

LESSON 47  
The Rest of The Book of Revelation  
Revelation 4; 7-11; 13-18

**OVERVIEW:** The sealing of the 144,000, Gospel restored, destruction preceding the second coming, wars and plagues, two prophets in Jerusalem, Armageddon, Saints called to come out of Babylon.

**Ask: What is the most important thing you can do for your children that will bless them eternally? Rev 7:2.**

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

**SCRIPTURES:**

THE REVELATION OF ST JOHN THE DIVINE  
CHAPTER 4

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

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

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

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

Son. I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold. TPJS, p. 107.).

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

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

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

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

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

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

9 And when those beasts give glory and honour and thanks to him that ~~sat~~ <sup>sits</sup> on the throne, who liveth for ever and ever,

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

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

## CHAPTER 7

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

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

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

**pour out the judgments. And from this very day they shall be poured out. Temple Worker's Excursion, p. 512)**

**2 And I saw another angel** (Sidney B. Sperry reasoned that “from the teachings in verses 9 and 14 of D&C 77, one cannot help concluding (1) that John the Revelator has a commission to gather together the tribes of Israel and (2) that he is the Elias who, as it is written, must come and restore all things. If these conclusions are correct...then we are driven to a third conclusion, namely, that John the Revelator is the angel ascending from the east as related in Rev. 7:2. Doctrine and Covenants Compendium, p. 367.) <sup>a</sup>ascending from the east, having the <sup>b</sup>seal (It means to seal the blessing on their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity so that they cannot be lost but will be saved by virtue of the covenant of their father. WJS, p. 242. And the covenant sealed on the foreheads of the parents secures the children from falling, that they shall all sit upon thrones as one with the Godhead, joint heirs of God with Jesus Christ. This principle is revealed also through the covenant of Abraham and his children. WJS, p. 241. Elder Orson F. Whitney offered the following powerful commentary on Joseph Smith's words: "The Prophet Joseph Smith declared—and he never taught more comforting doctrine—that the eternal sealings of faithful parents and the divine promises made to them for valiant service in the cause of truth, would save not only themselves but likewise their posterity. Though some of the sheep may wander, the eye of the shepherd is upon them, and sooner or later they will feel the tentacles of divine providence reaching out after them and drawing them back to the fold. Either in this life or in the life to come, they will return. They will have to pay their debt to justice; they will suffer for their sins; and may tread a thorny path; but if it leads them at last, like the penitent prodigal, to a loving and forgiving father's heart and home, the painful experience will not have been in vain. Pray for your careless and disobedient children; hold on to them with your faith. Hope on, trust on, till you see the salvation of God. . . . "You parents of the wilful and the wayward: Don't give them up. Don't cast them off. They are not utterly lost. The shepherd will find his sheep. They were his before they were yours—long before he entrusted them to your care; and you cannot begin to love them as he loves them. They have but strayed in ignorance from the Path of Right, and God is merciful to ignorance. Only the fulness of knowledge brings the fulness of accountability. Our Heavenly Father is far more merciful, infinitely more charitable, than even the best of his servants, and the Everlasting Gospel is mightier in power to save than our narrow finite minds can comprehend." In our own day, Elder Boyd K. Packer has provided a comforting context and reaffirmation for the promise to faithful parents. In discussing the "moral pollution" of the last days, he said: "It is a great challenge to raise a family in the darkening mists of our moral environment. We emphasize that the greatest work you will do will be within the walls of your home, and that 'no other success can compensate for failure in the home.' The measure of our success as parents, however, will not rest solely on how our children turn out. That judgment would be just only if we could raise our families in a perfectly moral environment, and that now is not possible. "It is not uncommon for responsible parents to lose one of their children, for a time, to influences over which they have no control. They agonize over rebellious sons and daughters. They are puzzled over why they are so helpless when they have tried so hard to do what they should. It is my conviction that those wicked influences one day will be overruled. . . . "We cannot overemphasize the value of temple marriage, the binding ties of the sealing ordinance, and the standards of worthiness required of them. When parents keep the covenants they have made at the altar of the temple, their children will be forever bound to them." Will the power of the covenant coerce straying individuals into obedience? We all know that even a merciful God will not violate an individual's moral agency, that he will force no man to heaven. Exaltation in the celestial kingdom is reserved for those who chose to go there, not those who were coerced or manipulated into appropriate behavior. We know that the laws of the everlasting covenant cannot violate the principles of justice or the canons of right and wrong. And yet there seems to be, in the sermons and writings of the prophets, the quiet but soul-satisfying message that the alms of the

