

LESSON 46
“He Will Dwell With Them, and They Shall Be His People”
Revelation 5-6; 19-22

OVERVIEW: Satan fights against the righteous. Satan will be bound and Christ will reign during the millennium. After the judgment, the righteous will dwell with God. The first resurrection. The seven seals.

SCRIPTURES:

THE REVELATION OF ST JOHN THE DIVINE
CHAPTER 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 sat (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) ^awritten within and on the backside (a scroll written on both sides), ^bsealed with seven ^cseals. (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 ^aworthy 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 ^aLion of the tribe of ^bJuda, the ^cRoot 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 ^aLamb as it had been slain, ^bhaving seven (twelve) horns and seven (twelve) eyes, which are the seven ^cSpirits (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 ^aodours (incense), which are the ^bprayers 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 ^asung 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 ^bredeemed us to God by thy blood out of every ^ckindred, and tongue, and people, and nation;**

10 And hast made us unto our God kings and ^apriests (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 ^athousands' 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.)**

12 Saying with a loud voice, Worthy is the ^aLamb that was slain to receive ^bpower, and riches, and ^cwisdom, 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 ^acreature' 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 ^bpower, 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.

CHAPTER 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 ^aAND' I saw **when the Lamb opened one of the ^bseals,** (one of the four beasts,) and I heard, as it were the noise of thunder, ~~one of the four~~ ^cbeasts 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 ^asecond 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 ^apeace 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 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 ^asword, 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.)

9 And when he had opened the fifth seal, I saw under the ^aaltar the souls of them that were ^bslain 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 ^aavenge our blood on them that dwell on the earth?

11 And ^awhite ^brobes were given unto every one of them; and it was said unto them, that they should ^crest 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 ^asixth seal, and, lo, there was a great ^bearthquake; and the ^csun became ^dblack as sackcloth of hair, and the moon became as ^eblood; (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 ^auntimely 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 ^aAnd the heaven(s) departed-(opened) as a ^bscroll (is opened) when it is rolled together; and every ^cmountain and island were-(was) moved out of their-(its) places.

15 And the ^akings 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 ^bdens and in the rocks of the mountains; (John lists seven types of men, to show it will affect everyone.)

16 And said to the ^amountains 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 ^aday of his wrath is come; and who shall be able to ^bstand? (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 ^acall on the name of ^bthe LORD shall be ^cdelivered: for in ^dmount ^eZion and in ^fJerusalem shall be ^gdeliverance, as the LORD hath said, and in the ^hremnant whom the LORD shall ⁱcall.

CHAPTER 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, clothed 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 with 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.

CHAPTER 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 trumpet; 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. (D&C 88:111-15 - 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.)

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;)

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.

CHAPTER 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 ^cquickened 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 48:31-34)

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, an 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 chrysopterus; 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.

CHAPTER 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

Additional Reading:

BIBLE DICTIONARY REVELATION OF JOHN

Also known as the *Apocalypse*, a Greek word meaning revealed or uncovered. 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, of the saints over their persecutors, of the kingdom of God over the kingdoms of men and of Satan. This is the subject on which Amos, Isaiah, Jeremiah, Ezekiel, Daniel, Paul, Peter, and all the prophets have written. They spoke of a day of victory that would come, and that the end would be better (i.e., more glorious) than the beginning. The victory would be achieved through Jesus Christ.

Such is the theme of the Revelation. The details about the beasts, the wars, the angels, the men, etc., contribute to the development of this theme. By a little study, the theme can be perceived even if the details are not completely identified. It may be in this sense that the Prophet Joseph Smith said that Revelation was “one of the plainest books God ever caused to be written” (HC 5: 342). However, the more fully the details are understood, the greater will be the appreciation of the theme. If we fail to catch a glimpse of the theme, we fail in our comprehension, no matter how many details we are able to understand.

Some Guidelines to Understanding:

1. *The Revelation seems to be divided into two parts.* The first, chs. 1 to 3, deals with things at the time the Revelation was given, and is addressed to branches of the Church in seven cities of Asia. Note [Rev. 1: 3](#): “the time is at hand.” These three chapters show clearly that the Church in that day was rapidly going into apostasy.

