

Introduction to the Book of Revelation

The New Testament book of *Revelation* is also called *Apocalypse*, the Greek term meaning “revelation.” It derives its name from its introductory words, “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” (Revelation 1:1). Because the book describes many of the destructive elements that will precede Christ’s second coming, the term *apocalypse* has taken on a new meaning in English, alluding to the final battle between the forces of good and evil.

Authorship

There was considerable doubt among some of the early Christians about the authenticity of the book of Revelation. Justin Martyr (d. AD 164), in his *Dialogue with Trypho* 81, attributed the book to the apostle John, while others said it had been written by a different John, an elder in the church at Ephesus. Hippolytus of Rome (died c. AD 236) acknowledged that it had been authored by the apostle John, in which Origen (AD 185-232) and Clement of Alexandria (died c. AD 215) concurred. According to Victorinus (late 3rd century AD), in his *Commentary on the Apocalypse of the Blessed John* 10.11, the book was written by the apostle John in AD 96, during the time the Emperor Domitian was persecuting the Church. The same historian noted that John wrote the Revelation before the gospel that bears his name (*Commentary on the Apocalypse of the Blessed John* 11.1). The Book of Mormon confirms that it was the apostle John who wrote the book of Revelation (1 Nephi 14:18-27; Ether 4:16).

Oldest Manuscript

The oldest extant document attesting the book of Revelation is Chester Beatty Papyrus III (p⁴⁷), consisting of ten leaves of a codex of Revelation (of which 9:10-17:2 remains), probably written during the first half of the third century. Papyrus 5 of the Princeton Theological Seminary is a single parchment leaf from a pocket-sized codex of the book of Revelation. Written in uncial script, it dates to the fourth century AD. Most uncials do not include Revelation, but it is found in Codex Porphyrianus (p²), a ninth-century document containing Acts, the Epistles, and the Apocalypse.

Canon

A number of second-century AD Church Fathers acknowledged the divine origin of the book of Revelation, including Irenaeus of Lyon, Tertullian of Carthage, and Melito of Sardis (who wrote a commentary on Revelation). Among the early Church Fathers who rejected the book of Revelation as canonical are Cyprian, bishop of Carthage (d. 258), Cyril,

bishop of Jerusalem (d. AD 386), Philastrius, Bishop of Venice (d. AD 387), and Gregory of Nazianzus, bishop of Constantinople (d. AD 389). Amphilochius, who died after AD 394, wrote that while some accepted the book, the majority rejected it. Eusebius, bishop of Caesarea (d. AD 340) acknowledged that Christians of his day still debated whether the book of Revelation belonged in the canon (*Ecclesiastical History* 3.24.17-18, 3.25.2). Isidor, bishop of Seville (d. AD 636), classified the New Testament into two parts: (1) the Gospels and (2) the Acts and Epistles, but did not mention Revelation.

The canon lists also give mixed reviews of the book of Revelation. It was included in the Muratorian Canon of c. AD 170, but not in the New Testament canon lists adopted at the councils of Laodicea (AD 363) and Chalcedon (AD 451). The *Stichometry of Nicephorus*, appended to the *Chronography* written by Nicephorus, patriarch of Constantinople (AD 806-815), includes the book of Revelation in the list of “disputed books.”

The Greek Church had doubts about the book of Revelation as late as the tenth century. The Peshitta, the Bible of the Aramaic-speaking Christians of the Middle East, prepared in the fourth century AD, originally excluded the book of Revelation. Though some added it later, it is still excluded by some branches of the Syriac Church. The earliest Bohairic (a Coptic dialect of Egypt) version of the New Testament excluded the book of Revelation.

The major reformers also cast serious doubts on the book of Revelation. Calvin and Zwingli rejected it from the canon. Luther declared that it was “neither apostolic nor prophetic,” and much too susceptible to personal interpretation and wrote, “My spirit cannot accommodate itself to this book: the reason being that I do not think Christ is taught therein.” He was alluding not to Christ himself, who is frequently named in the book, but to the Savior’s atonement.

Setting

From the text itself (Revelation 1:9), we find that it was written while John was on the Isle of Patmos, off the western coast of what is today Turkey.¹ The early part of the book comprises an epistle written to the seven churches of Asia, including Ephesus, chief city of Asia Minor (Revelation 1:4). At the time of the book’s composition, the Greek term *Asia* denoted the west central part of Turkey, which was sometimes called *Anatolia*, meaning “eastern land,” because it was east of Greece.

John’s vision is not unique. It bears close resemblance to portions of the Old Testament books of Daniel, Ezekiel, Zechariah, and Isaiah, and has much in common with the various *merkabah* or *heykhalot* texts known from early Jewish sources and also known as “heavenly ascensions.” The term *merkabah* means “chariot” and alludes to the chariot

¹ The Romans exiled some condemned criminals to work in the salt mines on the island, which was formerly known as Palmosa, from the large number of palm trees that anciently grew there. Some Bible scholars believe that the name Patmos derives from the Greek verb *pāteō*, meaning “tread, trample.” It may thus be significant that this verb is employed in Revelation 11:2; 14:20; 19:15.

atop which the throne of God is placed, which is surrounded by either four archangels or four creatures (seraphim or chereubim, depending on the text). The term *heykhalot* means “temples” and refers to the heavenly temple seen in the various ascension texts.²

From the Book of Mormon, it is clear that Lehi’s vision (1 Nephi 8:1-28; 10:1-16, 15:1-36), which was subsequently revealed to his son Nephi (1 Nephi 10:17-14:30), was essentially the same as that of the apostle John (1 Nephi 14:18-27). Indeed, from various Jewish, Christian, and Muslim pseudepigraphic texts, we find the same elements shared by the visions of Adam, Enoch, Noah, Abraham, Moses, and other Old Testament prophets.³ For this reason, it is appropriate to term it the primordial vision. From some of his writings, it seems that Joseph Smith, too, saw at least portions of this vision and likely all of it.

Some futuristic elements of the book of Revelation describe their fulfillment in terms such as “things which must shortly come to pass” (1:1), “the time is at hand” (1:3), “things which must be hereafter” (4:1), “seal not the sayings of the prophecy of this book” (22:10). Compare these with the statement found in Daniel 12:9, “the words are closed up and sealed till the time of the end.”

Old Testament Allusions

Though composed in Greek, the book of Revelation contains many allusions to Old Testament passages, notably from Exodus, Psalms, Isaiah, Ezekiel, Daniel, and Zechariah. Some of the imagery is directly borrowed from the four prophets named. The plagues that John saw befall the latter-day world are patterned after the plagues that fell upon Egypt in the time of Moses and the Israelite exodus from the land in which they had been in bondage. This will become clear from the footnotes.

Some Modern-Day Explanations

The prophet Joseph Smith declared that “The book of Revelation is one of the plainest books God ever caused to be written” (*History of the Church* 5:342). He inquired of the Lord concerning various aspects of the book of Revelation, giving us an inspired perspective from which to understand the ancient text. For example, D&C 130:6-11 explains the white stone mentioned in Revelation 2:17. In a letter that became D&C 128, the prophet Joseph explained the meaning of the books that will play a role in the judgment scene described in Revelation 20:12 (D&C 128:6-9). The marriage supper of the Lamb described in Revelation 19:7-9 is discussed in D&C 58:8-11. Section 77 of the Doctrine and Covenants, dictated in March 1832, explains various parts of the book of Revelation, in

² Paul alluded to his ascension to the third heaven, but does not detail the vision. A pseudepigraphic text known as the Apocalypse of Paul purports to fill the gap. For a Latter-day Saint discussion of the text, see Stephen W. Booras, “The Book of Mormon and the Apocalypse of Paul,” Appendix 1 in John A. Tvedtnes, *The Book of Mormon and Other Hidden Books: Out of Darkness Unto Light* (Provo: FARMS, 2000).

³ Some elements are preserved in the Pearl of Great Price, in the books of Abraham and Moses.

a question-answer format. Here is an outline of the contents of that section:

D&C 77 verses	Explains Revelation	Topics Discussed
1	4:6	Sea of glass
2-4	4:6	Four beasts
5	4:4	Twenty-four elders
6-7	Chapters 5-9	Book with seven seals
8	7:1	Four angels
9	7:2	Angel rising from the east
10	Chapter 7	Events of the sixth thousand-year period
11	7:2-8; 14:3	144,000 high priests (see also D&C 133:18-19)
12	Chapter 8	Seven trumpets (see also D&C 88:87-116)
13	Chapter 9	Events following the opening of the seventh seal
14	10:10	Book eaten by John
15	11:1-14	The two witnesses

Section 29 of the Doctrine and Covenants repeats some of the prophecies found in the book of Revelation. Other relevant Old and New Testament passages are omitted from the list.⁴

D&C 29 verses	Compare Revelation	Topics Discussed
4, 13	1:10; 4:1; 8:13	Voice of a trump
9	21:8	Burning of the wicked
11	20:4	Christ's millennial reign
12	4:4, 10	Twelve (24) robed in white with crowns
13, 26	20:5-6	Sounding of trump, resurrection of the dead
14	6:12-13; 8:12	Sun darkened, moon turned to blood, stars fall
15	18:15, 19	Weeping and wailing
16	8:7; 11:19; 16:21	Hailstorm
17	14:10; 16:19	Cup of God's indignation/wrath
18-20	17:16; 19:18, 21	Flesh eaten
21	17:16; 19:2-3	Whore burned ⁵
22	20:3, 7-9	After millennium, men tested again (when Satan unbound)
23-24	21:1	New heaven and earth
	22:11	Separation of righteous and wicked

⁴ Some of the passages in the book of Revelation are drawn from books of the Old Testament.

⁵ The passage in D&C 29:21 speaks of a prophecy by Ezekiel. For a discussion, see John A. Tvedtnes, "Ezekiel's 'Missing Prophecy,'" in Dennis A. Wright, et al., *Voices of Old Testament Prophets* (Salt Lake City: Deseret, 1997).

28	14:10; 19:20; 20:10, 21:8	Wicked tormented in fire with devil and his angels
36-37	12:4	Devil and his angels cast out of heaven

Portions of sections 76 and 88 of the Doctrine and Covenants also reflect elements found in Revelation. These passages and other comments on the book of Revelation by the prophet Joseph are discussed in the notes to the relevant verses. The reader may wish to see his lengthy comments in *History of the Church* 5:324-5, 341-5.

Though he took interest in John's Revelation, Joseph Smith was dismayed by the speculation and undue emphasis given it by some members of the Church. Addressing a group of elders leaving on mission, he said, "The horns of the beast, the toes of the image, the frogs, and the beast mentioned by John, are not going to save this generation; for if a man does not become acquainted with the first principles of the Gospel, how shall he understand those greater mysteries, which the most wise cannot understand without revelation? These things, therefore, have nothing to do with your mission" (*History of the Church* 3:396). On another occasion, he counseled missionaries to "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 . . . say nothing about the four beasts, but preach those things the Lord has told you to preach about—repentance and baptism for the remission of sins" (*History of the Church* 5:344).

Outline

- I. Introduction [1:1-3]
- II. Letters to the Seven Churches [1:4-3:22]
- III. Visions of the Heavenly Court [4:1-5:14]
- IV. Seven Seals [6:1-8:1]
- V. Seven Trumpets [8:2-11:19]
- VI. Visions of the Dragon, the Beasts and the Lamb [12:1-14:20]
- VII. Seven Plagues and Seven Bowls [15:1-16:21]
- VIII. Judgment of Babylon, the Great Harlot [17:1-19:10]
- IX. Victory of Christ [19:11-22:5]
- X. Conclusion [22:6-21]

Further Readings

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The Revelation of St. John the Divine

Chapter 1

Prologue

¹ The Revelation⁶ of Jesus Christ, which God gave unto him,⁷ to shew unto his servants things which must shortly come to pass;⁸ and he sent and signified *it* by his angel⁹ unto his servant John:¹⁰ ² Who bare record¹¹ of the word of God,¹² and of the testimony of Jesus Christ,¹³ and of all things that he saw.¹⁴ ³ Blessed *is* he that readeth, and they that

⁶ The book is frequently called the Apocalypse, from the Greek word ἀποκάλυψις *apocalupsis*, meaning “revelation.” See the use of the word in Romans 2:5; 16:25; 1 Corinthians 14:6, 26; 2 Corinthians 12:1, 7; Galatians 2:2; Ephesians 1:17; 3:3 and note the verbal form in 2 Thessalonians 1:7 and 1 Peter 4:13. KJV renders it “enlighten” in Luke 2:32 and “manifestation” in Romans 8:19. The expression “revelation of Jesus Christ” is found in Galatians 1:12 and 1 Peter 1:13. It is also in the Greek underlying “the coming of our Lord Jesus Christ” in 1 Corinthians 1:7 and “the appearing of Jesus Christ” in 1 Peter 1:7.

⁷ JST “The Revelation of John, a servant of God, which was given unto him of Jesus Christ.”

⁸ CF v. 3 and see Revelation 22:6-7; James 5:7-9; 1 Peter 4:7; D&C 87:1; 88:79; Joseph Smith History 1:73. What seems to us like a very long time is, in the Lord’s estimation, rather short, for a thousand years are to him as one day (Psalm 90:4; 2 Peter 3:8; Abraham 3:4 and Facsimile 2, Figure 1).

