *are* faithful and ^atrue: and the Lord God of the holy prophets (Jehovah, Jesus Christ) sent his angel to shew unto his servants the things which must ^bshortly be done.

7 **Behold, I ^acome quickly (Not soon, but in a quick manner; that is, with speed and suddenness after all of the promised conditions precedent have occurred. DNTC, 3:590):** ^bblessed *is* he that keepeth the ^csayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I ^afell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See **(that) thou do it not: for I am thy fellowservant, and of thy brethren the prophets, (the angel is a prophet)** and of them which keep the sayings of this book: worship God. **(The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Joseph Smith's Commentary on the Bible, p. 229)**

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is ^aunjust, let him be ^bunjust still: and he which is ^cfilthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I ^acome quickly; and my ^breward *is* with me, to give every man according as his ^cwork shall be.

13 I am Alpha and Omega, the beginning and the end, the ^afirst and the last.

14 **Blessed *are* they that ^ado his ^bcommandments, that they may have right to the tree of life, and may enter in through the gates into the city.**

15 For without *are* dogs **(Heathen Gentiles),** and ^asorcerers, and ^bwhoremongers, and ^cmurderers, and

idolaters, and whosoever loveth and maketh a ^dlie.

16 I Jesus have sent mine ^aangel to testify unto you these things in the churches. I am the ^broot and the offspring of David, *and* the bright and morning ^cstar.

17 And the Spirit and the bride say, ^aCome. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the ^bwater of life freely.

18 **For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ^aadd unto these things, God shall add unto him the ^bplagues that are written in this book: (This is the copyright on the Book of Revelation.)**

19 **And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the ^abook of life, and out of the holy city, and *from* the things which are written in this book.**

20 He which testifieth these things saith, Surely I ^acome quickly. Amen. Even so, **come, Lord Jesus.**

21 The ^agrace of our ^bLord Jesus Christ *be* with you all. Amen.

THE END