The second part, chs. 4 - 22, deals with things yet future for John, i.e., things that had not yet come to pass. It begins with John’s time and continues to the end of the world. Note [Rev. 4: 1](#): “I will shew thee things which must be hereafter.” Accordingly, it offers a sort of panoramic view of events through the ages - of apostasy, restoration, judgment and millennium.

2. *Apostasy and restoration.* Apostasy and restoration are relatively gradual events. Compare the setting and the rising of the sun. It does not become dark or light all at once (see [D&C 45: 29](#)).
3. *A guided tour.* An interesting circumstance in the Revelation is that an angel comes to John and explains things to him - a sort of guided tour. This is consistent with the visions given to Nephi, Ezekiel, Daniel, and Enoch, who had similar guided tours. It appears to be a typical visionary experience.

Some Points of Doctrine:

1. A description of the resurrected and glorified Savior ([Rev. 1: 13-15](#)).
2. The importance of overcoming the world ([Rev. 3: 21](#); [Rev. 21: 7](#)).
3. The faithful are to be kings and priests unto God and will reign on the earth ([Rev. 1: 6](#); [Rev. 5: 10](#); [Rev. 20: 6](#); [Rev. 21: 7](#)).
4. Animals are resurrected from the dead, and there are animals in heaven, redeemed by the blood of Christ ([Rev. 5: 11-14](#); [D&C 77: 3](#), HC 5: 343).

5. Two prophets will lie dead in the streets of Jerusalem in the last days and then be raised ([Rev. 11: 1-11](#)).
6. The woman driven into the wilderness, and the man child (ch. 12). The woman is the Church; the man child is the political kingdom of God growing out of the church.
7. The angel with the everlasting gospel. This being is generally identified in the Church as the resurrected angel Moroni ([JS-H 1: 33](#)), but may be representative of all the angels involved in the restoration.
8. All people shall be judged by their works out of the books that are written both on earth and in heaven ([Rev. 20: 11-13](#); see [D&C 128: 6-7](#)).
9. The testimony of Jesus is the spirit of prophecy ([Rev. 19: 10](#)).
10. The New Jerusalem, the city foursquare ([Rev. 3: 12](#); [Rev. 21: 1 - 22: 7](#); cf. [Ether 13: 2-10](#); [Moses 7: 62-63](#)).

The Revelation was received on the Lord's day by John on the isle of Patmos ([Rev. 1: 9-10](#)), off the coast of Asia, not far from Ephesus. The exact date is not known. The Book of Mormon confirms that the recipient was John, one of the Twelve ([1 Ne. 14: 18-27](#); cf. [D&C 20: 35](#); [D&C 77: 1-15](#)).

THE DOCTRINE AND COVENANTS SECTION 77

Revelation given to Joseph Smith the Prophet, at Hiram, Ohio, March 1832. HC 1: 253—255. The Prophet wrote, "In connection with the translation of the Scriptures, I received the following explanation of the [Revelation of St. John](#)."

1—4, Beasts have spirits and shall dwell in eternal felicity on an immortal earth; 5—7, This earth has a temporal existence of 7,000 years; 8—10, Various angels restore the gospel and minister on earth; 11, The sealing of the 144,000; 12—14, Christ will come in the beginning of the seventh thousand years; 15, The two prophets who are to be slain in Jerusalem.

1 Q. What is the ^asea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation?

A. It is the ^bearth, in its ^csanctified, ^dimmortal, and ^eeternal state. (The sea of glass was shown to John in vision when "a door was opened in heaven" (Revelation 4:1), revealing God sitting upon a throne. "And before the throne there was a sea of glass like unto crystal" (Revelation 4:6). John described heaven using earthly elements as likenesses. The Prophet Joseph Smith later explained that "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, where all things for their glory are manifest, past, present, and future, and are continually before the Lord. The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto 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 Christ's" (D&C 130:6-9). The Lord revealed that the earth "must needs be sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father" (D&C 88:18-19). John was privileged to see in vision that future day when the Father and the Son will crown the earth with the glory of their presence. This will take place after the Millennium, when the earth becomes the celestial kingdom for those who are worthy of that glory (D&C 88:17-20). Revelations of the Restoration, p. 551-52)