⁹ CF Revelation 19:10. During the time of vision, a prophet is sometimes accompanied by an angel who answers questions and explains the vision. CF Daniel 9:21-22; Zechariah 1:9-14; 1 Nephi 10-14.

¹⁰ 1 Nephi 14:21, 27.

¹¹ The Greek word rendered “bare record” (ἐμαρτύρησεν *emarturēsen*) also lies behind John 1:32-34; 8:14; 12:17; 19:35; Romans 10:2; 2 Corinthians 8:3; Galatians 4:15; Colossians 4:13; 1 John 5:7; 3 John 1:12.

¹² CF The apostle John introduced the title “Word” (GR λόγος *logos*) for Christ in his premortal state, though the term is also known from Jewish writings, including some of the second-century AD Aramaic translations of the Old Testament and the writings of the Jewish philosopher Philo of Alexandria. See the note to John 1:1 and CF Moses 1:32.

¹³ See Revelation 1:9; 12:11, 17; 19:10 and CF Alma 6:8; D&C 76:51, 74, 79, 82, 101; 138:12.

¹⁴ Elements of John’s vision are known to have been seen by such prophets as Adam, Enoch, Noah, Isaiah, Ezekiel, Daniel, Zachariah, Lehi, Nephi, and Joseph Smith. It seems that this

hear¹⁵ the words of this prophecy,¹⁶ and keep those things which are written therein: for the time *is* at hand.¹⁷

Letters to the Asian Churches

⁴ John¹⁸ to the seven churches¹⁹ which are in Asia:²⁰ Grace *be* unto you, and peace, from him which is, and which was, and which is to come,²¹ and from the seven Spirits²² which are²³ before his throne,²⁴ ⁵ And from Jesus Christ, *who is* the faithful witness,²⁵ *and* the first begotten of the dead,²⁶ and the prince of the kings of the earth.²⁷ Unto him that

“primordial vision” was shared by many, if not all, of the ancient prophets.

¹⁵ JST “hear and understand.”

¹⁶ CF Revelation 22:18-19; 3 Nephi 1:26.

¹⁷ CF Revelation 22:7, 10; D&C 34:7. JST “for the time of the coming of the Lord draweth nigh.”

¹⁸ JST “Now this is the testimony of John.”

¹⁹ ἐκκλησίαις *ekklēsia*is congregations, assemblies. JST “the seven servants who are over the seven churches.” See the note to v. 20.

²⁰ The name *Asia* means “east.” Though we use the term to denote a major continent, in Roman times it encompassed Mysia, Lydia, Phrygia, and Caria, all situated in what is today western Turkey. The seven churches or congregations are named in Revelation 1:11; 2:1, 8, 12, 18; 3:1, 7, 14.

²¹ This is a title of Christ, also used in Revelation 1:8; 4:8; 11:16. See the discussion in Appendix, “Faith and Truth.”

²² CF Revelation 3:1; 4:5; 5:6; 8:2. The seven spirits may be the seven archangels of early Jewish and Christian lore, and they may be the seven dispensation leaders. This is suggested by the fact that Joseph Smith identified Adam with the archangel Michael and Noah with the archangel Gabriel. See D&C 27:11; 107:54; 128:21; *History of the Church* 3:148, 385-6; 4:207-8. Three of the archangels (Michael, Raphael, and Gabriel) are named in D&C 128:21.

²³ After “is to come,” JST reads “who hath sent forth his angel from before his throne, to testify unto those who are the seven servants over the seven churches.” CF Revelation 4:5.

²⁴ The throne of God is mentioned throughout the book, in Revelation 3:21; 4:2-6, 9-10; 5:1, 6-7, 11, 13; 6:16; 7:9-11, 15, 17; 8:3; 12:5; 14:3, 5; 16:17; 19:4-5; 20:11; 21:5; 22:1, 3. The divine throne is also described in some Old Testament passages (e.g., 1 Kings 22:19; Psalm 47:8; Isaiah 6:1; Ezekiel 1:26; 10:1; 43:7; Daniel 7:9) and in many Jewish and Christian pseudepigraphic works.

²⁵ For this title, which alludes to the resurrection, see Psalms 89:37; Proverbs 14:5; Jeremiah 42:5; Revelation 3:14; D&C 106:8; and the discussion in Appendix, “Faith and Truth.”

²⁶ For this title, see 1 Corinthians 15:20, 23; Colossians 1:18; 2 Nephi 2:8-9.

²⁷ JST of this verse reads, “Therefore, I, John, the faithful witness, bear record of the things which were delivered me of the angel, and from Jesus Christ, the first begotten of the dead, and the Prince of the kings of the earth.” For the latter title see the note to Revelation 17:14.

loved us,²⁸ and washed²⁹ us from our sins in his own blood,³⁰ ⁶ And hath made us kings and priests unto God and his Father;³¹ to him *be* glory and dominion for ever and ever.³² Amen.³³

⁷ Behold, he cometh with clouds;³⁴ and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him.³⁵ Even so, Amen.

⁸ I am Alpha and Omega,³⁶ the beginning and the ending, saith the Lord, which is, and which was, and which is to come,³⁷ the Almighty.³⁸

John's Vision of Christ

⁹ I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos,³⁹ for the word of

²⁸ JST adds “be glory.”

²⁹ Some mss. read “freed.”

³⁰ The concept of being washed clean in the blood of the Lamb is known from other scriptures as well, including Revelation 7:14; 1 John 1:7; 1 Nephi 12:10-11; Alma 5:21, 27; 13:11; 24:13; 34:36; 3 Nephi 27:19; Mormon 9:6; Ether 13:10-11. See the messianic prophecy in Genesis 49:11 and CF Revelation 5:9; 12:11. Also note the Israelite washing of garments prior to encountering God in Sinai (Exodus 19:10).

³¹ CF Exodus 19:6 (“kingdom of priests”), which 1 Peter 2:9 reads “a royal priesthood.” See also D&C 72:1 and the note to Revelation 5:10. The conjunction in “God and his Father” is intensive (IE God, *even* his Father) and does not mean to allude to two deities.

³² The Greek terms rendered “glory” (δόξα *doxa*) and “dominion” (κράτος *kratos*) are also found together in Revelation 5:13, Colossians 1:11, and 1 Peter 4:11; 5:11. CF also Matthew 6:13, 1 Timothy 6:16, and Jude 1:25.

³³ This is a Hebrew term roughly meaning “so be it” or “may it be established,” used at the end of prayers among both Jews and Christians.

³⁴ JST reads, “For behold, he cometh in the clouds with ten thousands of his saints in the kingdom, clothed with the glory of his Father.” According to Jude 1:14, this verbiage is from the prophecy of Enoch. Jesus’ second coming is described in this manner in Daniel 7:13; Matthew 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; Revelation 14:14; Joseph Smith Matthew 1:36. The symbolism of the cloud derives from the story of the exodus from Egypt (Exodus 13:21-22; 14:19-20; 16:10; 19:9, 16; 24:15-16, 18; 33:9-10; 34:5; 40:34-38; Leviticus 16:2, 13; Numbers 9:15-22; 10:11-12, 34; 11:25; 12:5, 10; 14:14; 16:42; Deuteronomy 1:33; 4:11; 5:22; 31:15).

³⁵ CF Zechariah 12:10-14 (partly cited in John 19:37); D&C 45:49-53; *Epistle of Barnabas* 7:9.

³⁶ These are the first and last letters of the Greek alphabet.

³⁷ For these titles, see the discussion in Appendix, “Faith and Truth.”

³⁸ Some Bible scholars see the GR word παντοκράτωρ *pantokratōr* (“almighty” or “all powerful”) as a deliberate contrast to the Roman emperor’s title αὐτοκράτωρ *autokratōr* (“self-powerful,” the origin of “autocrat”).

³⁹ The isle of Patmos is off the western coast of present-day Turkey. The Romans sent

God, and for the testimony of Jesus Christ.^{40 10} I was in the Spirit⁴¹ on the Lord's day,⁴² and heard behind me a great voice,⁴³ as of a trumpet,^{44 11} Saying, I am Alpha and Omega, the first and the last:⁴⁵ and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia;⁴⁶ unto Ephesus,⁴⁷ and unto Smyrna,⁴⁸ and unto Pergamos,⁴⁹ and unto Thyatira,⁵⁰ and unto Sardis,⁵¹ and unto Philadelphia,⁵² and unto Laodicea.⁵³

¹² And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;^{54 13} And in the midst of the seven candlesticks *one* like unto the Son of

prisoners to Patmos to work in the mines and stone quarries. Early Christian writings indicate that John was banished to the island by the emperor Domitian (AD 81-96) but was freed on the emperor's death and returned to Ephesus.

⁴⁰ See the note to verse 2 and CF Revelation 6:9; 20:4.

⁴¹ For the influence of the Spirit in providing heavenly visions, see Ezekiel 3:12; 1 Nephi 1:7-8, 12; Daniel 4:8-9.

⁴² This term, found in D&C 59:12, was used in early Christianity to denote Sunday, the day on which Christ rose from the dead (Matthew 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1 Corinthians 16:2). Old Testament prophets used the term "day of the Lord" to denote either a time of heavenly retribution for sins or the ushering in of the millennial era.

⁴³ CF Revelation 11:12; 16:1, 17; 18:2 19:1, 17; 21:3.

⁴⁴ CF Revelation 4:1. The trump also played a role in the Sinai revelation (Exodus 19:16, 19; 20:18), as Hebrews 12:18-21 notes. Angels are known to speak with a voice like a trumpet or thunder (Matthew 24:31; Revelation 4:1; 6:1; CF. Hebrews 12:19; D&C 88:92, 94). The same is true of the Lord (Job 40:9; Psalms 47:5; 77:18; 104:7; Zechariah 9:14; 1 Thessalonians 4:16; Revelation 1:10; 14:2; CF. Helaman 5:30; D&C 43:18, 25).

⁴⁵ See the notes to v. 8.

⁴⁶ See the note to v. 4.

⁴⁷ The site of Ephesus is today the Turkish village of Aya Solouk, meaning "the Theologian," in reference to John, the author of the book of Revelation, who spent his last years there. For the Lord's message to Church leaders at Ephesus, see Revelation 2:1-7.

⁴⁸ Smyrna is the modern Turkish town Izmir. For the Lord's message to Church leaders at Smyrna, see Revelation 2:8-11.

⁴⁹ Pergamos is the modern Turkish town Bergama. For the Lord's message to Church leaders at Pergamos, see Revelation 2:12-17.

⁵⁰ Thyatira is the modern Turkish town Ak-Hissar ("the white fortress"). For the Lord's message to Church leaders at Thyatira, see Revelation 2:18-29.

⁵¹ Sardis is the modern Turkish village Sart. For the Lord's message to Church leaders at Sardis, see Revelation 3:1-6.

⁵² Philadelphia is the modern Turkish town Alasehir. For the Lord's message to Church leaders at Philadelphia, see Revelation 3:7-13.

⁵³ Laodicea is the modern Turkish town Denizli Ladik. For the Lord's message to Church leaders at Laodicea, see Revelation 3:14-22.

⁵⁴ CF Revelation 2:1; 11:4. The Greek term *λυχνίας* *luchnias* means "lamps" and alludes to lamps fueled by olive oil. The KJV translators lived in the era of candles, hence the mistranslation. The seven-branched candlestick, known in Hebrew as the menorah, was one

man,⁵⁵ clothed with a garment down to the foot,⁵⁶ and girt about the paps with a golden girdle.⁵⁷ ¹⁴ His head and *his* hairs *were* white like wool, as white as snow;⁵⁸ and his eyes *were* as a flame of fire;⁵⁹ ¹⁵ And his feet like unto fine brass,⁶⁰ as if they burned in a furnace; and his voice as the sound of many waters.⁶¹ ¹⁶ And he had in his right hand seven stars:⁶² and out of his mouth went a sharp twoedged sword:⁶³ and his countenance⁶⁴ *was* as the sun shineth in his strength.⁶⁵

¹⁷ And when I saw him, I fell at his feet as dead.⁶⁶ And he laid his right hand upon

of the principal artifacts in the tabernacle of Moses (Exodus 25:31-35; 26:35; 30:27; 31:8; 35:14; 37:17-24; 38:37; 40:4, 24-25; Leviticus 24:4; Numbers 3:31; 4:9; 8:2-4; Hebrews 9:2) and the temple of Solomon (1 Kings 7:49; 1 Chronicles 28:15; 2 Chronicles 4:7, 20; 13:11; Jeremiah 52:19), so John is clearly describing a vision of the heavenly temple (CF Zechariah 4:2, 11). In John's vision, the seven branches represent the seven churches to which he addressed his admonitions (Revelation 1:20).

⁵⁵ In Hebrew, the term "son of man" (*ben adam*) usually denotes a human being (EG Numbers 23:19; Job 25:6; Psalm 8:4; 144:3; 146:3; Isaiah 51:12; Jeremiah 49:18), and this is the sense of the term as used throughout the book of Ezekiel. In Daniel 7:13 and 8:17, the title is used of an eschatological figure. Significantly, in Daniel 7:13, the son of man comes in the clouds, just as Christ in Revelation 1:7. Throughout the gospels, Jesus calls himself the son of man, thus identifying himself with the individual in Daniel's vision. The pseudepigraphic 1 Enoch also describes the eschatological son of man. Much of the description that follows is drawn from Daniel 10.