prayers of the righteous do come up into the ears of the Lord of Sabaoth; that righteous parents' loyalty to their covenants will not be overlooked; that no amount of suffering of the faithful in behalf of their posterity will be for naught; and that there is power, remarkable power in the covenant to save those who will be saved. President Joseph Fielding Smith taught: "Those born under the covenant, throughout all eternity, are the children of their parents. Nothing except the unpardonable sin, or sin unto death, can break this tie. If children do not sin as John says [1 John 5:16-17], 'unto death,' the parents may still feel after them and eventually bring them back to them again." As Elder Packer suggested, it may be that the oppressive power of evil in these last days is such that it chokes or restrains the proper exercise of agency. One day that will change. Selected Writings of Robert L. Millet: Gospel Scholars Series Chapter 42. The idea that the faithfulness of the parents will save their children is comforting, but it is, after all, in tension with principles of agency and individual responsibility. We are taught that we will not be punished for our parents' sins, nor will we be saved by our parents' righteousness. Alma the Elder's prayers brought an angel to confront his son, but it was still for young Alma to change his life. In Doctrines of Salvation, Joseph Fielding Smith reconciled the two concepts of children's being sealed to their parents and their being "saved": "All children born under the covenant belong to their parents in eternity, but that does not mean that they, because of that birthright, will inherit celestial glory. The faith and faithfulness of fathers and mothers will not save disobedient children. "Salvation is an individual matter. . . . But children born under the covenant, who drift away, are still the children of their parents; and the parents have a claim upon them; and if the children have not sinned away all their rights, the parents may be able to bring them through repentance, into the celestial kingdom, but not to receive the exaltation. Of course, if children sin too grievously, they will have to enter the telestial kingdom, or they may even become sons of perdition." Nonetheless, parents may derive comfort from the idea that consistent faithfulness in their own lives will benefit their children, both as an example and through the long-term power of the sealing ordinance. It may be, then, that parents can contribute most to the welfare of their children by perfecting their own lives, including their capacity to love as Christ loved. Thereby they put in motion a current that can affect other lives. It is not for us to judge—we are to leave that to God, who has greater understanding of all of us and our motives. Doctrines of Salvation 2:91.)

**of the living God (D&C 77: 9 Q. What are we to understand by the angel <sup>a</sup>ascending from the east, Revelation 7th chapter and 2nd verse? A. We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of <sup>b</sup>Israel; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their <sup>c</sup>foreheads. And, if you will receive it, this is <sup>d</sup>Elias (Rev 10:10 for additional info about Elias.) which was to come to gather together the tribes of Israel and <sup>e</sup>restore all things.): and he cried (I heard him cry) with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,**

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

**4 And I heard the number of them which (who) were sealed: and there were sealed an <sup>a</sup>hundred and forty and four thousand of all the <sup>b</sup>tribes of the children of <sup>c</sup>Israel.** (D&C 77:11 Q. What are we to understand by sealing the one <sup>a</sup>hundred and forty-four thousand, out of all the tribes of Israel—twelve thousand out of every tribe? A. We are to understand that those who are sealed are <sup>b</sup>high priests, ordained unto the holy order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations of the earth, to bring as many as will come to the church of the <sup>c</sup>Firstborn.

