

**Quotes**

- The role of a prophet is to prophesy; the role of the rest of us is to fulfill prophecy. (Henry B. Eyring)  
<http://ismagazine.byu.edu/Portals/49/docs/2005-Spring.pdf>
- The book of Revelation ... either finds a man mad or leaves him that way. (Northrop Frye)
- The darkest hour has only 60 minutes!

**Codes:** {} = JST; <> = NIV translation;

[] = alternate translation or paraphrase; GR = Greek word

Revelations was written about AD 95–96 or 68–69. Other NT books were written later. In these times, Christians were persecuted and killed. John was the only surviving apostle.

**1. When did Revelation become accepted as scripture?**

The book of Revelation was one of many books considered for inclusion in the Bible. It wasn't until about AD 400 that Revelation was generally accepted. Martin Luther didn't believe it belonged among "the true and noblest books of the New Testament." He said, "Revelation is full of visions that do not belong to the task of an apostolic writer—furthermore, this writer recommends his own book much too highly and does not show Christ clearly." Some later editions of the Lutheran Bible separated Hebrews, James, Jude, and Revelation from the rest of the New Testament, and labeled them "apocryphal" and "non canonical." (MFS NT #44)

**2. Nephi and Moroni comment on Revelation**

**Nephi:** <sup>25</sup> The things which thou shalt see hereafter thou shalt not write; for the Lord God hath ordained [John] that he should write them. (1 Ne 14:20–30)

**Moroni:** <sup>15</sup> When ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel. <sup>16</sup> And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. (Ether 4:14–16)

**Helps to understand Revelation:** D&C 77 and JST as well as Book of Mormon and D&C where similar events are mentioned.

**Revelation uses tabernacle/temple symbolism**

The book of Revelation is written primarily in symbolic language. In the oriental world, words are but colors with which the artist paints verbal pictures. Westerners say the sun is rising, while an Arab may say that it leaps from its bed of sleeping. (I-NT Rev 1:13)

John refers several times to the temple of heaven or the temple of God. Because temple symbolism is used frequently in Revelations, I will review some basics about the ancient tabernacle and temple.

**3. The LORD directs prophets and angels**

<sup>9</sup> As Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door [curtain] of the tabernacle ... <sup>11</sup> And the LORD spake unto Moses face to face, as a man speaketh unto his friend. (Ex 33:9–11)

The Lord directs his people through angels (=messengers) who (a) are mortal, resurrected, or spirit beings, (b) receive an errand (message, task) from the Lord, and (c) deliver the message or fulfill the task. As the Lord's **prophets** (=spokesmen), they (a) enter the Lord's presence like Moses on mountains (nature's temples), in a tabernacle or temple, or elsewhere, and (b) receive instructions (visions, dreams, promptings, etc.). As **seers**, they see visions of the past, present or future like Moses,

Isaiah, Ezekiel, Enoch, Nephi, John, Joseph Smith and others. As **revelators**, they reveal what they learn through the written or spoken word as instructed. Nephi and John saw the same things in vision, but Nephi was not permitted to write that which John would be told to write.

**4. Tabernacle or Temple** (see my OT 14, 18, 26 and 36 lessons)

<sup>89</sup> When Moses was gone into the tabernacle ... to speak with <the LORD,> he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him. (Num 7:89)

<<sup>2</sup> In its first room were the lampstand, the table and the consecrated bread; this was called the Holy Place. <sup>3</sup> Behind the second curtain was ... the Most Holy Place, <sup>4</sup> which had the golden altar of incense and the gold-covered ark of the covenant. This ark contained the gold jar of manna, Aaron's staff that had budded, and the stone tablets of the covenant.> (Heb 9:24)



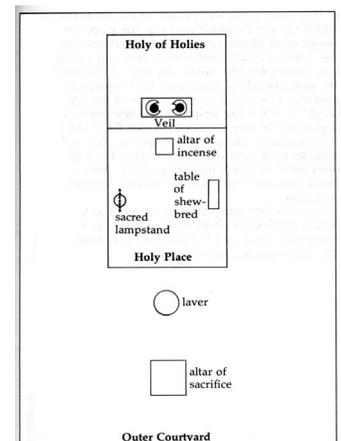
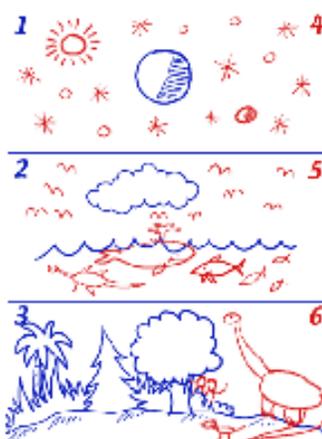
**Cherubim:** "In traditional teachings, [cherubim] represented the powerful servants of God, combining the intelligence of mankind with the strength of the lion's body and the freedom to move as an eagle (cf. D&C 77:4)." (Parry, *Temples*, 140)

**Why are angels depicted with wings?**



*The ark depicted as a throne.*

**Tabernacle and Creation**

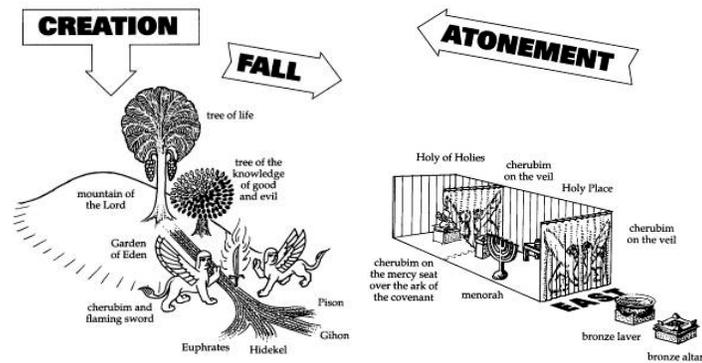


The tabernacle was set up on the 1<sup>st</sup> day of the 1<sup>st</sup> month (Ex 40). It had creation related symbols. (1) Holy of Holies (throne of God), (2) veil (matter that conceals God's throne), (3) table for bread and wine (vegetation), (4) seven branched candle stick (sun, moon, stars; tree of life), (5) water basin (sea and sea animals) and altar of burnt offerings (land animals; death), (6) high priest (Adam).