⁵⁶ CF Joseph Smith History 1:31.

⁵⁷ CF Daniel 10:5. *The Mysteries of St. John the Divine*, a Coptic pseudepigraphic text attributed to the apostle John has him describing the angel Michael wearing a girdle of gold.

⁵⁸ CF Daniel 7:9; D&C 110:3; *1 Enoch* 46:1; 71:10.

⁵⁹ CF Daniel 10:6; Revelation 2:18; 19:12 D&C 110:3; *2 Enoch* 1:5; and see Genesis 49:12.

⁶⁰ CF Daniel 10:6; Revelation 2:18 and see Revelation 10:1.

⁶¹ CF Daniel 10:6; Jeremiah 10:13; 51:16, 55; Ezekiel 1:24; 43:2; Revelation 14:2; 19:6; D&C 110:3; 133:22.

⁶² The imagery may allude to the seven stars in the constellation of Pleiades. CF Amos 5:8; Job 9:9; 38:31 and see Revelation 2:1; 3:1.

⁶³ CF Revelation 2:12, 16; 19:15, 21 and see Isaiah 49:2. It is appropriate that the sword, said to be the word of God in Hebrews 4:12, should come out of Christ's mouth, as does the rod in other passages (Isaiah 11:4; D&C 19:15). The sword and rod appear together in Revelation 19:15. See the discussion in John A. Tvedtnes, "Rod and Sword as the Word of God," *Journal of Book of Mormon Studies* 5/2, Fall 1996.

⁶⁴ KJV face, appearance. A different Greek word is used in Matthew 17:2, describing how Christ "was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." For the latter, see also Revelation 10:1

⁶⁵ CF Revelation 10:5; 12:1; 19:17; Matthew 17:2; 28:3; D&C 20:6; 110:3; Joseph Smith History 1:16, 32.

⁶⁶ CF Ezekiel 1:28; Daniel 8:17-18; 10:8-10; Matthew 28:4; *1 Enoch* 14:24.

me,⁶⁷ saying unto me, Fear not;⁶⁸ I am the first and the last:⁶⁹ ¹⁸ I *am* he that liveth, and was dead; and, behold, I am alive for evermore,⁷⁰ Amen; and have the keys of hell and of death.⁷¹
¹⁹ Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;⁷² ²⁰ The mystery of the seven stars which thou sawest in my right hand,⁷³ and the seven golden candlesticks. The seven stars are the angels⁷⁴ of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Chapter 2

Letter to the Church at Ephesus

¹ Unto the angel⁷⁵ of the church⁷⁶ of Ephesus⁷⁷ write; These things saith he that holdeth the seven stars in his right hand,⁷⁸ who walketh⁷⁹ in the midst of the seven golden

⁶⁷ CF Genesis 48:13-19.

⁶⁸ CF Daniel 10:11-12, 19; Matthew 14:27; Mark 6:50; Luke 24:36-39; John 6:20.

⁶⁹ See the note to v. 11.

⁷⁰ CF Revelation 2:8. This title is equivalent to the one given in v. 4. See the discussion in appendix, Faith and Truth.

⁷¹ Christ's entry into and escape from hades (the spirit world, called "hell" in the KJV Bible) was made possible by the "keys of hell and of death" which he possessed (Revelation 1:18; CF. 3:7). He bestowed on Peter "the keys of the kingdom of heaven," saying that "upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18-19). With those sealing keys, the gates of the spirit prison can be opened to free the captive spirits (D&C 128:10). See also Revelation 6:8; 20:13-14.

⁷² CF Daniel 2:29, 45; Matthew 26:64; John 1:51; Revelation 4:1; 1 Nephi 14:25.

⁷³ See the note to v. 16.

⁷⁴ Where KJV reads "angel" for the leader of each of the seven Asian branches of the Church to whom the messages were addressed, JST has "servants." The Greek term ἄγγελος *angelos* means "messenger, envoy," and can be used in reference to either heavenly or mortal beings sent by God. In the book of Revelation, these "angels" are evidently the leaders (perhaps bishops) of the Church in the seven cities.

⁷⁵ JST "servant."

⁷⁶ ἐκκλησία *ekklēsia* means "community" and is the source of English *ecclesiastic*.

⁷⁷ The apostle Paul taught at Ephesus (Acts 18:19-21; 19:1-20:1, 15-38; 1 Corinthians 15:32; 16:8; 1 Timothy 1:3; 2 Timothy 1:18) and addressed one of his epistles to the Christians living there (Ephesians).

⁷⁸ See the note to Revelation 1:16.

⁷⁹ NT sometimes uses the verb "walk" in reference to the conduct of one's life (EG Luke 1:6, which has its parallel in D&C 88:133 and in one of the DSS). In Judaism, the verbal noun *halakah*, deriving from the Hebrew root *hлк*, "to walk," denotes religious conduct, IE the observance of God's law. CF John 8:12; 12:35; 1 John 2:11.

candlesticks;^{80 2} I know thy works,⁸¹ and thy labour, and thy patience,⁸² and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not,⁸³ and hast found them liars:³ And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.⁴ Nevertheless I have *somewhat* against thee, because thou hast left thy first love.^{84 5} Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly,⁸⁵ and will remove thy candlestick out of his place, except thou repent.^{86 6} But this thou hast, that thou hatest the deeds of the Nicolaitans,⁸⁷ which I also hate.

⁷ He that hath an ear, let him hear⁸⁸ what the Spirit saith unto the churches;⁸⁹ To him that overcometh⁹⁰ will I give to eat of the tree of life, which is in the midst of the paradise of God.⁹¹

Letter to the Church at Smyrna

⁸ And unto the angel⁹² of the church in Smyrna write; These things saith the first and

⁸⁰ CF Revelation 1:12-13 and the note.

⁸¹ CF Isaiah 66:18 and see Revelation 2:9, 13, 19; 3:1, 8, 15.

⁸² The three terms appear together in 1 Thessalonians 1:3.

⁸³ For false apostles, see 2 Corinthians 11:13; D&C 64:39.

⁸⁴ CF the Old Testament book of Hosea, where the Lord is compared to a husband and the people of Israel to an unfaithful wife.

⁸⁵ CF. v. 16 and see Revelation 3:11; 22:7, 12, 20; D&C 33:18; 34:12; 35:27; 39:24; 41:4; 49:28; 54:10; 68:35; 87:8; 88:126; 99:5; 112:34.

⁸⁶ Since the candlesticks represent the churches (Revelation 1:20), the passage seems to be suggesting that if the people of Ephesus do not repent, the Lord will remove his church thence. This may be an allusion to the coming apostasy.

⁸⁷ CF v. 15. Nothing more is known about this short-lived heretical sect and the early Church Fathers disagreed on who founded the group.

⁸⁸ CF Psalm 10:17; Isaiah 50:4; Jeremiah 25:4; Revelation 13:9.

⁸⁹ CF Revelation 2:11, 17, 29; 3:6, 13, 22.

⁹⁰ νικῶντι *nikōnti* be victorious over, defeat. The term is used throughout the writings of the apostle John: John 16:33; 1 John 2:13-14; 5:4-5; Revelation 2:7, 11, 17, 26; 3:5, 12, 21; 5:5 ("prevailed"); 12:11; 15:2 ("gotten the victory"); 21:7. See also Romans 12:21.

⁹¹ Citing Genesis 2:9. CF Genesis 3:22-24; Proverbs 3:18; 11:30; 13:12; 15:4; Revelation 22:2, 14; 1 Nephi 8:10; 11:25; 15:22, 28, 36; 2 Nephi 2:15; Alma 5:34, 62; 12:21, 23, 26; 32:40; 33:23; 42:2-6; Moses 3:9; 4:28-31; Abraham 5:9. According to *1 Enoch* 24:3-5, it is a very beautiful and fragrant tree, with fruit like dates, while 25:4-5 says that no mortal is allowed to touch it until after the judgment, when it will be moved to the temple of God and would be available for the righteous. *Testament of Levi* 18:10 indicates that the messianic priest will open the gates to paradise and will remove the sword protecting the tree of life (Genesis 3:24), making its fruit available to those whose sins he has removed.

⁹² JST "servant."

the last,⁹³ which was dead, and is alive;⁹⁴ ⁹ I know thy works,⁹⁵ and tribulation, and poverty,⁹⁶ (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue⁹⁷ of Satan.⁹⁸ ¹⁰ Fear none of those things which thou shalt suffer: behold, the devil⁹⁹ shall cast *some* of you into prison, that ye may be tried;¹⁰⁰ and ye shall have tribulation ten days: be thou faithful unto death,¹⁰¹ and I will give thee a crown of life.¹⁰²

¹¹ He that hath an ear, let him hear what the Spirit saith unto the churches;¹⁰³ He that overcometh¹⁰⁴ shall not be hurt of the second death.¹⁰⁵

Letter to the Church at Pergamos

¹² And to the angel¹⁰⁶ of the church in Pergamos¹⁰⁷ write; These things saith he which hath the sharp sword with two edges;¹⁰⁸ ¹³ I know thy works,¹⁰⁹ and where thou dwellest,¹¹⁰ *even* where Satan's seat *is*: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr,¹¹¹ who was slain among you, where Satan dwelleth. ¹⁴ But I have a few things against thee, because thou hast

⁹³ See the discussion in Appendix, "Faith and Truth."

⁹⁴ CF Revelation 1:4, 18.

⁹⁵ See the note to v. 2.

⁹⁶ Early Jewish Christians identified themselves with the "poor ones," a term also used in the Dead Sea Scrolls to denote the righteous community.

⁹⁷ συναγωγὴ *sunagōgē* "assembly," denotes any group of people and need not refer to the Jewish assembly known today as "synagogue," so one must not think of this as an anti-Semitic declaration.

⁹⁸ CF Revelation 3:9.

⁹⁹ διάβολος *diabolos* "accuser," similar in meaning to Hebrew *sātān*, "adversary."

¹⁰⁰ CF Matthew 10:17-18; 23:34; 24:9.

¹⁰¹ CF D&C 50:5; 58:2.

¹⁰² The scriptures and numerous early pseudepigrapha indicate that the righteous will receive crowns, suggesting kingship. CF Revelation 3:11; 4:4, 10; 14:14; 19:12; James 1:12; D&C 20:14; 66:12; 81:6; 124:55.

¹⁰³ See the notes to v. 7.

¹⁰⁴ See the note to v. 7.

¹⁰⁵ CF Revelation 20:6, 14; 21:8; Jacob 3:11; Alma 12:16, 32; 13:30; 14:18-19; D&C 63:17; 76:37.

¹⁰⁶ JST "servant."

¹⁰⁷ According to *Apostolic Constitutions* 7.46, the apostle John addressed his third epistle (3 John in the Bible) to Gaius, bishop of Pergamos.

¹⁰⁸ CF v. 16 and see the note to Revelation 1:16.

¹⁰⁹ See the note to v. 2.

¹¹⁰ Most GR mss. read "I know where thou dwellest."

¹¹¹ The Greek term μάρτυς *martus*, from which we get martyr, means "witness" and need not necessarily imply a witness who was slain.

there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols,¹¹² and to commit fornication.¹¹³ ¹⁵ So hast thou also them that hold the doctrine of the Nicolaitans,¹¹⁴ which thing I hate. ¹⁶ Repent; or else I will come unto thee quickly,¹¹⁵ and will fight against them with the sword of my mouth.¹¹⁶

¹⁷ He that hath an ear, let him hear what the Spirit saith unto the churches;¹¹⁷ To him that overcometh¹¹⁸ will I give to eat of the hidden manna,¹¹⁹ and will give him a white stone, and in the stone a new name written,¹²⁰ which no man knoweth saving he that receiveth it.¹²¹

Letter to the Church at Thyatira

¹⁸ And unto the angel¹²² of the church in Thyatira¹²³ write; These things saith the Son of God, who hath his eyes like unto a flame of fire,¹²⁴ and his feet *are* like fine brass;¹²⁵ ¹⁹ I know thy works, and charity, and service, and faith, and thy patience, and thy works;¹²⁶ and the last *to be* more than the first. ²⁰ Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel,¹²⁷ which calleth herself a prophetess,¹²⁸ to teach

¹¹² See the note to v. 20.

¹¹³ For Balaam's sin, see Numbers 22-25; Numbers 31:7-18; Deuteronomy 23:3-5; Joshua 13:21-22; 24:9-10; Nehemiah 13:1-2; Micah 6:5; 2 Peter 2:14-16; Jude 1:11.

¹¹⁴ CF v. 6.

¹¹⁵ See the note to v. 5.

¹¹⁶ See the note to Revelation 1:16.

¹¹⁷ See the notes to v. 7.

¹¹⁸ See the note to v. 7.