**On February 4, 1844, Joseph Smith commented regarding the 144,000: "I attended prayer-**

meeting with the quorum in the assembly room, and made some remarks respecting the hundred and forty-four thousand mentioned by John the Revelator, showing that the selection of persons to form that number had already commenced. He had already conferred these blessings on at least 17 men. History of the Church, 6:196. There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward and make your calling and election sure. TPJS, p. 366. Many commentators believe that the number 144,000 is not to be taken literally but that it signifies all the redeemed of the Lord. Draper, Opening the Seven Seals, p. 83. The tribe of Joseph is mentioned, as is that of his son Manasseh. But Ephraim is not mentioned, nor is Dan. John provides no clue why the names on the list differ from those of the original twelve tribes. Understanding the Book of Revelation, p. 96.)

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

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

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER 8

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

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

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

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

**4** And the smoke of the incense, which came with the <sup>a</sup>prayers of the saints, ascended up before God out of the angel's hand.

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

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

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

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

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

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

**11** And the name of the star is called Wormwood (A plant with a bitter taste.): and the third part of the

waters became wormwood; and many men died of the waters, because they were made bitter. (Atomic fallout?)

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

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

## CHAPTER 9

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

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

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

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

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

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

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

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

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

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

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

10 And they had tails like unto scorpions, and there were stings in their tails: **and their power was to**



**hurt men five months.** (This war will be a short one. It may serve as a precursor to the great war that will accompany the blasting of the sixth trumpet, when two hundred million soldiers will fight and kill one-third of humanity. 9:13-19. UBR, p.120.)

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

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

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

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

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

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

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

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

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

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

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

## CHAPTER 10

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

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

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

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

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

5 And the angel which I saw <sup>a</sup>stand upon the sea and upon the earth lifted up his hand to heaven,

(Making the standard oath-taking gesture.)

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

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

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

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

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

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

## CHAPTER 11

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**18** And the nations were angry, and thy wrath is come, and the time of the dead, (D&C 43: 18 For

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

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

## CHAPTER 13

*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 <sup>a</sup>AND 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 <sup>b</sup>sea~~; 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 <sup>a</sup>power, 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 <sup>a</sup>beast: and they <sup>b</sup>worshipped 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 <sup>a</sup>mouth speaking great things and <sup>b</sup>blasphemies; 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 <sup>a</sup>name, 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 <sup>a</sup>power 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 <sup>a</sup>book of life of the <sup>b</sup>Lamb slain from the <sup>c</sup>foundation 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 <sup>a</sup>killeth with the sword must be killed with the sword. Here is the <sup>b</sup>patience and the faith of the <sup>c</sup>saints.

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 <sup>a</sup>deceiveth them that dwell on the earth by the means of those <sup>b</sup>miracles 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 <sup>a</sup>wisdom. 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.

## CHAPTER 14

*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 <sup>a</sup>Lamb stood on the mount <sup>b</sup>Sion, (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 <sup>a</sup>restoration of his people, as he has spoken by the mouth of his <sup>b</sup>prophets, and for the <sup>c</sup>gathering of his <sup>d</sup>saints to stand upon <sup>e</sup>Mount Zion, which shall be the city of <sup>f</sup>New Jerusalem. 3 Which city shall be <sup>a</sup>built, beginning at the <sup>b</sup>temple lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and <sup>c</sup>dedicated 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 <sup>a</sup>New Jerusalem shall be built by the gathering of the saints, beginning at this place, even the place of the temple, which <sup>b</sup>temple shall be <sup>c</sup>reared in this <sup>d</sup>generation. 32 And the sons of Moses and of Aaron shall be filled with the <sup>a</sup>glory of the Lord, upon <sup>b</sup>Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my <sup>c</sup>church.) and with him an hundred forty and four thousand, having his Father's <sup>c</sup>name 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 <sup>a</sup>song 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 <sup>a</sup>women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were <sup>b</sup>redeemed from among men, *being* the firstfruits unto God and to the Lamb.