**Décor:** "The interior of the great hall in Solomon's temple was lined with cedar wood overlaid with gold and the walls of both great hall and holy of holies were decorated with carved figures of cherubim, palm trees and open flowers (1 Kgs 6:21-29)." (RJC 14)

**Pillars:** walls, two large pillars at entrance to Solomon's temple.

**Tabernacle and Eden**



**Veil:** "Between the great hall and the holy of holies was a curtain woven of blue, purple and scarlet thread and fine white linen, 'separating the holy place from the most holy' (Ex 26:31-33). It was decorated with cherubim." (RJC, 13)

"The veil marked the boundary between the earth and heaven, between visible and invisible worlds. Woven from red, blue, and purple thread (probably wool) and white linen, the fabric symbolized the weaving together of the four elements from which the creation was formed: **blue for the air, red for fire, purple, made from seashells, for water, and linen, which was a plant, for earth.** Josephus [c. 100 AD]... revealed that the cherubim embroidered on the veil were a 'panorama of the heavens' (War 5.212-13). Philo... knew a similar tradition about the colors and fibers; the veil which screened God's presence represented matter...." (RJC, 20-22)

**Shewbread**=bread of faces of the presence: 12 loaves about 10 pounds each. "Most scholars and old Jewish traditions agree that wine was also placed on the table along with the bread...." (LDS OT Syllabus, 149)

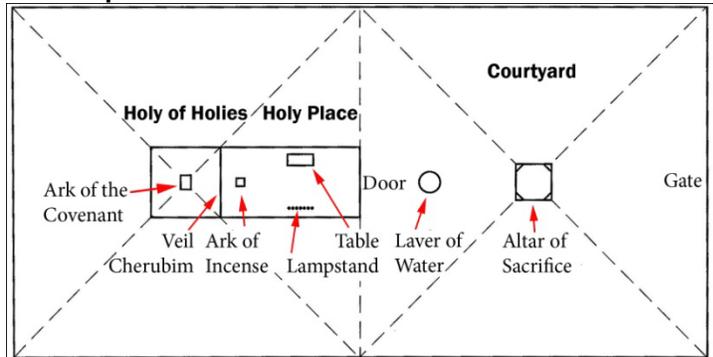
**5. High Priest and Priests** (see my OT 14, 18, 26 & 36 lessons)



High priest clothing: **breastplate** with jewels or stones  
 Levite choirs, harps, trumpets, :  
 Gold=holy (things in tabernacle), silver, brass (things outside).  
 Incense → cloud (God's presence) and prayers ascending to heaven

**Breastplate:** The high priest had two shoulder stones each engraved with the names of 6 tribes and a breastplate with 12 different types of stones were found in Eden. Each stone was engraved with the name of one tribe. The breastplate was made with veil like materials (gold threads; blue, purple, and red wool; white linen) and had pouches for the Urim and Thummim. (OT lesson # 26)

**6. Temples: On earth as it is in heaven**



	Temple on Earth	Temple in Heaven	
Heb 9:1-2	"worldly sanctuary"	"temple in heaven"	Rev 7:15; 14:17; 15:5; 16:17; Heb 9:2 (see tabernacle)
Ex 26:25-33	Holy of Holies		Rev 4:1-10
Ex 25	ark of the covenant		Rev 11:19
Ex 25:18, 22; 1 Kgs 6:23-28	cherubim	4 living creatures	Rev 4:6-8; D&C 77:2-3
Ex 25:22; Lev 16:2; 1 Kgs 7:50	mercy seat	throne	Ps 11:4; Rev 7:9; 16:17; Heb 9:11-12, 24
Ex 26:35	Holy Place		
Ex 30:1-6; 39:38	seven-branched lampstand		Rev 1:12
Ex 30:34-36	altar of incense		Rev 8:3-5
Ex 30:34-36	incense		Rev 5:8; 8:3-4
Num 7:13-37; 1 Kgs 7:50	incense bowls		Rev 5:8
1 Kgs 7:50	golden censer		Rev 8:3-5
Ex 25:30	shewbread	hidden manna	Rev 2:17
Ex 27:1-2; 39:39	altar of sacrifice		Rev 6:9
Ex 30:10	four horns of the altar		Rev 9:13
Ex 29:39	sacrifice of lambs	slain Lamb of God	Rev 5:6
Ex 30:18; 1 Kg 7:23-44	brass laver and molten sea		sea, living water
Heb 4:14	high priest		Heb 9:6-7
Ps 110:4; Heb 7:17	priestly officiants		Rev 8:2-5
1 Chr 23:3-6	24 priestly courses	24 elders	Rev 4:4, 10; 5:8; D&C 77:5
Ex 29, 39	sacral vestments		Rev 4:4; 6:11; 15:6
Ex 19:13, 16, 19; 1 Chr 15:16, 28	trumpet, harp		Rev 8:2, 6, 14-2; 15:2; 18:22
passim	worshippers		Rev 5:11; 7:9; 19:6
passim	rites		Rev 4:8-11; 8:2-5; 15:1-8

**7. Camp of Israel**

	DAN = Eagle Naphtali, Asher	
West REUBEN = Man Gad, Simeon	Levites <b>TABERNACLE</b> Levites	East JUDAH = Lion Issachar, Zebulon
	EPHRAIM = Ox Manasseh, Benjamin	

Moses, Aaron, and sons of Aaron on the east of the tabernacle.

Each tribe was referred to as a host or army and followed the standard or flag (lion, man, ox, eagle) of the head tribe (Judah, Reuben, Ephraim, Dan). Trumpets were used to signal the tribes or their leaders. Seven trumpets were played by seven priests at battle Jericho.

Scout patrols and sports teams (e.g., cougars, eagles).