¹¹⁹ CF. Exodus 16:13-15, 31-35; Numbers 11:6-9; Deuteronomy 8:3, 16; Joshua 5:12; Nehemiah 9:15, 20; Psalms 78:24; 105:40; John 6:31, 49, 58; Revelation 2:17; 1 Nephi 17:28; Mosiah 7:19. One GR ms. Adds "from the tree," suggesting that the manna is the fruit of the tree of life, discussed elsewhere in the book of Revelation (see the note to v. 7).

¹²⁰ The meaning of the white stone is explained in D&C 130:6-11. For new names, see Genesis 17:5, 15; 32:27-28; Revelation 3:12. For secret names, see Judges 13:18; Genesis 32:29.

¹²¹ CF Isaiah 62:2; 65:15 and see Revelation 3:12; 19:12.

¹²² JST "servant."

¹²³ Lydia, a woman of Thyatira, received the teachings of the apostle Paul while living in Philippi (Acts 16:12-15).

¹²⁴ CF Daniel 10:6; Revelation 1:14; 19:12 D&C 110:3 and see Genesis 49:12.

¹²⁵ CF Daniel 10:6; Revelation 1:15 and see Revelation 10:1.

¹²⁶ CF 1 Thessalonians 1:3; 2 Thessalonians 1:4; 1 Timothy 6:11; 2 Timothy 3:10; Titus 2:2; Hebrews 6:12; James 1:3; Revelation 13:10; 14:12; Mosiah 23:21; 24:16; Alma 1:25; 32:41-43; 34:3; 60:26; D&C 4:6; 6:19; 21:5; 107:30.

¹²⁷ This is the only New Testament passage to use this name. The Old Testament Jezebel was a Canaanite (Phoenician) princess who married Ahab, king of Israel.

¹²⁸ Though this woman was a false prophetess, the Bible also notes some true prophetesses

and to seduce my servants to commit fornication,¹²⁹ and to eat things sacrificed unto idols.^{130 21} And I gave her space to repent of her fornication; and she repented not.²² Behold, I will cast her into a bed,¹³¹ and them that commit adultery with her into great tribulation, except they repent of their deeds.²³ And I will kill her children¹³² with death; and all the churches shall know that I am he which searcheth the reins and hearts:¹³³ and I will give unto every one of you according to your works.¹³⁴

²⁴ But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.^{135 25} But that which ye have *already* hold fast till I come.

²⁶ And he that overcometh,¹³⁶ and keepeth my works¹³⁷ unto the end, to him will I give power over the nations:^{138 27} And he shall rule them with a rod of iron,¹³⁹ as the vessels of a potter shall they be broken to shivers:¹⁴⁰ even as I received of my Father.^{141 28} And I will give him the morning star.^{142 29} He that hath an ear, let him hear what the Spirit saith unto the churches.¹⁴³

(Exodus 15:20; Judges 4:4; 2 Kings 22:14; 2 Chronicles 34:22; Nehemiah 6:14; Isaiah 8:3; Luke 2:36).

¹²⁹ It is possible that the name of the harlot *Isabel* (Alma 39:3) derives from the Canaanite name rendered *Jezebel* in the KJV (the old English *J* was pronounced like *Y*, as in other Germanic languages).

¹³⁰ The apostle Paul counseled the saints at Corinth to avoid eating meat sacrificed to idols, lest they give a wrong impression to others (1 Corinthians 8:7-13; 1 Corinthians 10:28).

¹³¹ JST “into hell.”

¹³² Probably her followers rather than literal children.

¹³³ Alluding to Jeremiah 11:20; 17:10; 20:12. CF Psalms 26:2; 73:21. Former generations held organs such as the kidneys (here called “reins”), liver, and heart to be the seat of emotion and even of thought.

¹³⁴ CF Psalm 28:4; Matthew 16:27; 2 Timothy 4:14; Revelation 18:6; 20:12-13; JST 2 Corinthians 5:10; Alma 9:28; 11:44; D&C 59:23; 63:48; 64:11; 127:4; 138:59.

¹³⁵ CF Acts 15:28-29.

¹³⁶ See the note to v. 7.

¹³⁷ JST “commandments.”

¹³⁸ JST “many kingdoms.” CF Revelation 12:5; 13:7; 19:15.

¹³⁹ JST “the word of God.” CF 1 Nephi 11:25.

¹⁴⁰ An allusion to Psalm 2:9, repeated in Revelation 12:5; 19:15. For a detailed analysis, see John A. Tvedtnes, “Rod and Sword as the Word of God,” *Journal of Book of Mormon Studies* 5/2 (Fall 1996), reprinted in John W. Welch and Melvin J. Thorne, eds., *Pressing Forward with the Book of Mormon* (Provo: FARMS, 1999).

¹⁴¹ JST “and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith with equity and justice, even as I received of my Father.”

¹⁴² Revelation 22:16 identifies Christ as the Morning Star. CF 2 Peter 1:19; Numbers 24:17.

¹⁴³ See the notes to v. 7.

Chapter 3

Letter to the Church at Sardis

¹ And unto the angel¹⁴⁴ of the church in Sardis write; These things saith he that hath the seven Spirits of God,¹⁴⁵ and the seven stars;¹⁴⁶ I know thy works,¹⁴⁷ that thou hast a name¹⁴⁸ that thou livest, and art dead. ² Be watchful,¹⁴⁹ and strengthen the things which remain,¹⁵⁰ that are ready to die: for I have not found thy works perfect before God.¹⁵¹ ³ Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.¹⁵² ⁴ Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white:¹⁵³ for they are worthy.

⁵ He that overcometh,¹⁵⁴ the same shall be clothed in white raiment;¹⁵⁵ and I will not blot out his name¹⁵⁶ out of the book of life,¹⁵⁷ but I will confess his name before my Father,¹⁵⁸ and before his angels. ⁶ He that hath an ear, let him hear what the Spirit saith unto the churches.¹⁵⁹

¹⁴⁴ JST “servant.”

¹⁴⁵ CF Revelation 1:4; 4:5; 5:6.

¹⁴⁶ See the note to Revelation 1:16. JST reads “who hath the seven stars, which are the seven servants of God.”

¹⁴⁷ CF Isaiah 66:18 and see Revelation 2:2, 9, 13, 19; 3:8, 15.

¹⁴⁸ IE, reputation.

¹⁴⁹ One of the most frequently-repeated commandments in the scriptures; for a discussion see chapter 28, “Watch and Pray,” in John A. Tvedtnes, *The Most Correct Book: Insights from a Book of Mormon Scholar* (Salt Lake City: Cornerstone/Horizon, 1999).

¹⁵⁰ JST “those who remain.”

¹⁵¹ Contrast 2 Timothy 3:17.

¹⁵² CF Revelation 16:15. Borrowed from the Savior’s words about his second coming (Matthew 24:42-44; 25:13; Luke 12:37-40; Joseph Smith Matthew 1:46; CF D&C 133:10).

¹⁵³ Contrast Revelation 16:15. Ecclesiastes 9:8 admonishes “Let thy garments be always white; and let thy head lack no ointment.”

¹⁵⁴ CF 1 John 5:4-5; Romans 12:21; and see Revelation 2:7, 11, 17, 26; 3:12, 21; 21:7.

¹⁵⁵ CF v. 18 and see Revelation 6:11; Daniel 7:9; Matthew 17:2; 28:3; Mark 9:3; 16:5; Luke 9:29; Revelation 4:4; 1 Nephi 8:5; 12:10-11; 14:19; Alma 5:21, 24, 27; 13:11-12; 34:36; 3 Nephi 11:8; 19:25; Ether 13:10; D&C 20:6; Joseph Smith History 1:31-32.

¹⁵⁶ CF Deuteronomy 9:14; 29:20; 2 Kings 14:27.

¹⁵⁷ CF Malachi 3:16; Philippians 4:3; Revelation 13:8; 17:8; 20:12, 15; 21:27; 22:19; Alma 5:58; D&C 85:9 128:6-7; Moses 6:5, 46.

¹⁵⁸ CF Luke 10:20; Romans 15:9; D&C 76:68; 85:5, 22.

¹⁵⁹ See the notes to Revelation 2:7.

Letter to the Church at Philadelphia

⁷ And to the angel of the church in Philadelphia¹⁶⁰ write; These things saith he that is holy, he that is true,¹⁶¹ he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;¹⁶² ⁸ I know thy works.¹⁶³ behold, I have set before thee an open door,¹⁶⁴ and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. ⁹ Behold, I will make them of the synagogue of Satan,¹⁶⁵ which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet,¹⁶⁶ and to know that I have loved thee. ¹⁰ Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,¹⁶⁷ which shall come upon all the world, to try them that dwell upon the earth. ¹¹ Behold, I come quickly:¹⁶⁸ hold that fast which thou hast, that no man take thy crown.¹⁶⁹

¹² Him that overcometh¹⁷⁰ will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God,¹⁷¹ and the name of the city of my God, *which is* new Jerusalem,¹⁷² which cometh down out of heaven from my God: and *I will write upon him* my new name.¹⁷³ ¹³ He that hath an ear, let him hear what the Spirit saith unto the churches.¹⁷⁴

Letter to the Church at Laodicea

¹⁴ And unto the angel of the church of the Laodiceans¹⁷⁵ write; These things saith the

¹⁶⁰ The Greek name Φιλαδέλφια *Philadelphia* means “brotherly love.”

¹⁶¹ See Appendix, “Faith and Truth.”

¹⁶² Citing Isa. 2:2.

¹⁶³ See the note to v. 1.

¹⁶⁴ For the heavenly door, see Revelation 4:1 and associated notes.

¹⁶⁵ CF Revelation 2:9.

¹⁶⁶ CF Isaiah 49:23; 60:14.

¹⁶⁷ CF D&C 124:124.

¹⁶⁸ CF Revelation 2:5, 16; 22:7, 12, 20; D&C 33:18; 34:12; 35:27; 39:24; 41:4; 49:28; 54:10; 68:35; 87:8; 88:126; 99:5; 112:34.

¹⁶⁹ See the note to Revelation 2:10.

¹⁷⁰ See the note to v. 5.

¹⁷¹ See the note to Revelation 7:3.

¹⁷² CF Revelation 21:2; 3 Nephi 20:22; 21:23-24; Ether 13:3-6, 10; D&C 42:9, 35, 62, 67; 45:66; 84:2, 4; 135:56; Moses 7:62; Articles of Faith 10. It seems that there will be two cities called “New Jerusalem,” one of which will descend from heaven.

¹⁷³ CF Isaiah 62:2; 65:15 and see Revelation 2:17; 19:12.

¹⁷⁴ CF v. 6 and see the notes to Revelation 2:7.

¹⁷⁵ The apostle Paul had evidently ministered to the people in Laodicea and wrote them a letter that is usually thought to be missing (Colossians 2:1; 4:13-16), though a later forgery exists. Some scholars believe that the epistle to the Ephesians is the one to which Paul alluded in his epistle to the Colossians and that it was later mistakenly said to have been

Amen, the faithful and true witness,¹⁷⁶ the beginning of the creation of God;^{177 15} I know thy works,¹⁷⁸ that thou art neither cold nor hot: I would thou wert cold or hot.¹⁷⁶ So then because thou art lukewarm, and neither cold nor hot,¹⁷⁹ I will spue¹⁸⁰ thee out of my mouth.¹⁷ Because thou sayest, I am rich, and increased with goods,¹⁸¹ and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:¹⁸ I counsel thee to buy of me gold tried in the fire,¹⁸² that thou mayest be rich;¹⁸³ and white raiment,¹⁸⁴ that thou mayest be clothed, and *that* the shame of thy nakedness do not appear,¹⁸⁵ and anoint thine eyes with eyesalve, that thou mayest see.^{186 19} As many as I love, I rebuke and chasten:¹⁸⁷ be zealous therefore, and repent.

²⁰ Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him,¹⁸⁸ and will sup with him, and he with me.^{189 21} To him that overcometh¹⁹⁰ will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.^{191 22} He that hath an ear, let him hear what the Spirit saith unto the churches.¹⁹²

addressed to the Church in Ephesus.

¹⁷⁶ See appendix A, “Faith and Truth.”

¹⁷⁷ CF John 1:1; Revelation 19:11; 21:5; 22:6; see Jeremiah 42:5; 2 Nephi 31:15; D&C 1:37; 66:11; 68:34; 69:1; 71:11; 124:13.

¹⁷⁸ See the note to v. 1.

¹⁷⁹ Laodicea had no natural water source and had to pipe in water from the hot springs at Hierapolis, which was warm but not hot by the time it reached the city via the aqueduct. Some early Christian writers, probably inspired by this passage, used the same GR word employed here (χλιαρὸς *chliaros*) to describe Christians who fell away from the faith.

¹⁸⁰ KJV spelling of “spew,” IE spit.

¹⁸¹ That the city of Laodicea was wealthy is suggested by the fact that, following its destruction by an earthquake, the residents turned down the offer of aid from Rome, while neighboring Sardis, also leveled by an earthquake, accepted the Roman assistance (Tacitus, *Annals of Imperial Rome* 14.27).

¹⁸² CF Zechariah 13:9; Malachi 3:2-3; 1 Peter 1:7; D&C 128:24.

¹⁸³ CF D&C 6:7.

¹⁸⁴ See the note to v. 5. Laodicea was noted for black wool that it marketed.