5 And in their mouth was found no <sup>a</sup>guile: for they are without fault before the throne of God.

6 **And I saw another <sup>a</sup>angel** (The angel flying through the midst of heaven: Moroni delivered the Book of Mormon. WJS, p. 13) fly in the midst of heaven, having the <sup>b</sup>everlasting <sup>c</sup>gospel to <sup>d</sup>preach unto them that dwell on the earth, and to every <sup>e</sup>nation, 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, <sup>a</sup>Fear God, and give glory to him; for the hour of his <sup>b</sup>judgment is come: and <sup>c</sup>worship <sup>d</sup>him that made <sup>e</sup>heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, <sup>a</sup>Babylon is <sup>b</sup>fallen, is fallen, that great <sup>c</sup>city, because she made all nations drink of the wine of the wrath of her <sup>d</sup>fornication.

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 <sup>a</sup>poured out without mixture into the cup of his <sup>b</sup>indignation; 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 <sup>a</sup>patience 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, <sup>a</sup>Blessed *are* the <sup>b</sup>dead which <sup>c</sup>die in the Lord from henceforth: Yea, saith the Spirit, that they may <sup>d</sup>rest 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 <sup>a</sup>Son 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, <sup>a</sup>Thrust in thy sickle, and <sup>b</sup>reap: for the time is come for thee to reap; for the <sup>c</sup>harvest of the earth is <sup>d</sup>ripe.

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 <sup>a</sup>vine 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 <sup>a</sup>winepress 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.

## CHAPTER 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 <sup>a</sup>plagues; (perfect and complete judgment) for in them is filled up the wrath of God.

2 And I saw as it were a <sup>a</sup>sea of <sup>b</sup>glass 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 <sup>a</sup>sing the song of Moses the servant of God, and the song of the Lamb, saying, <sup>b</sup>Great and marvellous are thy works, Lord God Almighty; <sup>c</sup>just and true are thy ways, thou King of <sup>d</sup>saints.

4 Who shall not fear thee, O Lord, and glorify thy <sup>a</sup>name? 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 <sup>a</sup>testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven <sup>a</sup>plagues, 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.

## CHAPTER 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 <sup>a</sup>house shall it <sup>b</sup>begin, and from my house shall it go forth, saith the Lord; 26 First among those among you, saith the Lord, who have <sup>a</sup>professed to know my <sup>b</sup>name and have not <sup>c</sup>known me, and have <sup>d</sup>blasphemed against me in the midst of my house, saith the Lord.)

2 And the <sup>a</sup>first went, and poured out his vial upon the earth; and there fell a <sup>a</sup>noisome 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 <sup>a</sup>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 <sup>a</sup>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 <sup>a</sup>judged thus.

6 For they have <sup>a</sup>shed the <sup>b</sup>blood of saints and prophets, and thou hast given them blood to drink; for they are <sup>c</sup>worthy.

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 <sup>a</sup>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 <sup>a</sup>blasphemed 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 **<sup>a</sup>darkness**; and they gnawed their tongues for pain,

**11** And blasphemed the God of heaven because of their **<sup>a</sup>pains** 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 **<sup>a</sup>false** prophet.