Each of the 4 divisions of 3 tribes had a banner representing the head tribe. "Standard of the camp of Judah, Reuben, Ephraim,

and Dan” signifies the hosts of the tribes arranged under these banners. The signs (ensigns) were smaller flags or banners carried at the head of the different tribes. According to rabbinical tradition, the standard of Judah bore the figure of a lion, Reuben the likeness of a man or of a man’s head, Ephraim an ox, and Dan an eagle. The four living creatures united in Ezekiel were represented on these four standards. Standards were: Judah lion green (emerald), Reuben man’s head red (sardus), Ephraim ox gold (crysolite) (vision of calves saved Israel), Dan eagle white-red (jaspis or carbuncle), Eagle, the destroyer of serpents, was chosen in place of a serpent (Gen 49:16) because the tribal leader did not want an adder on his flag. (Keil, Numbers, 17–18)

## 8. Revelation of Jesus Christ (Rev 1)

<sup>1</sup> The Revelation of Jesus Christ, which God gave unto him, to [show] unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: <sup>2</sup> Who bare record ... of all things that he saw. <sup>3</sup> Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

**Angel=messenger:** John ascends to heavenly temple to receive an errand or message that he will return to earth to deliver as the Lord’s prophet (spokesman).

**Revelation :** GR apoklypto (apocalypse) has a literal meaning of “to disclose” or “to unveil” (TDNT 3:564; Bauer) “opening of the veil”

**Signified :** The term *signify* is a translation of *semaino* and means not only to foretell, but also to give a sign or identifying token. The English term comes from the Latin *signum*, which carries much of the same idea, that is, representing, indicating, or validating something by a sign, mark or token. Apparently the angel gave John a sign or a token that authenticated the vision. (Draper, *Opening*, 26)

Saw (42), see (16), seen (3), other (8): John was a seer!

First of 7 beatitudes (1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14)

Few copies → one read so others could hear!

**Joseph:** John had the curtains of heaven withdrawn, 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. (TPJS 247)

I, Jacob, gave unto them these words as I taught them in the temple, having first obtained mine errand from the Lord. (Jac 1:17)

## 9. John delivers a message from Christ (JST Rev 1:4–9)

<sup>4</sup> *This is the testimony of John to the seven servants who are over the seven churches in Asia.* Grace unto you, and peace from him *who is, and who was, and who is to come*. ... <sup>5</sup> *Therefore, I, John ... bear record of the things which were delivered me ... from Jesus Christ the first begotten of the dead, and the Prince of the kings of the earth.* <sup>6</sup> *And unto him who loved us, be glory; who washed us from our sins in his own blood, and hath made us kings and priests unto God, his Father. To him be glory and <power>, forever and ever. Amen.* <sup>8</sup> *For he saith, I am Alpha and Omega, the beginning and the ending, the Lord, who is, and who was, and who is to come, the Almighty.* (JST italics)

Lord=YHWH = I was, I am, I will be; OR he who creates

YHWH Elohim = he who creates Gods;

The’ Greek word [for *Almighty*] is not a synonym for the omnipotent: those who have power to do all things. Rather, it designates one who holds together and regulates all things. (Draper, 38)

## 10. John’s first vision of Christ (Rev 1)

<sup>10</sup> I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, <sup>11</sup> Saying, I am Alpha and Omega, ... What thou seest, write in a book, and send *it* unto the seven churches ... in Asia. ... <sup>12</sup> And I turned to see the voice ... [and] I saw seven golden candlesticks; <sup>13</sup> And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a <robe> down to the foot, and <with a golden sash around his chest>. ... <sup>17</sup> When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; ... <sup>18</sup> *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell [GR *hades*] and of death.

As I sat pondering in mine heart I was caught away in the Spirit of the Lord, (1 Ne 11:1)

On the third of October, in the year nineteen hundred and eighteen, I sat in my room pondering over the scriptures; (D&C 138:1; Joseph F. Smith)

Similar to Isaiah’s vision of the Lord in the Jerusalem temple (6:1–16)

On the Day of Atonement, the high priest wore all white linen. The golden sash shows he was the high priest. Any priest could wear a multicolored sash, but only the high priest wore a sash interwoven with gold (Ant 3.159). Like priests who served in the temple, he is barefoot, His face radiates like that of Moses after talking with the Lord. (RJC 85)

“God showed Moses the prototype of the menorah when He handed down the Torah on Mount Sinai: from the central shaft of the menorah six branches, three on either side, curved upwards, making seven branches in all; it was carved from one solid piece of gold. It was a sacred object to be used only in the Tabernacle and later in the Temple, and no imitation was permitted. The special candle holder used on Hanukkah is a *hanukkiyyah* and not a menorah --- it has eight branches.” (EJ Jr.) (Rona #45)

The Lord’s appearance, along with the lamp stands, ties the vision to the temple. The words John uses to describe the Lord’s robes are the same as those used in the Septuagint for the vestments of the high priest (see Ex 28:4; 29:5; Dan 10:5). The golden girdle, or clasp, worn at breast level, marked royalty. Thus, the Lord presents himself as both king and priest, offices associated with the temple and the fulness of the priesthood. (Draper, 39)

## Write to the servants of the seven churches (Rev 2–3)

- The faithful but passionless church (Ephesus) (2:1–7)
- The persecuted church (Smyrna) (2:8–11)
- The tolerant-of-pagan worship church (Pergamos) (2:12–17)
- The compromising-with-world church (Thyatira) (2:18–29)
- The spiritually dead church (Sardis) (3:1–6)
- The spiritually alive church (Philadelphia) (3:7–13)
- The lukewarm church (Laodicea) (3:14–22)

“**These things saith**” (description of Jesus Christ)

“**I know thy works**” and **your troubles**:

**Admonitions:** Repent, fear not, be faithful, do good works

**Promises “to him that overcometh”**

Before talking about their tribulations and shortcomings, the Lord wants them to know that he is in their midst (see Rev 1:13).

... Now he was gone physically but not spiritually. Christ is “no absentee landlord” (Strathearn 288). Jesus is *not only* a king and priest but a caretaker and director as well (Draper 40).

From the very first vision, Revelation shows Jesus *not only* as king and priest but as caretaker and director as well—a God immediate, intimate, and cognizant. “I know your doings.” ... The Lord reveals himself as caring and compassionate, yet exacting and unyielding. (Draper, 40)

**Seven** “symbolizes fulness, completion, entirety or totality, and spiritual perfection. As a rule, multiples of seven carry the same spiritual or symbolic significance. ... “The root of the Hebrew word for seven (sheva) is identical to the Hebrew verb that means “to take an oath,” thus connecting the word *seven* to covenants and covenant making.” (LLS 124)

In Revelation, there are *seven* churches, golden candlesticks, stars, lamps, Spirits, seals, horns, eyes, angels, trumpets, thunders, heads, crowns, plagues, golden vials, kings, etc.