¹⁸⁵ In the scriptures, the term “nakedness” often denotes one’s sinful state, probably patterned on the naked state of Adam and Eve when they committed humanity first sin. CF Isaiah 47:3; Lamentations 1:8; Ezekiel 23:29; Nahum 3:5; 2 Nephi 9:14; Mormon 9:5.

¹⁸⁶ Laodicea was home to a renowned medical school, where powdered stone from Phrygia was added to an eye salve.

¹⁸⁷ CF D&C 95:1.

¹⁸⁸ CF D&C 88:63.

¹⁸⁹ CF John 14:23.

¹⁹⁰ See the note to v. 5.

¹⁹¹ CF Luke 22:69; Acts 7:55-56. For the divine throne, see the note to Revelation 1:4.

¹⁹² CF v. 6 and see the notes to Revelation 2:7.

Chapter 4

The Heavenly Throne

¹ After this I looked, and, behold, a door *was* opened in heaven.¹⁹³ and the first voice which I heard *was* as it were of a trumpet talking with me;¹⁹⁴ which said, Come up hither,¹⁹⁵ and I will shew thee things which must be hereafter.¹⁹⁶ ² And immediately I was in the spirit:¹⁹⁷ and, behold, a throne was set in heaven, and *one* sat on the throne.¹⁹⁸ ³ And he that sat was to look upon like a jasper¹⁹⁹ and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.²⁰⁰ ⁴ And round about²⁰¹ the throne *were* four and twenty seats:²⁰² and upon the seats I saw four and twenty elders²⁰³ sitting, clothed in white raiment,²⁰⁴ and they had on their heads crowns of gold.²⁰⁵ ⁵ And out of the throne proceeded lightnings and thunderings and voices:²⁰⁶ and *there were* seven lamps of fire

¹⁹³ A number of Jewish and Christian pseudepigrapha mention the heavenly door or gate, though the entrance is more often a veil. CF Matthew 7:7-8.

¹⁹⁴ See the note to Revelation 1:10.

¹⁹⁵ CF Revelation 11:12 and the Lord's words to Moses in Exodus 19:24.

¹⁹⁶ CF Daniel 2:29, 45; Matthew 26:64; John 1:51; Revelation 1:19; 1 Nephi 14:25.

¹⁹⁷ The GR lacks the definite article, leading some Bible scholars to believe that John is describing his spiritual state rather than referring to the Holy Spirit. CF 2 Corinthians 12:1-4; Ezekiel 8:1-4; 11:1-2; 1 Nephi 11:1; Matthew 4:1; Luke 4:1.

¹⁹⁸ For the divine throne, see the note to Revelation 1:4.

¹⁹⁹ CF Revelation 21:11, 18.

²⁰⁰ CF Ezekiel 1:26-28; 28:13. These are like the precious stones in the breastplate of the Israelite high priest (Exodus 28:17-21).

²⁰¹ JST "in the midst of."

²⁰² The same Greek word (θρόνος *thronos*) is rendered both "throne" and "seats" in this verse.

²⁰³ The elders are also mentioned in Revelation 4:1, 14; 5:5, 6, 8, 11, 14; 7:11, 13; 11:16; 14:3; 19:4 and in JST Revelation 4:6. In his vision, Nephi saw both the twelve Jewish apostles and the twelve Nephite disciples (1 Nephi 12:8-10), but the twenty-four elders seen by John were martyrs of the seven churches to which he addressed the book of Revelation (D&C 77:5). One of the books of the Apocrypha, Ecclesiasticus (also called *Ben-Sirach*) lists 24 "fathers" of ancient Israel. In the restored Church, most priesthood quorums (including elders) are organized around multiples of twelve (D&C 107:85-89).

²⁰⁴ See the note to Revelation 3:5.

²⁰⁵ In ancient Israel, the gold crown was for the high priest (Exodus 25:11; 39:3; Zechariah 6:11; CF Revelation 14:14). See v. 10 and the note to Revelation 2:10.

²⁰⁶ CF Revelation 6:1; 8:5; 10:3-4; 11:19; 14:2; 16:17-18; 19:6; Ezekiel 1:13; Zechariah 9:14; 1 Nephi 12:4; 19:11; 2 Nephi 26:6; Helaman 14:21, 26-27; 3 Nephi 8:6-8, 12, 17, 19; D&C 43:25; 87:6; 88:90. These are the phenomena that accompanied the Lord's presence on mount Horeb in Sinai in the time of Moses (Exodus 19:16-20; 20:18-21; CF 2 Samuel

burning before the throne, which are the seven Spirits²⁰⁷ of God.²⁰⁸

⁶ And before the throne *there was* a sea of glass like unto crystal.²⁰⁹ and in the midst of the throne,²¹⁰ and round about the throne, *were* four beasts²¹¹ full of eyes before and behind.²¹² 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.²¹³ ⁸ And the four

22:12-15; Psalms 18:11-14; 77:17-20; 97:2-4; 144:5-6). The same phenomena were present on that mountain when the Lord came to speak to Elijah (1 Kings 19:7-13). In the ancient Near East, thunder was considered to be the voice of the god of the sky and weather. EG the prophets of Baal, in their contest with Elijah, awaited fire from the sky-god Baal and his “voice” (1 Kings 18:26, 29). The most important message in the account of Elijah is that the Lord is not in the wind, earthquake, or fire, but communicates with “a still small voice” (1 Kings 19:11-13). CF John 12:28-29, where Jesus heard a voice from heaven but the people thought it was thunder.

²⁰⁷ JST “servants.”

²⁰⁸ CF Revelation 1:4; 3:1; 5:6.

²⁰⁹ Explained in D&C 77:1 as “the earth, in its sanctified, immortal, and eternal state.” D&C 130:9 (see vv. 6-11) says that “This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ’s.” CF Revelation 15:2; 21:18, 21; Ether 3:1; D&C 77:1; 130:7.

²¹⁰ JST adds “were the four and twenty elders.”

²¹¹ CF Revelation 4:8; 5:6, 8, 14; 6:1, 6; 7:11; 14:3; 15:7; 19:4. For an explanation of the beasts, see D&C 77:2-3. Note also *History of the Church* 5:342-5, where Joseph Smith declares that “John saw the actual beast in heaven, showing to John that beasts did actually exist there, and not to represent figures of things on the earth . . . 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 . . . The beasts which John saw and speaks of as being in heaven, were actually living in heaven, and were actually to have power given to them over the inhabitants of the earth, precisely according to the plain reading of the revelations. I give this as a key to the elders of Israel. The independent beast is a beast that dwells in heaven, abstract [apart] from the human family. The beast that rose up out of the sea should be translated the image of a beast, as I have referred to it in Daniel’s vision.”

²¹² CF Ezekiel 1:18. The meaning of the eyes is explained in D&C 77:4.

²¹³ CF Ezekiel 1:5-11. In ancient Assyria, winged beasts were known by the term that came to us via Hebrew as *cherubim*. Based on Ezekiel’s description of the four beasts, ancient Jewish texts describe God’s throne as being mounted atop a chariot supported by four winged animals. Even the Bible has the Lord riding on a cherub (2 Samuel 12:11; Psalm 18:10) In Ezekiel 9:3; 10:2 etc., the beasts are identified with the cherubim. In the pseudepigraphic *3 Enoch*, they have four faces and four wings.

beasts had each of them six wings about *him*,²¹⁴ and *they were* full of eyes within: and they rest not day and night,²¹⁵ saying, Holy, holy, holy, Lord God Almighty,²¹⁶ which was, and is, and is to come.²¹⁷

⁹ And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,^{218 10} The four and twenty elders²¹⁹ fall down before him that sat on the throne,²²⁰ and worship him that liveth for ever and ever,²²¹ and cast their crowns before the throne, saying, ¹¹ Thou art worthy, O Lord, to receive glory and honour and power:²²² for thou hast created all things, and for thy pleasure²²³ they are and were created.

Chapter 5

The Sealed Book

¹ And I saw in the right hand of him that sat on the throne²²⁴ a book written within and on the backside, sealed with seven seals.^{225 2} And I saw a strong angel²²⁶ proclaiming

²¹⁴ CF Isaiah 6:1-2. The meaning of the wings is explained in D&C 77:4: “their wings are a representation of power, to move, to act, etc.” Some modern scholars have come to a similar conclusion. In his translation of the book of Revelation, J. Massyngberde Ford wrote that the six wings “signify the velocity of nature.” AB 75.

²¹⁵ In Jewish lore, including a number of pseudepigrapha, the “watchers” who surround the throne of God never sleep (Daniel 4:13, 17, 23).

²¹⁶ This is the song performed by the winged creatures who surround the divine throne (Isaiah 6:1-3; Revelation 15:3-4); CF Psalm 22:3; 99:5, 9; 2 Nephi 9:46; Ether 3:2.

²¹⁷ This is a title of Christ, also used in Revelation 1:4, 8; 11:16. See the discussion in appendix, “Faith and Truth.”

²¹⁸ CF Daniel 4:34; 12:7; Hebrews 7:25; 1 Peter 1:23; Revelation 4:10; 10:6; 15:7.

²¹⁹ See the note to v. 4.

²²⁰ CF Revelation 5:8, 14; 7:11; 11:16; 19:4.

²²¹ See the note to v. 9.

²²² CF Psalm 21:5 and see Revelation 5:12-13; 7:12; 19:1.

²²³ GR *θέλημα* *thelēma* “pleasure” is not to be understood in its modern sense of recreation; rather, it denotes God’s desire or will, as in Ezra 5:17 (“let the king send his pleasure to us concerning this matter”) and Luke 12:32 (“Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom”).

²²⁴ For the divine throne, see the note to Revelation 1:4.

²²⁵ For an explanation of the book and its seven seals, see D&C 77:6-7. CF Isaiah 29:11; Daniel 12:4; Revelation 22:10; 2 Nephi 26:17; 27:7-11, 15, 17, 22; 30:3; Joseph Smith History 1:65. In ancient Israel, the number seven was sacred, denoting the seven periods of creation, the seven days of the week, the seven weeks separating Passover from the feast of weeks (Pentecost), the seven years in the sabbatical cycle, and the seven sabbatical years comprising the jubilee. Solomon’s temple had seven altars, seven lamps, and the sacrificial

with a loud voice,²²⁷ Who is worthy to open the book, and to loose the seals thereof?²²⁸ ³ And no man in heaven, nor in earth, neither under the earth,²²⁹ was able to open the book, neither to look thereon. ⁴ And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. ⁵ And one of the elders²³⁰ saith unto me, Weep not: behold, the Lion of the tribe of Juda,²³¹ the Root of David,²³² hath prevailed to open the book, and to loose the seven seals thereof.²³³

⁶ And I beheld, and, lo, in the midst of the throne and of the four beasts,²³⁴ and in the midst of the elders, stood a Lamb²³⁵ as it had been slain, having seven horns²³⁶ and seven

blood was sprinkled seven times. The Jewish Sanhedrin comprised 72 members, which became the foundation for the seventy chosen by Christ (Luke 10:1) and incorporated into the restored Church.

²²⁶ Some Bible scholars have suggested that the “strong angel” may be Gabriel, whose name means “God is my strength.” Gabriel is the angel who explained Daniel’s visions to him (Daniel 8:16; 9:21). He is mentioned only twice in the New Testament (Luke 1:19, 26) but is also known from D&C 128:21.

²²⁷ See v. 12 and CF Revelation 7:2; 8:13; 10:3; 14:7, 9, 15; 19:17; D&C 88:92.

²²⁸ A number of ancient Israelite seals have been recovered from Old Testament-period sites, along with many of the clay bullae into which such seals were pressed. Most of them have the name of the seal owner, and many of them, especially from the seventh and sixth centuries BC, have representations of winged animals reminiscent of those described in the book of Revelation.

²²⁹ Note the triad: “in heaven . . . in earth . . . under the earth,” also known from Exodus 20:4; Deuteronomy 5:8; Philippians 2:10; Revelation 5:13; Mosiah 13:12; D&C 88:79, 104; 101:34.

²³⁰ See the note to Revelation 4:4.

²³¹ CF Genesis 49:9; Isaiah 31:4; Hosea 5:14; 11:10. Solomon, the son of David, had a throne in which lions were depicted (1 Kings 10:19-20; 2 Chronicles 9:18-19), so the lion may here be a symbol of royalty, notably of the line of David. A number of early Jewish texts compare the Messiah to a lion (EG 4 *Ezra* 10:60-12:35).

²³² CF Revelation 22:16; Isaiah 11:1, 10, and see the explanation in D&C 113:1-6.

²³³ For a discussion of sealed documents in ancient Israel, see John W. Welch, “Doubled Sealed, Witnessed Documents: From the Ancient World to the Book of Mormon,” in Davis Bitton, ed., *Mormons, Scripture, and the Ancient World* (Provo, Utah: FARMS, 1998), 391-444; also “Doubled, Sealed, and Witnessed Documents,” FARMS Update 148, *Insights* 21/6 (June 2001).

²³⁴ See the note to Revelation 4:6. Joseph Smith wrote, “At one p. m., attended meeting, I read the 5th chapter of Revelation, referring particularly to the 6th verse, showing from that the actual existence of beasts in heaven. Probably those were beasts which had lived on another planet, and not ours. God never made use of the figure of a beast to represent the kingdom of heaven. When it is made use of, it is to represent an apostate church. This is the first time I have ever taken a text in Revelation; and if the young Elders would let such things alone it would be far better” (HC 5:324).