**14** For they are the **<sup>a</sup>spirits** of **<sup>b</sup>devils**, working **<sup>c</sup>miracles**, (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 **<sup>d</sup>battle** 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 **<sup>a</sup>thief**. Blessed *is* he that **<sup>b</sup>watcheth**, 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 **<sup>a</sup>Armageddon**. (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 <sup>a</sup>earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.** (D&C 133: **21** And he shall **<sup>a</sup>utter** his voice out of **<sup>b</sup>Zion**, and he shall speak from Jerusalem, and his **<sup>c</sup>voice** shall be heard among all people; **22** And it shall be a voice as the **<sup>a</sup>voice** of many waters, and as the voice of a great **<sup>b</sup>thunder**, which shall **<sup>c</sup>break** 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 **<sup>a</sup>islands** shall become one land; **24** And the **<sup>a</sup>land** of Jerusalem and the land of **<sup>b</sup>Zion** shall be turned back into their own place, and the **<sup>c</sup>earth** shall be like as it was in the days before it was **<sup>d</sup>divided**. **25** And the Lord, even the Savior, shall **<sup>a</sup>stand** in the midst of his people, and shall **<sup>b</sup>reign** 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 **<sup>a</sup>Babylon** came in remembrance before God, to give unto her the cup of the wine of the fierceness of his **<sup>b</sup>wrath**.

**20** And every island fled away, and the **<sup>a</sup>mountains** 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 <sup>a</sup>hail 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.

## CHAPTER 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 <sup>a</sup>judgment of the great <sup>b</sup>whore (This is the opposite of the bride prepared for the marriage of the Lord.) that sitteth upon many <sup>c</sup>waters:** (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 <sup>a</sup>inhabitants of the earth have been made drunk (apostasy) with the wine of her <sup>b</sup>fornication.

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 <sup>a</sup>names 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 <sup>a</sup>full of abominations and <sup>b</sup>filthiness of her fornication:

5 And upon her forehead was a name written, <sup>a</sup>MYSTERY, <sup>b</sup>BABYLON THE GREAT, THE <sup>c</sup>MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the <sup>a</sup>blood of the saints, and with the blood of the <sup>b</sup>martyrs of Jesus: and when I saw her, I wondered with great <sup>c</sup>admiration. (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 <sup>a</sup>perdition: and they that dwell on the earth shall wonder, whose names were not written in the <sup>b</sup>book 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 <sup>a</sup>mind 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 <sup>a</sup>kings: 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 <sup>a</sup>horns 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 <sup>a</sup>war with the Lamb, and the Lamb shall overcome them: for he is <sup>b</sup>Lord of lords, and <sup>c</sup>King 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 <sup>a</sup>whore, and shall make her desolate and naked, and shall eat her flesh, and <sup>b</sup>burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and <sup>a</sup>give their kingdom unto the beast, until the <sup>b</sup>words of God shall be (are) fulfilled.

18 And the woman which thou sawest is that great <sup>a</sup>city, which reigneth over the kings of the earth.

## CHAPTER 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 <sup>a</sup>lightened with his glory.

2 And he cried mightily with a strong voice, saying, <sup>a</sup>Babylon the great is fallen, is fallen, and is become the habitation of devils, and the <sup>b</sup>hold of every foul spirit, and a <sup>c</sup>cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her <sup>a</sup>fornication, and the kings of the earth have committed <sup>b</sup>fornication with her, and the merchants of the earth are waxed rich through the <sup>c</sup>abundance of her delicacies.

4 And I heard another voice from heaven, saying, <sup>a</sup>Come <sup>b</sup>out of her, my people, that ye be not partakers of her <sup>c</sup>sins, and that ye receive not of her plagues. (Leave the world.)

5 For her <sup>a</sup>sins have reached unto heaven, and God hath remembered her iniquities.

6 <sup>a</sup>Reward 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 <sup>a</sup>deliciously, 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 <sup>a</sup>plagues come in one day, death, and mourning, and famine; and she shall be utterly <sup>b</sup>burned with fire: for strong is the Lord God who <sup>c</sup>judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall <sup>a</sup>bewail her, and lament for her, when they shall see the <sup>b</sup>smoke 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 <sup>a</sup>slaves, 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 <sup>a</sup>lusted 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 <sup>a</sup>dust 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 <sup>a</sup>Babylon 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 <sup>a</sup>voice 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 <sup>b</sup>sorceries were all nations deceived.  
24 And in her was found the <sup>a</sup>blood of prophets, and of saints, and of all that were slain upon the earth.