### 11. John sees the throne room or Holy of Holies (Rev 4)

<sup>1</sup> I looked, and ... a door was opened <or standing open> in heaven: and the first voice ... said, Come up hither, and I will [show] thee things which must be hereafter. <sup>2</sup> And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. <sup>3</sup> ... and there was a rainbow round about the throne. ... <sup>4</sup> Round about the throne were [24] <thrones>: and ... [24] elders sitting, clothed in white raiment; and they had on their heads crowns of gold. ...

**Door** : door, opening, entrance. A hanging/curtain used for door of the tabernacle and a veil was used for the Holy of Holies.

**Rainbow**: A symbol of God’s justice for the wicked and mercy for the righteous. Mercy tempered justice until the wicked had been warned and were fully ripened in iniquity.

**Twelve** symbolizes priesthood, including its power and right to govern. Multiples are symbols for the fulness of the priesthood, or making one’s calling and election sure. Multiples symbolize ‘an increase in power and covenant responsibility.’ (LLS 134)

David chose 24 Levites and their descendents to take turns serving in the temple for a week. The head priests from each course were known as the “elders of the priesthood.” All 24 courses of priests were present in the temple for the three great festivals. (RJC 128)

<sup>6</sup> Round about the throne, were four beasts. ... <sup>7</sup> 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. <sup>8</sup> And the four beasts had each of them six wings ... and they were full of eyes. ...

**Lion, calf, man, eagle**: 4 of 12 tribes, Zodiac? Camp of Israel

**Animals and men**: A convention of apocalypses is that mortals are described as animals (e.g., Lamb, sheep, goats), and angels are described as men (e.g., women saw two men in white at tomb). (TT 45; RJC 63)

**Egyptian and Indian rituals**: actors used animal head coverings.

**Four** symbolizes geographic completeness or totality (e.g., four corners of the earth). It refers to all that is created. (LLS 119)

The general categories of the animal kingdom are represented by the lion (wild), man, ox (domestic), and eagle (birds).

Their eyes are a representation of light and knowledge, that is, they are full of knowledge; and their wings are a representation of power, to move, to act, etc. (D&C 77:4)

### 12. Christ is the Lamb of God (Rev 5)

<sup>1</sup> I saw in the right hand of him that sat on the throne a book ... sealed with seven seals. <sup>2</sup> And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? ... <sup>4</sup> And I wept much, because no man was found worthy to open and to read the book. ... <sup>5</sup> One of the elders saith ... Weep not: ... the Lion of the tribe of Judah ... hath <triumphed. He is able> to open the book, and to loose the seven seals thereof. <sup>6</sup> And I beheld ... in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven {servants} of God sent forth into all the earth.

A seal is an impression of a signet (a finger ring or similar object with an engraved design) in wax that is designed to fasten and seal a scroll or document. Only Christ could open the seals. Seal (1) is not easily duplicated, (2) identifies the legal owner, (3) protects document from premature opening, and (4) makes document legally valid. (Par-R 68)

JST Rev. 5:6 changes *seven* to *twelve*.

Horns → power (7=omnipotence); eyes → knowledge (7=omniscience; all seeing eye; 12=priesthood)

... <sup>8</sup> When he had taken the book, the four beasts and [24] elders fell down before the Lamb, having every one of them harps, and golden <bowls full of incense>, which are the prayers of saints.

<sup>9</sup> And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out...; <sup>10</sup> And hast made us unto our God kings and priests: and we shall reign on the earth.

<sup>11</sup> 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 thousands of thousands.

10,000 (= GR myriad) was largest Greek number.

In Rev 9:16, an army of 200 million is two myriad myriads.

### 13. Christ opens the six seals (Rev 6; Sat)

<sup>1</sup> When the Lamb opened one of the seals, ... <sup>2</sup> I saw [4 horses and horsemen.]

- White horse → royalty; bow, crown (1<sup>st</sup> 1000 years) (6:1–2)
- Red horse → war; blood; sword (2<sup>nd</sup> 1000 years) (6:3–4)
- Black horse → famine; balance (3<sup>rd</sup> 1000 years) (6:5–6)
- Pale horse → death, war, famine; (4<sup>th</sup> 1000 years) (6: 7–8)
- Prayers of the early Christian martyrs (5<sup>th</sup> 1000 years) (6:9–11)
- Catastrophic events associated with last days before Christ’s second coming (the wicked are being destroyed) (6:12–17). A brief intermission of hope (the restoration of the gospel with its power to save the righteous from a world doomed to destruction) (7:1-17).
- Silence in heaven at the beginning of the seventh thousand years (the silence before the final storm) (8:1).

The first seal contains the things of the first thousand years, and the second also of the second thousand years, and ... (D&C 77:7)

The entire vision takes 317 verses. Only 11 verses (3.5%) are on the first 5,000 years and 14 verses for the sixth 1,000 years. The Millennium is treated in only 7 verses (2.2%). The seventh seal takes 226 verses (71.3%)

In ancient Asia, when a new king took the throne, he would send ceremonial horse guards in the four directions of the compass to announce his accession to the throne, to break the seals of the old ruler, and to issue new seals in the name of the new ruler. Each point of the compass had its own horse guards distinguished by color: white, red, black, and gray. (MM #46)

The four beasts show John the four horsemen (6:1–8).

Beast	Tribe	Horse	Symbol
Lion	Judah	White	Conquest
Calf, bull	Ephraim	Red	War, blood
Man	Reuben	Black	Famine
Eagle	Dan	Pale	Death, war, famine, plagues

#### 14. John sees the restoration and gathering (Rev 7)

<sup>2</sup> I saw another angel ... having the seal of the living God: and ...

<sup>3</sup> Saying, Hurt not the earth ... till we have sealed the servants of our God in their foreheads. <sup>4</sup> And I heard the number of them which were sealed: and there were sealed [144,000] of all the tribes of the children of Israel.