²³⁵ The pseudepigraphic *Testament of Joseph* 19:8 describes a “spotless lamb” born from a

eyes, which are the seven Spirits of God²³⁷ sent forth into all the earth.^{238 7} And he came and took the book out of the right hand of him that sat upon the throne.^{239 8} And when he had taken the book, the four beasts²⁴⁰ and four *and* twenty elders²⁴¹ fell down before the Lamb,²⁴² having every one of them harps,²⁴³ and golden vials²⁴⁴ full of odours,²⁴⁵ which are the prayers of saints.^{246 9} And they sung a new song,²⁴⁷ 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 blood²⁴⁸ out of every kindred, and tongue, and people, and nation,^{249 10} And hast made us

virgin, who prevails over a host of wild beasts. Verse 10 of the same text mentions the lamb of God who takes away the sins of the world, an expression that appears in the words of John the Baptist (John 1:29; CF. 1 Nephi 10:10; 2 Nephi 31:4; Alma 7:14).

²³⁶ Throughout the Old Testament, the term “horn” denotes strength or power. In Luke 1:69, Simeon speaks of Jesus as “an horn of salvation for us in the house of his servant David.”

²³⁷ CF Revelation 1:4; 3:1; 4:5.

²³⁸ JST reads “twelve horns and twelve eyes, which are the twelve servants of God, sent forth into all the earth.” Those who are sent into all the world are the twelve apostles (Matthew 28:16-20; Mark 16:14-16; Mormon 9:22; D&C 18:26-29).

²³⁹ CF 1 Nephi 13:38.

²⁴⁰ CF v. 6 and see the note to Revelation 4:6.

²⁴¹ CF v. 14 and see the note to Revelation 4:4.

²⁴² CF Revelation 4:10; 7:11; 11:16; 19:4 and see the note to Revelation 4:4..

²⁴³ CF Revelation 14:2; 15:2.

²⁴⁴ φιάλας *phialas* shovels, bowls. CF Revelation 15:7. In the ancient Near East, both in Egypt and neighboring lands, incense was burned on a spoon having the shape of an arm with a cupped hand to hold the incense. (The Hebrew term for “palm” also came to denote “spoon”; CF. Numbers 7:14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86). Several exemplars have been found in archaeological excavations in Israel and they are depicted in numerous Egyptian wall reliefs. In the Old Testament, the ordination of priests is described as “filling the hand,” evidently alluding to the placing of incense in the priest’s outstretched hand. See the discussion in Lynn M. Hilton, “The Hand as a Cup in Ancient Temple Worship,” *Newsletter and Proceedings of the Society for Early Historic Archaeology* No. 152 (March 1983), and the accompanying editorial remarks by John A. Tvedtnes.

²⁴⁵ CF Exodus 39:38; 40:26-28; Numbers 4:11; 7:26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86; 2 Chronicles 4:19; Hebrews 9:4; Revelation 5:8.

²⁴⁶ Prayer is compared to incense in Psalm 141:2. According to Revelation 8:3-4, John saw the prayers of the saints rise before God from the hands of an angel, along with the incense he offered. The Greek term rendered “incense” in those verses is here (θυμιαμάτων *thumiamatōn*) rendered “odours.” In the pseudepigraphic *3 Baruch* 14:2, Michael brings the prayers of men to God as an offering (CF. 12:8).

²⁴⁷ CF Revelation 14:3; Psalms 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Isaiah 42:10; D&C 84:98; 133:56.

²⁴⁸ See the note to Revelation 1:5.

²⁴⁹ CF Revelation 7:9.

unto our God kings and priests: and we shall reign on the earth.²⁵⁰

¹¹ And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;²⁵¹ ¹² Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.²⁵² ¹³ And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power,²⁵³ *be* unto him that sitteth upon the throne,²⁵⁴ and unto the Lamb for ever and ever. ¹⁴ And the four beasts²⁵⁵ said, Amen. And the four *and* twenty elders²⁵⁶ fell down and worshipped him that liveth for ever and ever.²⁵⁷

Chapter 6

*Opening of the First Seal*²⁵⁸

¹ And I saw when²⁵⁹ the Lamb opened one of the seals,²⁶⁰ and I heard, as it were the noise of thunder,²⁶¹ one of the four beasts²⁶² saying, Come and see. ² And I saw, and behold a white horse:²⁶³ and he that sat on him had a bow; and a crown²⁶⁴ was given unto him: and

²⁵⁰ Of this verse, Joseph Smith said, “John was one of the men, and apostles declare they were made kings and priests unto God, the Father of our Lord Jesus Christ. It reads just so in the Revelation. Hence, the doctrine of a plurality of Gods is as prominent in the Bible as any other doctrine. It is all over the face of the Bible. It stands beyond the power of controversy. A wayfaring man, though a fool, need not err therein” (*History of the Church* 6:474; CF D&C 76:56-58). See also the note to Revelation 1:6 and CF Revelation 20:6; 22:5; 2 Timothy 2:12; D&C 43:29.

²⁵¹ CF Daniel 7:10; Psalm 68:17; 1 Nephi 1:8; Alma 36:22.

²⁵² CF Psalm 21:5 and see Revelation 4:11; 5:13; 7:12; 19:1.

²⁵³ See the note to v. 12.

²⁵⁴ CF D&C 88:104.

²⁵⁵ CF v. 8 and see the note to Revelation 4:6.

²⁵⁶ CF v. 8 and see the note to Revelation 4:4.

²⁵⁷ See the note to v. 8.

²⁵⁸ See D&C 28:7; 35:18.

²⁵⁹ Some GR manuscripts have “that.”

²⁶⁰ The meaning of the seals is explained in D&C 77:7.

²⁶¹ See Revelation 14:2 and CF Job 40:9; Psalms 77:18; 104:7; 1 Nephi 17:45; Mosiah 27:11, 18; Alma 29:2; 36:7; 38:7; Helaman 5:30; D&C 133:22. See also the note to Revelation 4:5.

²⁶² See the note to Revelation 4:6.

²⁶³ John’s vision of the four horses parallels the vision of Zechariah (Zechariah 6:1-8). The Babylonian Talmud (*Sanhedrin* 93a) distinguishes red, yellow, and white horses, and considers a white horse to be a favorable sign. The Jewish *Midrash Rabbah* (Lamentations

he went forth²⁶⁵ conquering, and to conquer.

Opening of the Second Seal

³ And when he had opened the second seal, I heard the second beast say, Come and see. ⁴ And there went out another horse *that was* red.²⁶⁶ and *power* was given to him that sat thereon to take peace from the earth,²⁶⁷ and that they should kill one another: and there was given unto him a great sword.²⁶⁸

Opening of the Third Seal

⁵ And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.²⁶⁹ ⁶ And I heard a voice in the midst of the four beasts²⁷⁰ say, A measure²⁷¹ of wheat for a penny,²⁷² and three measures of barley for a penny; and *see* thou hurt not²⁷³ the oil and the wine.²⁷⁴

13:41 and Song of Songs 9:3) mentions a horse as a sign of the coming of the Messiah, while the Talmud (*Berakoth* 56b) says that when a man dreams of an ass, he should look for the signs of redemption (CF. *Pirke de Rabbi Eliezer* 31). This may be tied to the concept that Israel's king rides an ass or mule to the site of his anointing (1 Kings 1:43-46; Zechariah 9:9; Matthew 21:1-9; John 12:12-16). In ancient Israel, only the royal family seems to have owned horses and mules (e.g., 2 Samuel 13:29).

²⁶⁴ The GR term στεφάνος *stephanos* denotes the laurel wreath worn by the winner of an athletic competition. CF. 1 Corinthians 9:24-25.

²⁶⁵ A Hebrew idiom meaning to go to war/battle/fight, frequently found in the Old Testament and the Book of Mormon but attested in only a few New Testament passages (Matthew 13:49; Revelation 16:14; 20:7-8).

²⁶⁶ πυρρός *purros* fire. CF Zechariah 1:8. John's vision of the horses of varying colors parallels that of Zechariah (Zechariah 6:1-7).

²⁶⁷ CF D&C 1:35; Jeremiah 16:5.

²⁶⁸ μάχαιρα *machaira* (used in Romans 13:4), distinct from the ῥομφαία *rhomphaia* of v. 8.

²⁶⁹ The balances would be used to weigh the wheat and barley mentioned in the following verse.

²⁷⁰ See v. 1 and the note to Revelation 4:6.

²⁷¹ χοῖνιξ *choenix*, roughly equivalent to a quart, i.e., 1.92 pints. This was the daily ration for one man.

²⁷² δηνάριον *dēnarion*, denoting the Roman denarius, a silver coin.

²⁷³ CF Revelation 7:3; 9:4.

²⁷⁴ In the land of Israel, wheat and barley are harvested in the spring, while olives (the source of oil) and grapes (the source of wine) are harvested in the fall. One of the Dead Sea scrolls, the *Temple Scroll*, mentions a feast of oil and a feast of new wine, neither of which is known from the Bible; they may have been based on passages like Numbers 18:12 and

Opening of the Fourth Seal

⁷ And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. ⁸ And I looked, and behold a pale²⁷⁵ horse: and his name that sat on him was Death, and Hell followed with him.²⁷⁶ And power was given unto them over the fourth part of the earth, to kill with sword,²⁷⁷ and with hunger, and with death, and with the beasts of the earth.²⁷⁸

Opening of the Fifth Seal

⁹ And when he had opened the fifth seal, I saw under the altar²⁷⁹ the souls of them that were slain for the word of God, and for the testimony²⁸⁰ which they held.²⁸¹ ¹⁰ And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood²⁸² on them that dwell on the earth? ¹¹ And white robes were given unto every one of them,²⁸³ and it was said unto them, that they should rest yet for a little season,²⁸⁴ until their fellowservants also and their brethren, that should be killed as they

Deuteronomy 14:23; 18:14. Nevertheless, oil and wine played a role in the food prepared in the temple (Exodus 29:40; Leviticus 23:13; Deuteronomy 12:17-18; 14:23). Wine and oil are also mentioned together in many other Old Testament passages.

²⁷⁵ χλωρός *chlōros* (whence the term chlorophyll), a greenish-yellow color.

²⁷⁶ Death and hell are paired in a number of scriptural passages (2 Samuel 22:6; Psalms 18:5; 55:15; 116:3; Proverbs 5:5; 7:27; Isaiah 28:15, 18; Habakkuk 2:5; Revelation 1:18; 20:13-14; 2 Nephi 2:29; 9:10, 12, 19, 26; 28:23; Jacob 3:11; Alma 5:7, 9-10; 13:30; Moroni 8:21; D&C 138:23; Moses 6:29). They denote the destination of the body (death) and the spirit (hell, GR Hades, the realm of the dead) at the time of death. Jesus holds the keys of death and hell (see the note to Revelation 1:18).

²⁷⁷ ῥομφαία *rhomphaia*, a large broad sword, mentioned elsewhere in the New Testament only in Luke 2:35.

²⁷⁸ CF Jeremiah 15:3; 16:4; 19:7; Ezekiel 5:17; 14:21; 33:27 and contrast Leviticus 26:6

²⁷⁹ CF Isaiah 6:6; Amos 9:1; Revelation 8:3; 9:13; 14:18; 16:7.

²⁸⁰ CF Revelation 1:9 and its note and see Revelation 20:4.

²⁸¹ CF D&C 135:7; 138:12-13.

²⁸² A Hebrew idiom. CF Deuteronomy 32:43; 2 Kings 9:7; Hosea 1:4; Alma 54:16; Mormon 3:9, 14; Ether 14:24. See also Genesis 4:10; Revelation 16:6; 17:6; 18:20, 24; 19:2; Moroni 9:5, 23; 2 Nephi 26:3; 28:10; Alma 14:11; 20:18; 37:30; 3 Nephi 9:11; Mormon 8:27, 40; Ether 8:22, 24; D&C 87:7; 135:7; 136:36.

²⁸³ CF Revelation 3:4-5, 11 and see Ecclesiastes 9:8; Daniel 7:9; Matthew 17:2; 28:3; Mark 9:3; 16:5; Luke 9:29; Revelation 4:4; 1 Nephi 8:5; 12:10-11; 14:19; Alma 5:21, 24, 27; 13:11-12; 34:36; 3 Nephi 11:8; 19:25; Ether 13:10; D&C 20:6; Joseph Smith History 1:31-32.