2 Q. What are we to understand by the four beasts, spoken of in the same verse?

A. They are ^afigurative expressions, used by the Revelator, John, in describing ^bheaven, the ^cparadise of God, the ^dhappiness 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 ^cspirit of man in the likeness of his person, as also the spirit of the ^fbeast, and every other creature which God has created. (Animals not only find place in the celestial kingdom but also demonstrate an attitude of worship. Such worship is meaningful only to the extent that it represents an intelligent expression of faith on the part of the creatures involved. Animals, therefore, may have a natural intelligence beyond what has generally been supposed and may have the capacity to consciously choose to conform to the law by which their respective kingdoms are governed. They are very much a part of the gospel plan. They were created by God and occupied an important place in the earth's Edenic state. When Adam fell, animals fell too and thus stood as much in need of salvation through Christ as did our first parents. The restored gospel extends our understanding of the length and breadth of the Atonement to include all living things, not just the offspring of Adam and Eve. Revelations of the Restoration, p. 552)

3 Q. Are the four beasts limited to individual beasts, or do they represent classes or ^aorders?

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 ^border or ^csphere of creation, in the enjoyment of their ^deternal ^efelicity. ("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" (Teachings of the Prophet Joseph Smith, 291-92). Each form of animal life is created after the image of a spirit body that, like humankind, existed before the temporal existence in mortality. In 1909 the First Presidency declared regarding God's creations: "By His almighty power He organized the earth, and all that it contains, from spirit and element, which exist co-eternally with Himself. He formed every plant that grows, and every animal that breathes, each after its own kind, spiritually and temporally—'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.' He made the tadpole and the ape, the lion and the elephant but He did not make them in His own image, nor endow them with Godlike reason and intelligence. Nevertheless, the whole animal creation will be perfected and perpetuated in the Hereafter, each class in its 'distinct order or sphere,' and will enjoy 'eternal felicity.' That fact has been made plain in this dispensation (Doctrine and Covenants 77:3)" (Clark, Messages, 4:206). Because creatures that fulfill the measure of their creation are resurrected in glory, it seems to follow that they will have power to beget spirits of their kind. The Prophet Joseph Smith reasoned, "Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way" (Teachings of the Prophet Joseph Smith, 373). Revelations of the Restoration, p. 552-54)

4 Q. What are we to understand by the ^aeyes and ^bwings, which the beasts had?

A. Their eyes are a representation of light and knowledge, that is, they are full of ^cknowledge; and their wings are a ^drepresentation of ^epower, to move, to act, etc.

5 Q. What are we to understand by the four and twenty ^aelders, spoken of by John?

A. We are to understand that these elders whom John saw, were elders who had been ^bfaithful in the work of the ministry and were dead; who belonged to the ^cseven churches, and were then in the paradise of God.

6 Q. What are we to understand by the book which John saw, which was ^asealed on the back with seven

seals?

A. We are to understand that it contains the revealed will, ^bmysteries, and the works of God; the hidden things of his economy concerning this ^cearth during the seven thousand years of its continuance, or its temporal existence. (These verses help us understand when the events in the book of Revelation will be fulfilled. The book held "in the right hand of him that sat on the throne" (Revelation 5:1) contained the works of God from the time of Adam through the end of the Millennium. Each thousand-year period is represented by its respective seal. "John had the curtains of heaven withdrawn," explained the Prophet Joseph Smith, "and by vision looked through the dark vista of future ages, and contemplated events that should transpire throughout every subsequent period of time, until the final winding up scene" (Teachings of the Prophet Joseph Smith, 247). Further, the Lord's revealed timetable of John's vision indicates that most of the tribulations described by John will take place after the opening of the seventh seal, or during the seventh thousand years. Revelations of the Restoration, p. 555)

7 Q. What are we to understand by the seven ^aseals with which it was sealed?

A. We are to understand that the first seal contains the things of the ^bfirst thousand years, and the ^csecond also of the second thousand years, and so on until the seventh. (Orson F. Whitney: 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. Christ is the only person legally authorized to open the seals.)

8 Q. What are we to understand by the four ^aangels, 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 ^beverlasting gospel to commit to every nation, kindred, tongue, and people; having power to ^cshut up the heavens, to seal up unto life, or to cast down to the ^dregions of darkness.