*Sealed* → calling and election made sure (TPJS 321), and belong to God. (Sense 503)

The rabbis remembered that the anointed high priests of the first temple had been anointed on the forehead with the sign of a diagonal cross. This diagonal cross was the sign of the Name [YHWH] on their foreheads, the mark which Ezekiel described as a letter *tau* [mark]. The mark of the name was known to protect. (RJC 162)

It was common for devotees of the various heathen gods to mark their foreheads with the name or symbol of their god. Thus followers of Zeus would mark their foreheads with the thunderbolt; those of Poseidon, the trident, and so on. Being sealed or marked in the forehead would be a vivid metaphor of devotion and servitude to God—whether that god was the true God or the evil beast worshipped as a god. (See Rev 13) (I-NT)

144,000 was not the number saved, but high priests who are representatives ordained to bring people into the church. (D&C 77:11)

<sup>9</sup> After this I beheld ... a great multitude, which no man could number, of all nations, ... stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: ...<sup>14</sup> These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.<sup>15</sup> Therefore are they before the throne of God, ... and he ... shall dwell among them.<sup>16</sup> They shall hunger no more, neither thirst, ...<sup>17</sup> For the Lamb ... shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

*Palms* → victory over the world. (Ogden 328) ???

The great multitude with white robes and palms was probably the twelve tribes assembled after the Day of Atonement for the Feast of Tabernacles which celebrates the harvest. (RJC 164)

“Garments and robes are images often used to symbolize the inner state of the persons wearing them (Morm 9:35; Eth 13:10). The wearing of white robes represents an individual becoming an immortal celestial person with a celestial body.” (Par-R 84)

**Clothing:** earthly clothing (physical body) and priestly clothing (resurrected body). Stains reveal works (dirt, stains)

a) Putting on sacred vestments is related to putting on Christ and his holiness. ... We accept him and his atonement, and we become like him. (b) Sacred vestments ... [symbolize] the blessings of the atonement ... *glory, salvation, righteousness, and holy*. (c) Sacred vestments represent the person who wears them. The expression ‘keep your garments spotless’ means to keep yourself spotless, and the person who is ‘clothed with purity’ and who wears ‘the robe of righteousness’ is the one who is pure and righteous. ... (d) When mortal worshippers

wear sacred vestments, they are imitating celestial beings, including God, angels and redeemed souls, who all wear sacred clothing. ... (e) Sacred vestments anticipate the resurrection, when we will be clothed with an immortal body. ... The Hebrew root *kpr* not only means ‘to atone’ but it also denotes ‘to cover.’ This ... can pertain to covering temple worshippers of ancient Israel with sacred vestments; *kpr* can also pertain to covering or clothing our spirits with perfect, immortal bodies at the resurrection. That is to say, the atonement takes a broken, torn, or disintegrated body and repairs it into a perfect resurrected body. (S&S 21–33)

#### 15. Warning judgments against the wicked (8–11; Sat)

<sup>1</sup> When he had opened the seventh seal, there was silence in heaven about ... half an hour. <sup>2</sup> ... The seven angels which stood before God ... were given seven trumpets. <sup>3</sup> And another angel ... stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. <sup>4</sup> And the smoke of the incense ... ascended up before God. ...

30 minutes → 21 years if 1000 years = 1 day to the Lord.

There is silence as the LORD prepares to emerge from his holy place. In the temple, this may well have been a silence as the people waited for the high priest to emerge from the holy of holies. (RJC 169)

“To fill the hands with incense” was the Hebrew idiom for ‘ordaining a priest’. (RJC 170)

**Signs of God’s presence on Mt. Sinai.**

Trumpets were used anciently to sound an alarm, signal for battle, or announce the arrival of royalty. The sounding of a trumpet, therefore, heralds or announces something highly significant. (Lund, *Ensign*, Dec 1987)

The trumpets announce the Jubilee or year of release, a holy war, and other important events. Seven trumpets appear in the battle of Jericho where seven priests walked ahead of the ark, blowing trumpets. (RJC 171)

*(These judgments are designed to humble mankind and cause them to return to God - one last final chance!)*

Note: the first four judgments are directed towards nature (but nature also effects man!), destroying only the third part — meaning the judgments are partial and incomplete! The last three are against man himself.

#1: Hail and fire burn “the third part” of the grass (8:7).

#2: A burning mountain falls into the sea kills “the third part” of sea creatures (8:8–9)

#3: A star falls on rivers and springs causing “the third part” to become bitter (8:10–11)

#4: “The third part” of sun, moon, and stars darkened and an angel announces three woes against mankind (8:12–13)

#5: (Woe 1) Locusts crawl out of the abyss and destroy only the wicked (9:1–12)

#6: (Woe 2) The four angels (cf. Rev. 7:1) are released and destroy “the third part” of men; however, mankind does not repent (9:13–21). John is told of his commission (10:1–11). Jerusalem sieged and two prophets are slain (11:1–14).

#7: (Woe 3) 24 elders announce that the kingdoms of the world are now to become the kingdoms of the Lord! (11:15–18)

**One third** symbolically [shows] that their bounds have been set. One-third is used by the prophets in association with what is called “remnant theology,” the remnant being the unaffected

part. [see Ezek 5:1–5, 12; Zech 13:8–9.] When this fraction is refers to a particular individual or event, the suggestion is that they have a limited degree of power or influence. ...

**The third part:** John sees [the destruction of] the ‘third part’ of [trees, grass, etc.]. This sends the message that not ‘everything’ is destroyed. God yet exhibits a degree of mercy by limiting the power or influence of the disasters. ... The fraction one-third implies 33 ½ percent, whereas the phrase ‘third part’ implies a numerically undetermined segment of the population. Satan’s power over the premortal spirits was limited. Thus, the numerology in Rev 12:4 implies that we have no knowledge of the fraction or percentage of the Father’s children who followed the adversary. All we know is that Satan had a limited influence over those in the presence of God. (LLS 118–119)

#### 16. Church of the Lamb and church of Devil (12–15; Sat)

**Setting:** The ark of the covenant (throne of God) is exposed and lightnings, thunderings, and earthquakes (judgments of God) are heard, 11:19.