²⁸⁴ OR little while, literally little time. CF Revelation 20:3. The term “little season” had become idiomatic in English by Joseph Smith’s time (D&C 29:22; 42:5; 43:31; 51:16;

were, should be fulfilled.²⁸⁵

Opening of the Sixth Seal

¹² And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake;²⁸⁶ and the sun became black as sackcloth of hair,²⁸⁷ and the moon became as blood;²⁸⁸ ¹³ And the stars of heaven fell unto the earth,²⁸⁹ even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.²⁹⁰ ¹⁴ And the heaven departed as a scroll²⁹¹ when it is rolled together;²⁹² and every mountain and island were moved out of their²⁹³ places.²⁹⁴

¹⁵ And the kings of the earth, and the great men, and the rich men, and the chief captains,²⁹⁵ and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;²⁹⁶ ¹⁶ And said to the mountains and rocks, Fall on us, and hide us²⁹⁷ from the face²⁹⁸ of him that sitteth on the throne,²⁹⁹ and from the wrath of the Lamb: ¹⁷ For the great day of his wrath³⁰⁰ is come; and who shall be able to stand?³⁰¹

63:42; 88:71, 111; 100:13; 103:4; 105:9, 13, 21; 112:18).

²⁸⁵ This may be an allusion to the two prophets mentioned in Revelation 11:3-12, who will be slain and lie dead in the streets of Jerusalem.

²⁸⁶ CF Revelation 8:5; 11:13, 19; 16:18; Isaiah 29:6; Zechariah 14:4-5; Matthew 28:21 2 Nephi 27:2; D&C 87:6.

²⁸⁷ In the Old Testament, when in mourning, people wore sackcloth, a rough garment later said to be made of the hair of black goats. Thus, the sun becoming dark is a sign of mourning.

²⁸⁸ CF Joel 2:30-31, cited in Acts 2:19-20.

²⁸⁹ Verses 12-13 lie behind D&C 29:14; 34:9; 88:87. CF Matthew 24:29; Mark 13:24-25; Luke 21:25; Revelation 6:13; 8:10, 12; 9:1-2; D&C 45:42.

²⁹⁰ CF D&C 88:87.

²⁹¹ JST reads “And the heavens opened as a scroll is opened.”

²⁹² CF Isaiah 34:4; 51:6; 3 Nephi 26:3; Mormon 5:23; 9:2; D&C 88:95.

²⁹³ JST its.

²⁹⁴ CF Isaiah 64:1; Revelation 6:14; D&C 109:74; 133:22, 40, 44.

²⁹⁵ χιλιάρχοι *chiliarchoi*, “leaders of a thousand,” denoted the Roman office of tribune.

²⁹⁶ CF 1 Samuel 13:6; Isaiah 2:19.

²⁹⁷ CF Hosea 10:8; Luke 23:30; Alma 12:14.

²⁹⁸ In the Old and New Testament alike, the term meaning “face” also denotes “presence.”

²⁹⁹ For the divine throne, see the note to Revelation 1:4.

³⁰⁰ A Hebrew idiom, though different words are sometimes used for “wrath.” CF Job 20:28; 21:30; Psalm 110:5; Proverbs 11:4; Ezekiel 7:19; Zephaniah 1:15, 18. Paul used the same idiom in Romans 2:5 and it is also used in the Doctrine and Covenants.

³⁰¹ CF Deuteronomy 7:24; 11:25; Joshua 1:5; 23:9; Psalm 76:7; 1 Samuel 6:20; Job 41:10; Ephesians 6:11; D&C 27:15; 88:89.

Chapter 7³⁰²

Sealing of the 144,000

¹ And after these things I saw four angels³⁰³ standing on the four corners of the earth,³⁰⁴ holding the four winds of the earth,³⁰⁵ that the wind should not blow on the earth, nor on the sea, nor on any tree.³⁰⁶ ² And I saw another angel³⁰⁷ ascending from the east,³⁰⁸

³⁰² According to D&C 77:10, the events described in this chapter “are to be accomplished in the sixth thousand years, or the opening of the sixth seal.” Many elements found in this chapter are also in chapter 21.

³⁰³ For an explanation of the four angels, see D&C 77:8-9. Some Bible passages tie angels to the four winds. CF Psalm 35:5; Matthew 24:31; Mark 13:27. The apostle Bartholomew is said to have seen the four angels who control the winds (*Gospel of Bartholomew* 4:31-35). According to the *Targum* of 1 Kings 19:11, God showed Elijah the angels of wind, storm, and fire, before revealing himself. Enoch saw the angels who guard the storerooms of the winds (2 *Enoch* 5:1). *Jubilees* 2:2 indicates that there are angels over the winds.

³⁰⁴ See the note to Revelation 20:8.

³⁰⁵ CF Jeremiah 49:36; Ezekiel 37:9; Daniel 7:2; 8:8; 11:4; Matthew 24:31; Mark 13:27; D&C 133:7; Joseph Smith Matthew 1:37, and see also Psalm 78:26; Ecclesiastes 1:6; Song of Solomon 4:16. Israelites and other Mediterranean peoples, notably the Greeks, wrote of four winds coming from the four cardinal directions. The Greek name of one of them is mentioned in Acts 27:14. 4 *Ezra* 3:19 speaks of the four heavenly gates of fire, earthquake, wind, and ice. In the Bible, the north wind is said to drive away rain (Proverbs 25:23). The south wind brings heat off the desert regions (Job 37:17; Luke 12:55). Flowing over the waters of the Mediterranean, the west wind brings rain (Luke 12:54). The east wind is the most destructive of all, drying up crops and bringing other disasters (Genesis 41:6, 23, 27; Exodus 10:13; 14:21; Job 27:21; Psalm 48:7; Isaiah 27:8; Jeremiah 18:17; Ezekiel 17:10; 19:12; 27:26; Hosea 12:1; 13:15; Jonah 4:8; Habakkuk 1:9; CF. Job 15:2). The concept of the east wind bringing destruction followed Lehi’s family into the New World, where they seem to have settled in Mesoamerica, which occasionally is hit by hurricanes from the east (Mosiah 7:31; 12:6). The Hebrew term for “wind” is also used for “spirit,” which explains why the King James Bible has “the four winds of the heavens” in Zechariah 2:6, while the same Hebrew term is used in Zechariah 6:5 reads “the four spirits of the heavens.”

³⁰⁶ The word *tree* (δένδρον *dendron*) is in the accusative case, while *earth* (γῆς *gēs*) and *sea* (θαλάσσης *thalassēs*) are genitive. This suggests that *tree* was a later addition. 1 Enoch 76:4 mentions only the land and water.

³⁰⁷ CF Zechariah 2:3; Revelation 8:3; 10:1; 14:6, 8, 15, 17-18; 18:1; D&C 88:94, 99, 105-106.

³⁰⁸ See the explanation in D&C 77:9. In that verse, we read that “if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things.” Verse 14 of the same section, we read that the apostle John himself “is Elias, who, as it is written, must come and restore all things.” Because John had never died (D&C 7), he was the last

having the seal of the living God.³⁰⁹ and he cried with a loud voice³¹⁰ to the four angels,³¹¹ to whom it was given to hurt the earth and the sea,³ Saying, Hurt not the earth, neither the sea, nor the trees,³¹² till we have sealed the servants of our God in their foreheads.³¹³

⁴ And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand* of all the tribes of the children of Israel.³¹⁴ ⁵ Of the tribe of Juda³¹⁵ *were sealed twelve thousand*. Of the tribe of Reuben *were sealed twelve*

remaining person to hold apostolic keys before he, along with his (evidently resurrected) companions, Peter and James, gave those keys to Joseph Smith and Oliver Cowdery in the summer of 1829 (Joseph Smith History 1:72; D&C 27:12; 128:20).

³⁰⁹ In John's day, the term was used to denote the brands or tattoos of slaves and soldiers belonging to the emperor, though in early Christian literature, baptism and the gift of the Holy Ghost are termed "seals."

³¹⁰ CF Revelation 5:2; 8:13; 10:3; 14:7, 9, 15; 19:17; D&C 88:92.

³¹¹ CF Revelation 9:14-15.

³¹² CF Revelation 6:6; 9:4.

³¹³ CF Ezekiel 9:4; Revelation 3:12; 9:4; 14:1; 22:4; D&C 77:9; 133:18; Isaiah 44:5; D&C 1:8-10. The name of the Lord was engraved on the gold plate that the Israelite high priest wore on his forehead (Exodus 28:36-38), suggesting that those who are sealed are high priests. The tefillin or phylacteries worn by Orthodox Jews are placed on the forehead and the left hand (CF. Deuteronomy 6:8). Regarding this passage, Joseph Smith said, "Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother" (History of the Church 5:530).

³¹⁴ CF Revelation 14:1-5; D&C 84:2; 133:18. According to D&C 77:11, "those who are sealed are 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 Firstborn." On another occasion, the prophet Joseph Smith indicated that there could be upwards of 144,000 Seventies ordained (*History of the Church* 2:221). On yet another occasion, he indicated that the restoration of the Church was "to prepare the earth for the return of His glory, even a celestial glory, and a kingdom of Priests and kings to God and the Lamb, forever, on Mount Zion, and with him the hundred and forty and four thousand whom John the Revelator saw, all of which is to come to pass in the restitution of all things" (*History of the Church* 4:492). A further statement from the prophet indicates that "I remarked that the hundred and forty-four thousand sealed are the priests who should be anointed to administer in the daily sacrifice" (*History of the Church* 5:326; CF. the temple in Revelation 7:15). The prophet later "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" (*History of the Church* 6:196).

³¹⁵ KJV OT Judah.

thousand. Of the tribe of Gad *were* sealed twelve thousand.⁶ Of the tribe of Aser³¹⁶ *were* sealed twelve thousand. Of the tribe of Nephtalim³¹⁷ *were* sealed twelve thousand. Of the tribe of Manasses³¹⁸ *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 Zabulon³¹⁹ *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand.³²⁰ Of the tribe of Benjamin *were* sealed twelve thousand.³²¹

The Righteous Multitude

⁹ After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,³²² stood before the throne,³²³ and before the Lamb, clothed with white robes, and palms in their hands;³²⁴ ¹⁰ And cried with a loud voice, saying, Salvation to our God³²⁵ which sitteth upon the throne, and unto the Lamb.¹¹ And all

³¹⁶ KJV OT Asher.

³¹⁷ KJV OT Naphtali.

³¹⁸ KJV OT Manasseh.

³¹⁹ KJV OT Zebulun.

³²⁰ Manasseh, Joseph's firstborn son, is named in v. 6, so this passage must allude to descendants of Joseph's son Ephraim (CF Joshua 17:1). As the one to whom the right of the firstborn fell (1 Chronicles 5:1), Joseph would have inherited a double portion from his father (Deuteronomy 21:17). For details, see John A. Tvedtnes, "The Other Tribes: Which are They?" *The Ensign*, January 1982.

³²¹ The tribe of Dan is missing from the list, leading two early Christian Fathers, Irenaeus and Hippolytus, to suggest (based on Jeremiah 8:16-17, Deuteronomy 33:22, and Genesis 49:17) that the anti-Christ of the last days would be a Danite. According to Testament of Dan 5:6, the prince of the tribe of Dan is Satan. Dan is the only Israelite tribe that changed its geographical location. Originally assigned territory in the southeastern part of Israel, they lived among the Philistines, with whom Samson of the tribe of Dan had some quarrels. They later moved to the far north and settled in the Hulah Valley, south-southeast of mount Hermon, where they built a city named Dan (Joshua 19:40-48; Judges 1:34; 13:25; 18:1-31).

³²² CF Revelation 5:9.

³²³ For the divine throne, see the note to Revelation 1:4.

³²⁴ CF D&C 109:76. The pseudepigraphic *4 Ezra* 2:42-48 describes a vision in which Ezra sees a great multitude praising the Lord in song while dressed in immortal garb and holding palms in their hands, as the Son of God places crowns on their heads. In the Ezra account, it is an angel who explains the scene. The white robes and holding of palm fronds in the hand are features of the Jewish celebration of the feast of Tabernacles. A number of scriptural passages suggest that Christ will return at the time of this festival.

³²⁵ The author evidently had in mind the wording of Psalms 118:25-26, which was recited anciently during the feast of Tabernacles at the Jerusalem temple. It was also recited at the time Christ entered the temple seated on a donkey (in imitation of the ancient kings of Israel at the time of their coronation), as recorded in Matthew 21:7-9, which transliterates the

the angels stood round about the throne, and *about* the elders³²⁶ and the four beasts,³²⁷ and fell before the throne on their faces, and worshipped God,^{328 12} Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God³²⁹ for ever and ever.³³⁰ Amen.

¹³ And one of the elders³³¹ 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 out of great tribulation,³³² and have washed their robes, and made them white in the blood of the Lamb.^{333 15} Therefore are they before the throne of God,³³⁴ and serve him day and night in his temple:³³⁵ and he that sitteth on the throne shall dwell among them.^{336 16} They shall hunger no more, neither thirst any more,³³⁷ neither shall the sun light on them, nor any heat.^{338 17} For the Lamb which is in the midst of the throne shall feed them, and shall lead them³³⁹ unto living fountains of waters:³⁴⁰ and God

Hebrew term *hošanna*, “save,” which the KJV renders “save now” in its translation of the Psalm. The mention of white robes and palms in the preceding verse strengthens the tie to the Tabernacles festival. See my “King Benjamin and the Feast of Tabernacles,” in volume 2 of John M. Lundquist and Stephen D. Ricks, eds., *By Study and Also by Faith, Essays in Honor of Hugh Nibley* (Salt Lake City: Deseret and FARMS, 1990).

³²⁶ See the note to Revelation 4:4.

³²⁷ See the note to Revelation 4:6.