9 Q. What are we to understand by the angel ^aascending 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 ^bIsrael; 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 ^cforeheads. (Concerning this sealing, the Prophet Joseph Smith said: "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" (Teachings of the Prophet Joseph Smith, 321). Revelations of the Restoration, p. 555) And, if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things. ("Correcting the Bible by the spirit of revelation, the Prophet restored a statement of John the Baptist which says that Christ is the Elias who was to restore all things. ([JST] John 1:21-28.) By revelation we are also informed that the Elias who was to restore all things is the angel Gabriel who was known in mortality as Noah. (D&C 27:6-7; Luke 1:5-25; Teachings of the Prophet Joseph Smith, 157.) From the same authentic source we also learn that the promised Elias is John the Revelator. (D&C 77:9, 14.) Thus there are three different revelations which name Elias as being three different persons. What are we to conclude? "By finding answer to the question, by whom has the restoration been effected, we shall find who Elias is and find there is no problem in harmonizing these apparently contradictory revelations. Who has restored all things? Was it one man? Certainly not. Many angelic

ministrants have been sent from the courts of glory to confer keys and powers, to commit their dispensations and glories again to men on earth. At least the following have come: Moroni, John the Baptist, Peter, James, and John, Moses, Elijah, Elias, Gabriel, Raphael, and Michael. (D&C 13; 110; 128:19-21.) Since it is apparent that no one messenger has carried the whole burden of the restoration, but rather that each has come with a specific endowment from on high, it becomes clear that Elias is a composite personage. The expression must be understood to be a name and a title for those whose mission it was to commit keys and powers to men in this final dispensation. (Doctrines of Salvation, vol. 1, pp. 170-174.)" (Mormon Doctrine, 221). Orson Pratt: When the Temple is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchizedec, that Priesthood which is after the order of the Son of God, with all its appendages; and those who have been ordained to the Priesthood of Aaron with all its appendages, the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple in this generation, or in the generation that was living in 1832, and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple and offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple. This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, "Smite not the earth now, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's Temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked. JD, 15:365-66)

10 Q. What time are the things spoken of in this chapter to be accomplished?

A. They are to be accomplished in the ^asixth thousand years, or the opening of the sixth seal.

11 Q. What are we to understand by sealing the one ^ahundred 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 ^bhigh 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 ^cFirstborn. (Confirmed members of The Church of Jesus Christ of Latter-day Saints have been baptized and have received the gift of the Holy Ghost. Members of the Church of the Firstborn have received, in addition to these ordinances, all of the ordinances of the house of the Lord. They have entered into the new and everlasting covenant of marriage, which has been "sealed unto them by the Holy Spirit of promise" (D&C 132:19). They are therefore "sealed up unto eternal life . . . through the power of the Holy Priesthood" (D&C 131:5). The 144,000 high priests mentioned in this verse are set apart to minister the highest ordinances of the house of the Lord, bringing "as many as will come to the church of the Firstborn." The Prophet Joseph Smith taught: "It is not only necessary that you should be baptized for your dead, but you will have to go through all the ordinances

for them, the same as you have gone through to save yourselves. 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 your election sure" (Teachings of the Prophet Joseph Smith, 366). "They who are the church of the Firstborn . . . are priests and kings . . . who overcome by faith and are sealed by the Holy Spirit of promise" (D&C 76:53-54, 56). Revelations of the Restoration, p.557)

12 Q. What are we to understand by the sounding of the ^atrumpets, mentioned in the 8th chapter of Revelation?

A. We are to understand that as God ^bmade the world in six days, and on the seventh day he finished his work, and ^csanctified it, and also formed man out of the ^ddust of the earth, even so, in the beginning of the seventh thousand years will the Lord God ^esanctify the earth, and complete the salvation of man, and ^fjudge all things, and shall ^gredeem 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 ^hpreparing of the way before the time of his coming.

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 ^aopening of the seventh seal, ^bbefore the coming of Christ.