*(The Lord is about to pronounce judgment upon the church of the devil and save the church of the Lamb.)*

- The woman (church of the Lamb) and the Dragon (the devil) at war (12:1–17)
- The beast rising from the sea (an earthly political power used by the devil) continues 42 months (3.5 years) (13:1–10)  
3.5 years → limited victory and power.
- The beast rising from the land (an anti-Christ influence used by the devil) (13:11–18). [666 = number of the beast]
- The Lamb with his 144,000 (an immense priesthood influence) (14:1–15)

**Joseph:** There will be 144,000 saviors on Mount Zion, and with them an innumerable host that no man can number. (JSCB Rev 14:1)

The purity of the multitude is a sign of readiness for holy war. Warriors had to abstain from evil and sexual relations. Being at war, Uriah refused to sleep with his wife, Bathsheba.

- Salvation is preached to all those who will not worship the beasts. Destruction is pronounced upon Babylon (the church of the devil) (14:6–13)
- The son of man reaps the harvest of his gospel (14:14–20)  
“for the harvest of the earth is ripe.” (14:15)
- Those saved from the beast praise God (15:1–4)

In the third vision [Rev 14], the Father reveals his Son as the victor, the great general who has met his foe and won. ... The Savior ... saves. The paradox is that the Lord’s destruction becomes his tool of salvation. He uses that tool ..., only when all others have failed. ... From the Lord’s perspective, all must die. The question is when and how. Ultimate destiny is not determined by the moment or manner of death: it is by the manner of life. ... The purpose of the plagues is to drive those who would not do so otherwise to repentance and, thus, into the protective arms of God. Those who will not repent must be accountable to the fire. What happens to those who refuse to repent leads us to God’s next revelation of his Son. (Draper 47+)

**Six:** “Its meaning is deficit, imperfection, or failure to attain completeness. It can also symbolize ‘opposition to and independence of God.’ ... [or] evil.” (LLS 122)

Some believe 666 refers to a person (e.g., Nero).

**Holy, holy = Most holy.** Seven indicates perfection and three sevens suggest perfection to an emphatic level. Three sixes emphasize falling short of perfection.

#### 17. Final judgments against the wicked (15–16; Sat)

**Setting:** The Tabernacle is opened and out come seven angels having seven plagues. One of the four beasts gives the seven angels seven golden bowls full of the wrath of God (15:5–8).

*(The judgments rendered upon the world at the beginning of the seventh seal, recorded in Act 3, failed to cause the world to repent. So now the Lord sends his final judgments upon the world to destroy the wicked. Also, unlike the judgments rendered at the beginning of the seventh seal which only hurt a third, these judgments destroy all that is wicked.)*

- Plague of grievous sores upon those which worshiped the beast (16:2)
- Plague which turns sea into blood killing everything therein (16:3)
- Plague which turns rivers into blood (16:4–7)
- Plague which causes the sun to scorch the earth with great heat (16:8–9)
- Plague of darkness and sore pain upon the throne of the beast (16:10–11)
- Plague upon the Euphrates drying it up and thus opening the way for the armies to descend upon Jerusalem in the battle that is called Armageddon — a battle in which many of the wicked are killed (16:12–16)
- Plague upon the air: Unlike the other plagues which were upon the earth, the final plague is upon the air effecting the whole earth through the all-encompassing atmosphere (16:17–21). The time for God’s final triumph over the wicked has finally arrived!

#### 18. Judgment against the Church of the Devil (17–20; Sat)

**Setting:** Angel comes from Tabernacle and talks to John, 17:1–2

- Woman on the scarlet beast (the church of the devil) (17:3–5).
- Woman and beast established throughout the world; fight against the Lamb; She shall be overcome (17:6–18).
- Babylon falls (18:1–24)
- A heavenly oratorio of victory and praise (19:1–10).
- Christ comes in a red robe on a ‘white horse’ as a mighty warrior-king to ‘make war’ and lead ‘armies’ (19:11–18)
- Beast (great and abominable church) is destroyed (19:19–21)
- The final end of Satan and his kingdom (20:1–10)

<sup>23</sup> All churches which are built up to get gain, and ... to get power ... to become popular ... and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea ... all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble. (1 Ne 22:23)

Because of the righteousness of his people, Satan has no power; wherefore, he cannot be loosed for the space of many years; for he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth. (1 Ne 22:26)

**Righteousness → covenant keeping**

**Chauncey C. Riddle:** “During the Millennium Satan will be bound (Rev. 20:2). He will still be on earth, attempting to tempt every person, as he has since the Fall of Adam, but he will be bound because no one will hearken to his temptations (1 Ne. 22:26).” (Encyclopedia of Mormonism, 381)

**Red = color of the Atonement:** blood pressed from his body in Gethsemane and blood of the wicked spilled while he treads the winepress in the day of vengeance (Second Coming). (Ogden 341)

In the fourth vision of Christ, John sees the Lord coming with crowns upon his head. These are not wreaths but diadems, the symbol of political rule. The King comes to take back his domain. ... With him comes his army “upon white horses, clothed in fine linen, white and clean” (Rev 19:14). (Draper 50)

**Satan’s counterfeit temple falls** (MM #46)

“A great and a terrible gulf” divides the true temple from the counterfeit temple of Satan. In both John and 1 Nephi, the counterfeit temple is figured as a “large and spacious building,” a competing “great city which reigns over the kings of the earth.” (See 1 Ne. 11:36, 12:18; Rev. 17:18) It was “filled with people ... [in] exceedingly fine [clothes] ... mocking ... those who ... were partaking of the fruit.” (1 Ne. 8:27) For John the “great city” is “Babylon the Great, the mother of harlots and of the abominations of the earth.” Both John and Nephi see the fall of Babylon. The saints rejoice at the fall of Babylon; interestingly, the only people who mourn the fall of Babylon are “the kings of the earth who committed fornication with her” and “the merchants of the earth [who] have become rich through the abundance of her luxury.” Who will be sad to see Babylon go? The political powers (kings) and the money powers (merchants) (Rev. 18:3, 9, 11) (MM #46)

“And it fell, and the fall thereof was exceedingly great,” Nephi reports of the large and spacious building. “And the angel of the Lord spake unto me again, saying, Thus shall be the destruction of all nations, kindreds, tongues, and people, that shall fight against the twelve apostles of the Lamb.” (1 Ne. 11:36)

**19. Final Judgment and Millennium** (20–22; Sat)

**Setting:** The throne of God (ark of the covenant), 20:11.

- a. The final judgment of all mankind “according to their works” (20:12–15)
- b. The new heaven and the new earth (the earth in its millennial and celestial state) (21:1–8)
 

The new earth is more than a globe made new. It is a new society, a new way of living. It is a place God may dwell and a state where there is no death, sorrow, or pain. (Par-R 282)
- c. The Jerusalem of the millennial age (21:9–21)
- d. The temple of the millennial Jerusalem (21:22)
- e. The illumination of the millennial Jerusalem (21:23–27)
- f. The water of life gives life to millennial Jerusalem (22:1–5)
- g. The closing scene: A testimony of the truth of the things portrayed in this vision is given to John (22:6–21)

<sup>12</sup> [New Jerusalem] had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes ... of Israel: <sup>13</sup> On the east three gates; on the north three gates; on the south three gates; and on the west three gates. ... <sup>27</sup> And there shall in no wise enter into it any thing that defileth ... but they which are written in the Lamb’s book of life. <sup>22</sup> <sup>1</sup> And he shewed me a pure river of water of life ... proceeding out of the throne of God and of the Lamb. <sup>2</sup> ... [and] the tree of life, which ... yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

Living water and tree of life → love of God (1 Ne 11:25)

High walls and gates mean protection, safety, peace. (Ogden 344). To enter the gates one must pass by the angels at the gates.

**20. Warning not to add to this book**

<sup>1</sup> <sup>1</sup> The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: ... <sup>3</sup> Blessed *is* he that readeth, and they that hear the words of this

prophecy, and keep those things which are written therein. ... <sup>11</sup> What thou seest, write in a book. ...

<sup>22</sup> <sup>18</sup> For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: <sup>19</sup> 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 book of life.

**21. Plagues of Egypt a type of plagues in last days**

Plagues	Destruction of Babylon
1. Water to blood; fish die	“The sea... became as the blood of a dead man: and every living soul died in the sea” (Rev 16:3)
2. Frogs	“I saw three unclean spirits like frogs come out of the mouth of the dragon.” (Rev 16:13)
3. Lice	Maggots eat the flesh of wicked (D&C 29:18)
4. Flies	“I ... will send forth flies” (D&C 29:18)
5. Pestilence	“pestilences ... in divers places.” (Mt 24:7)
6. Boils	“a noisome and grievous sore upon the men which had the mark of the beast (Rev 16:2, 11)
7. Hail, fire	“hail and fire mingled with blood” (Rev. 8:7)
8. Locusts	Locusts torment wicked for 5 months (Rev 9:3-10)
9. Darkness	Light from sun, moon, and stars hidden (Rev 8:12)
10. Firstborn	Two shall be in the field, the one shall be taken, die, not others and the other left; (Lk 17:36)

Adapted from [www.gospeldoctrine.com/OldTestament/otindex.html](http://www.gospeldoctrine.com/OldTestament/otindex.html)

**22. Covenant Cycle** (see my OT #14 lesson handout and notes)

	<b>Blessings:</b> (reward: peace, prosper, deliver)	
<b>Remember:</b> (return, repent, obey, keep)	↔ <b>Covenants Commandments</b>	<b>Forget:</b> (forsake, fall away, disobey, break)
	<b>Curses:</b> (punish: famine, war, pestilence, captivity)	↔ God sends prophets to warn of curses if people do not return to the LORD.

**23. Promise “to him that overcometh” the world**

Overcometh = GR *nikao*, a cognate of *nike*, meaning victory, a word used to describe winning athletic contests. (Ogden 315)

- a. Eat of the **tree of life** in the paradise of God (2:7)
- b. **Crown** of life (2:10)
- c. Not hurt of the **second death** (2:11)
- d. Eat of the **hidden manna** (2:17)

**White stone** with a **new name** which no man knoweth

Hidden names (a) prevented evil powers from gaining control of an individual; and (b) were “a key to permit the initiate to enter into the true fold of God.” This new name seems to indicate (a) the Saints are no longer subject to the powers of Satan or anyone acting at his behest, and (b) they can enter into God’s presence. (Strathearn 292–293)

- e. Power over nations and **rule** them with a **rod of iron** (2:26)
- f. Give [or HEB *appoint*] him the **morning star**
- g. Be clothed in **white clothing**; Not blot out his name out of the **book of life**; I will **confess** [or GR *acknowledge*] **his name** before my Father, and his angels (3:5)
- h. A **pillar** in the temple of my God, and he shall go no more out Write upon him the name **God, new Jerusalem, Christ** (3:12) **Pillars** were church leaders like Peter, James, John (Gal 2:9)

**God: Like and belong to God** (D&C 133:18; 132:20)

**Citizen of New Jerusalem**

**Christ: “they shall see his face; and his name shall be in <sup>NIV</sup> on their foreheads”** (Rev 22:4)

- i. I will come in and will *sup with him*, and he with me (3:20)
- j. Sit with Jesus and the Father on the *throne in heaven* (3:21)
- k. He shall inherit all things; and I will be his God, and he shall be my son. (21:7)

	TEMPLE OF EDEN	TEMPLE OF HEAVEN
<b>Tree of Life</b>	Adam and Eve are forbidden to eat the fruit of the tree of life (Gen 2:17)	The elect will partake of the fruit of the tree of life (Rev 2:7).
<b>Death</b>	Death enters the world because of the transgression of Adam and Eve (2:17; 3:3)	The elect will not be hurt by the second death (2:11)
<b>Bread or Manna</b>	Adam and Eve eat bread by sweat (3:19)	The elect will eat the hidden manna (2:17)
<b>Dominion</b>	Adam and Eve replenish and subdue the earth and have dominion over the animal kingdom (1:28)	The elect will have power over the nations (2:26)
<b>Sacred Clothing</b>	God made coats of skins, clothing Adam and Eve (3:21)	The elect will be clothed in white raiment (3:5)
<b>Expulsion or Return</b>	The Lord “sent [Adam and Eve] forth from the garden” and “drove out” the man and the woman (3:23–24)	The elect will reenter and symbolically become pillars in the temple, possessing eternal temple access (3:12)
<b>Receiving Names</b>	God “called their name Adam [humankind] in the day when they were created” (5:2)	The elect of God will receive the name of God and Christ as a new name (3:12)