14 Q. What are we to understand by the little book which was ^aeaten 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 ^bgather the tribes of Israel; behold, this is Elias, who, as it is written, must come and ^crestore all things. (By eating the book containing the word of God, John, in a symbolic sense, was eating the bread of life; he was feasting upon the word, which was in his "mouth sweet as honey." Yet it made his "belly bitter"; in other words, the judgments and plagues promised those who failed to eat that same word caused him great sorrow. "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!" (Psalm 119:103.) Such is the exulting cry of the psalmist. Conversely, how bitter is the penalty for rebellion and disobedience. Ezekiel in like circumstance had been commanded to eat a book, which was in his mouth "as honey for sweetness," but in the writing there was found "lamentations, and mourning, and woe" (Ezekiel 3:1-3; 2:6-10). John requested of the risen Lord that he might have "power over death, that I may live and bring souls unto thee" (D&C 7:2). The Savior granted John his desire and promised him that he would "prophesy before nations, kindreds, tongues and people" (D&C 7:3). John's mission is to work with the scattered house of Israel in whatever capacity is necessary to prepare them to receive the restoration of the gospel. In that manner he will gather the family of Jacob. Remarks by the Prophet Joseph Smith indicate that John has been actively engaged in this commission. In June 1831 he declared "that John the Revelator was then among the Ten Tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion" (Smith, History of the Church, 1:176n). The three Nephite disciples were given a similar mission. "And behold they will be among the Gentiles, and the Gentiles shall know them not. They will also be among the Jews, and the Jews shall know them not. And it shall come to pass, when the Lord seeth fit in his wisdom that they shall minister unto all the scattered tribes of Israel, and unto all nations, kindreds, tongues and people, and shall bring out of them unto Jesus many souls, that their desire may be fulfilled, and also because of the convincing power of God which is in them" (3 Nephi 28:27-29). Neither an account of John's work nor of the Nephite disciples' labor among the dispersed of Israel has yet been made known. Revelations of the Restoration, p. 558-59)

15 Q. What is to be understood by the two ^awitnesses, in the eleventh chapter of Revelation?

A. They are two prophets that are to be raised up to the ^bJewish nation in the last days, at the time of the ^crestoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the ^dland of their fathers. (The Lord revealed to John that "I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. . . . 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. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 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 crucified. 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. . . . 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. 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" (Revelation 11:3, 5-9, 11-12). Two prophets. The necessity of two prophets is to comply with the law of witnesses, which requires that the truth of all things be established by the testimony of two or more competent witnesses. These prophets will also of necessity have been called and commissioned by him who stands at the head of the earthly church and kingdom of God. Having established his Church once again upon the earth, the Lord has promised us that no true prophet will be called to function independent of that order he has established (D&C 42:11; Article of Faith 5). Raised up to the Jewish nation. The two prophets do not come from the Jewish nation but are to prophesy to the Jewish nation. Similar to the biblical account of Jewish prophets such as Isaiah and Amos warning the other tribes of Israel, in the last days prophets will be sent to the Jews. The two witnesses will be like John the Baptist, preparing the Jewish people for the coming of the Messiah. Following their ministry the Lord will set his foot upon the Mount of Olives to personally minister to his people. The mention of a Jewish nation in itself is prophetic. At the time of this revelation no Jewish nation existed in Palestine. See commentary on Doctrine and Covenants 45:48. Built the city of Jerusalem in the land of their fathers. As the seed of Joseph is destined to build the city of New Jerusalem with its temple in the New World, so the seed of Judah is destined to build the city of Jerusalem with its temple in the Old World. This is to be done under the direction of the prophet who holds the keys of the gathering of Israel and the leading of the ten tribes from the lands of the North. Both cities with their temples must be built before Christ returns; nevertheless, the building of both cities will also continue after his coming. Revelations of the Restoration, p. 559-560. Bruce R. McConkie: "The two witnesses" here described "are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers." (D. & C. 77:15.) "In the mouth of two or three witnesses shall every word be established." (2 Cor. 13:1.) Such is God's eternal law. And these two shall be followers of that humble man, Joseph Smith, through whom the Lord of Heaven restored the fulness of his everlasting gospel in this final dispensation of grace. 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)

In the publication in Meridian Magazine entitled Seven Trumps, John P. Pratt identifies from his research the seven angels as follows: First – Uriel – Peter; Second – Raguel – Moses; Third – Sariel – Abel; Fourth – Raphael – Enoch; Fifth – Phanuel – Joseph Smith; Sixth – Gabriel – Noah; Seventh – Michael – Adam.