# Conclusion

<sup>14</sup> The Jews ... sought for things that they could not understand. ... [Their] blindness came by looking beyond the mark. ... God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it. (Jac 4:14)

The book of Revelation recounts the great culmination of the Atonement of Jesus Christ. In its pages we see the promise of the Atonement completely fulfilled. Both sin and death are finally conquered and “cast into the lake of fire.” Heaven and earth are made new. And in the most intimate moment of “at-one-ment,” Jesus Christ takes each one of His saints into His arms and “wipes away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.” (Rev. 21:4) (MM #46)

The book of Revelation ... is primarily not about the end of the world but rather about the myriad of blessings God seeks to bestow upon his people. It is about what is possible when people turn to God, live his laws, and thus overcome Satan’s influence. In all of John’s writings, he is interested in showing that the forces of darkness will ultimately yield to the light of the world. It is noticeable that when he describes the heavenly city that the Saints will inherit, he specifically notes that “there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever” (Rev 22:5). Although Revelation concentrates on the cosmic battle, we should be aware that, as one scholar wrote, “The battle between good and evil takes place not only in the arena of history but also in human hearts.” Therefore, the message of hope and comfort expressed in Revelation also provides valid lessons for us during our individual struggles with Satan’s influence. Mortality is about learning to deal with tribulations of every nature. (Strathearn 298)

## Temple: on earth as it is done in heaven

Old temple taught the role of Christ in *overcoming* / atoning / healing the world, and conquering sin and death so he could return home.

New temple teaches us how to *overcome* the world so we can return home.

## What will we do the day after the end of the world?

After natural disasters, people begin to clean up and rebuild!

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## Quotes

**Nephi:** <sup>16</sup> The fulness of the wrath of God shall be poured out upon all ... men; for he will not suffer that the wicked shall destroy the righteous. <sup>17</sup> ... He will preserve the righteous by his power ... even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear. ... <sup>18</sup> Blood, and fire ... must come ... upon the face of this earth ... [if] they will harden their hearts against the Holy One of Israel. (1 Ne 22:16–18)

**Wilford Woodruff** (1894): Who will be ... protected from these great calamities and judgments which are even now at our doors? ... 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. ... 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 with the tares. But I want to tell you now, that those angels have left the portals of heaven, and they stand over this people and this nation now, and are ... waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth. .... If you do your duty, and I do my duty, we’ll have protection, and shall pass through the afflictions in peace and in safety. ... Great changes are at our doors. The next twenty years will see mighty changes among the nations of the earth.” (*Young Women’s Journal*, Aug. 1894, 5:512–3)

Note: World War I began twenty years later in 1914.

**Gordon B. Hinckley:** [The war in heaven] ... has never ceased. It is the war between truth and error, between agency and compulsion, between the followers of Christ and those who have denied Him. His enemies have used every stratagem in that conflict. They’ve indulged in lying and deceit. They’ve employed money and wealth. They’ve tricked the minds of men. They’ve murdered and destroyed and engaged in every other unholy and impure practice to thwart the work of Christ. ... Opposition ... has been felt in the undying efforts of many, both within and without the Church. ... The war ... is waged in our own lives, ... homes, ... work, ... school associations; it is waged over questions of love and respect, of loyalty and fidelity, of obedience and integrity. We are all involved in it. ... We are winning, and the future never looked brighter.” (*Ensign*, Nov. 1986, 42, 44–45).

**Bruce R. McConkie:** The elders of Israel are now issuing the invitations to the marriage supper of the Lord; those who believe and obey the gospel thereby accept the invitation and shall sit in due course ... at the marriage feast” (DNTC 3:563–64).

**Ezra Taft Benson:** Each day the forces of evil and ... good enlist new recruits. Each day we personally make many decisions showing the cause we support. The final outcome is certain—the forces of righteousness will win. But what remains to be seen is *where* each of us personally, now and in the future, will stand in this battle—and *how tall* we will stand. Will we be true to our last days and fulfill our foreordained missions?” (Ensign, Sept 1988, 2).

**Ezra Taft Benson:** We ... should be the most optimistic and the least pessimistic. For while we know that ‘peace shall be taken from the earth, and the devil shall have power over his own dominion,’ we are also assured that ‘the Lord shall have power over his saints, and shall reign in their midst.’ (CR, Oct. 1974, 90)

**Joseph Fielding Smith:** Satan has control now ... even in our own land. He is guiding the governments as far as the Lord will permit him. That is why there is so much strife, turmoil, and confusion all over the earth. *One master mind is governing the nations.* It is not the president of the United States; ... Hitler; ... Mussolini; ... [or] the king or government of ... [any] land; it is Satan himself. (DoS 3:315.)

**Gordon B. Hinckley:** There is no point in speculating concerning the day and the hour. Let us rather live each day so that if the Lord does come while we are yet upon the earth we shall be worthy of that change which will occur as in the twinkling of an eye and under which we shall be changed from mortal to immortal beings. And if we should die before he comes, then ... we shall arise in that resurrection morning and be partakers of the marvelous experiences designed for those who shall live and work with the Savior in that promised Millennium. We need not fear the day of his coming; the very purpose of the Church is to provide the incentive and the opportunity for us to conduct our lives in such a way that those who are members of the kingdom of God will become members of the kingdom of heaven when he establishes that kingdom on the earth. (BYU Fireside, 25 Mar 1979)

**Boyd K. Packer:** You young people, move ahead in your lives. It is a marvelous time to be alive. The world is not going to come to an end. You are going to have time to stand, as I stand now, talking about your children and your grandchildren and your great-grandchildren. (CES Fireside for Young Adults, 2 Feb 2003; [speeches.byu.edu](http://speeches.byu.edu); see also *Ensign*, May 1989)

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- Sense = Holzapfel and Wayment, *Making Sense of the New Testament*
- Pinegar= Pinegar and Allen, *Teachings and Commentaries on the New Testament*
- DNTC = Bruce R. McConkie, *Doctrinal New Testament Commentary*
- KJV King James Version of the Bible.
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
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