³²⁸ CF Revelation 4:10; 5:8, 14; 11:16; 19:4.

³²⁹ This verse lists seven praiseworthy attributes of God. One of the Dead Sea Scrolls (4QS 1:37-40) also has a list of seven such attributes called “seven marvelous words.”

³³⁰ CF Psalm 21:5 and see Revelation 4:11; 5:12-13; 19:1.

³³¹ See the note to Revelation 4:4.

³³² CF Deuteronomy 4:30-31; John 16:33; Acts 14:22; 2 Corinthians 1:4-6; Revelation 2:10; Mosiah 27:28; D&C 54:10; 58:2-4; 103:12-13; 112:13; 122:5-8; 138:13-16; Moses 7:61

³³³ See the note to Revelation 1:5.

³³⁴ See the note to Revelation 1:4.

³³⁵ CF Luke 2:37.

³³⁶ CF John 1:14; 14:23; Revelation 21:3; Articles of Faith 10.

³³⁷ CF Psalm 42:2; 63:1; 143:6 Isaiah 49:10 (1 Nephi 21:10); 55:1 (2 Nephi 9:50); Matthew 5:6 (3 Nephi 12:6); John 4:14; 6:35; 7:37; Alma 32:42; 3 Nephi 20:8.

³³⁸ CF Psalms 121:5-6; Revelation 21:23; 22:.

³³⁹ See the note to Revelation 14:4.

³⁴⁰ A Hebraism; “living water” denotes water that is flowing, in contrast with stagnant water, and is often used as a metaphor for God’s love and the atonement. CF Song Of Solomon 4:15; Jeremiah 2:13; 17:13; Zechariah 14:8; John 4:10-11, 13-14; 7:37-38; Revelation 21:6; 1 Nephi 11:25; D&C 63:23. In Leviticus 14:6, 51-52, KJV renders it “running water.” This verse is reminiscent of Psalm 23, where it is the Lord as Shepherd who leads his flock to water and feeds them, while here it is the Lamb who does so. In Revelation 22:1-2, it is “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb” that waters the “tree of life,” which produces a different fruit each month of the year, thus feeding and watering the flock.

shall wipe away all tears from their eyes.³⁴¹

Chapter 8

Opening of the Seventh Seal

¹ And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.³⁴² ² And I saw the seven angels which stood before God;³⁴³ and to them were given seven trumpets.³⁴⁴ ³ And another angel³⁴⁵ came and stood at the altar,³⁴⁶ having a golden censer;³⁴⁷ 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.³⁴⁸ ⁴ And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.³⁴⁹ ⁵ And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth.³⁵⁰ and there were voices, and thunderings, and lightnings, and an earthquake.³⁵¹

The Seven Trumpets

³⁴¹ CF Isaiah 25:8; Revelation 21:4.

³⁴² CF D&C 88:95. In the scriptural and pseudepigraphic descriptions of the highest heaven, there are always a multitude of angels praising God (e.g., 1 Nephi 1:8; Alma 36:22), so John mentions the silence because it was unusual.

³⁴³ The scriptures and early pseudepigrapha mention angels “of the presence,” who stand in the presence of God (e.g., Isaiah 63:9; Luke 1:19; 2 Nephi 9:8-9; D&C 76:25; 133:53; Moses 5:58; Abraham 1:15). In early Jewish and Christian texts, these are the archangels, who are either four or (more commonly) seven in number. Of these, the scriptures mention only Michael (Daniel 10:13, 21; 12:1; Jude 1:9; Revelation 12:7; D&C 27:11; 29:26; 76:16; 88:112-115; 107:54; 128:20-21), Gabriel (Daniel 8:16; 9:21; Luke 1:19, 26; D&C 128:21), and Raphael (D&C 128:21). See the note to Revelation 1:20.

³⁴⁴ The meaning of the seven trumpets is explained in D&C 77:12. CF D&C 88:87-116.

³⁴⁵ CF Zechariah 2:3; Revelation 7:2; 10:1; 14:6, 8, 15, 17-18; 18:1; D&C 88:94, 99, 105-106.

³⁴⁶ CF Isaiah 6:6; Amos 9:1; Revelation 6:9; 9:13; 14:18; 16:7.

³⁴⁷ CF Exodus 39:38; 40:26-28; Numbers 4:11; 7:26, 32, 38, 44, 50, 56, 62, 68, 74, 80, 86; 2 Chronicles 4:19; Hebrews 9:4; Revelation 5:8.

³⁴⁸ For the divine throne, see the note to Revelation 1:4.

³⁴⁹ Prayer is compared to incense in Psalm 141:2; CF. Revelation 5:8. In the pseudepigraphic *3 Baruch* 14:2, Michael brings the prayers of men to God as an offering (CF. 12:8).

³⁵⁰ CF Revelation 8:7; 12:4, 9, 13; Ezekiel 10:2, 7.

³⁵¹ See the note to Revelation 4:5. The pouring out of these elements on the earth is also noted in Revelation 16:17-18. CF D&C 88:90.

⁶ And the seven angels which had the seven trumpets prepared themselves to sound.^{352 7} The first angel sounded, and there followed hail and fire mingled with blood,³⁵³ and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.^{354 8} And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea.³⁵⁵ and the third part of the sea became blood,^{356 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.^{357 10} And the third angel sounded, and there fell a great star from heaven,³⁵⁸ burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;¹¹ And the name of the star is called Wormwood: and the third part of the waters became wormwood;³⁵⁹ and many men died of the waters, because they were made bitter.^{360 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,³⁶¹ and the day shone not for a third part of it, and the night likewise.³⁶²
¹³ And I beheld, and heard an angel flying through the midst of heaven,³⁶³ saying

³⁵² For trumpets announcing punishment of covenant-breakers, see Hosea 8:1. Compare the destructions described in Revelation with those in Zephaniah 1:14-16.

³⁵³ This was one of the plagues brought upon Egypt in the time of Moses (Exodus 9:18-19, 22-26). Fire is mentioned with hail in Psalms 18:12-13; 105:32; 148:8. CF Revelation 11:19; 16:21; Ezekiel 13:13; D&C 29:16.

³⁵⁴ CF Ezekiel 5:2, 12; Zechariah 13:8-9; Revelation 8:7-12; 9:18; 12:4 (D&C 29:36).

³⁵⁵ Jesus spoke of casting a mountain into the sea (Matthew 21:21; Mark 11:23). CF Exodus 10:19; 15:4; Micah 7:19; Mark 9:42; Luke 17:2; Revelation 18:21. The description sounds very much like an asteroid or large meteor striking the earth (see also verses 10-11).

³⁵⁶ This was one of the plagues of Egypt in the time of Moses (Exodus 4:9; 7:17-21; Psalms 78:44; 105:29). CF Revelation 11:6 16:4.

³⁵⁷ CF Zephaniah 1:3; Isaiah 50:2.

³⁵⁸ CF Isaiah 14:12; Matthew 24:29; Mark 13:25; Revelation 6:13; 8:10; 9:1; D&C 29:14; 34:9; 45:42; 88:87.

³⁵⁹ A bitter plant. CF Deuteronomy 29:18; Proverbs 5:4; Jeremiah 9:15; 23:15; Lamentations 3:15, 19; Amos 5:7.

³⁶⁰ CF Deuteronomy 29:18; Proverbs 5:4; Jeremiah 9:15; 23:15; Lamentations 3:15, 19; Amos 5:7.

³⁶¹ CF Revelation 6:12-13; 9:2; Isaiah 13:10 (cited in 2 Nephi 23:10); Ezekiel 32:7-8; Amos 8:9; Joel 2:10, 31; 3:15 (cited in Matthew 24:29 and Joseph Smith Matthew 1:33; Mark 13:24-25; Acts 2:19-20; D&C 29:14; 34:9; 45:42); Helaman 14:20; 3 Nephi 8:20-23.

³⁶² For the destruction of a third of each element listed in this chapter, CF. Ezekiel 5:1-5, where the Lord instructs the prophet to shave his head, burn a third of his hair, cut a third with a knife, and scatter the other third to the wind, symbolizing the fate that will come upon each 1/3 of the people (Ezekiel 5:12). The Talmud notes that when Rabbi Eliezer heard that he had been excommunicated, a third of the olive crop was destroyed, along with a third of the wheat and a third of the barley (TB *Babe Metzia* 59b). CF Zechariah 13:8-9.

³⁶³ CF Revelation 14:6-7; 19:17; 1 Chronicles 21:16; D&C 88:92, 103; 133:17, 36.

with a loud voice,³⁶⁴ Woe, woe, woe, to the inhabitants of the earth³⁶⁵ by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Chapter 9³⁶⁶

The Seven Trumpets (continued)

¹ And the fifth angel sounded, and I saw a star fall from heaven unto the earth:³⁶⁷ and to him was given the key of the bottomless pit.³⁶⁸ ² And he opened the bottomless pit;³⁶⁹ and there arose a smoke out of the pit, as the smoke of a great furnace;³⁷⁰ and the sun and the air were darkened³⁷¹ by reason of the smoke of the pit. ³ And there came out of the smoke locusts³⁷² upon the earth: and unto them was given power, as the scorpions of the earth have power.³⁷³ ⁴ And it was commanded them that they should not hurt the grass of the earth,³⁷⁴ neither any green thing, neither any tree;³⁷⁵ but only those men which have not the seal of God in their foreheads.³⁷⁶ ⁵ And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion,

³⁶⁴ CF Revelation 5:2; 7:2; 10:3; 14:7, 9, 15; 19:17; D&C 88:92.

³⁶⁵ D&C 5:5.

³⁶⁶ According to D&C 77:13, the events described in this chapter “are to be accomplished after the opening of the seventh seal, before the coming of Christ.” The opening of the seventh seal is mentioned in Revelation 8:1. Much of the imagery in this chapter is drawn from the Old Testament book of Joel.

³⁶⁷ The GR verbal form used here (πεπτωκότα *peptōkota*) suggests that John did not see the star fall, but that it had already fallen when he saw it. CF Matthew 24:29; Mark 13:25; Revelation 6:13; 8:10; D&C 29:14; 34:9; 45:42; 88:87. According to *1 Enoch* 88-90, Enoch saw the fall of an angel in the guise of star, who was then bound and cast into dark and deep abyss.

³⁶⁸ See the note to v. 11.

³⁶⁹ Clause omitted in some manuscripts.

³⁷⁰ Some mss. have “burning” in place of “great,” while others have “great furnace burning.” CF Genesis 19:28; Exodus 19:18.

³⁷¹ CF Revelation 6:12-13; 8:10, 12.

³⁷² This was one of the plagues of Egypt in the time of Moses (Exodus 10:4-6, 12-19; Psalm 105:34-35). Locusts are a periodic problem in parts of Africa and the Middle East and sometimes so thick as they fly about that they block out the sun. CF 2 Chronicles 6:28; 7:13; Isaiah 33:4; Nahum 3:15.

³⁷³ CF vv. 5, 10. Scorpions are plentiful in the Middle East. CF Deuteronomy 8:15; Luke 10:19

³⁷⁴ CF Isaiah 40:6-7.

³⁷⁵ CF Revelation 6:6; 7:3.

³⁷⁶ See the note to Revelation 7:3.

when he striketh a man.^{377 6} And in those days shall men seek death, and shall not find it; and shall desire to die,³⁷⁸ 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.⁸ And they had hair as the hair of women, and their teeth were as *the teeth* of lions.^{379 9} And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.^{380 10} And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.^{381 11} And they had a king over them, *which is* the angel of the bottomless pit,³⁸² whose name in the Hebrew tongue *is* Abaddon,³⁸³ but in the Greek tongue hath *his* name Apollyon.^{384 12} One woe is past; *and*, behold, there come two woes more hereafter.

³⁷⁷ See the note to v. 3.

³⁷⁸ CF Job 3:21.

³⁷⁹ CF Joel 1:4, 6.

³⁸⁰ Joel 2:4-5.

³⁸¹ It is not clear whether John was describing something real or only symbolic. Some modern interpreters have noted how the description of these “locusts” suggests an attack helicopter.

³⁸² CF v. 1 and Revelation 9:1-2, 11; 11:7; 17:8; 20:1-3. The GR term rendered “bottomless” is ἀβύσσου *abusou*, origin of our “abyss.” Aside from Revelation, the word appears in only two other New Testament passages: Luke 8:31 and Romans 10:7. The devil is called “the angel of the pit” in one of the Dead Sea Scrolls (4Q286), while another of the scrolls (*Damascus [Zadokite] Document* 16.12) says that righteousness saves a man from the pit. The devil is associated with the bottomless pit in *Gospel of Bartholomew* 4:40-41 and is called the “dragon of the pit” in *Gospel of Bartholomew* 4:46. The pit, as the punishment for sinners, is known from *Ben Sirach* 21:10; *4 Ezra* 7:36; and *Pirqe Abot* 5:22 (citing Psalm 55:24). Many other scriptural and pseudepigraphic texts associate the devil with the pit.

³⁸³ The Hebrew word *’abbadôn*, rendered “destruction” is found in a number of Bible passages, where it appears with “hell” or *she’ol* (Job 26:6; Proverbs 15:11), “death” (Job 28:22; Psalms 88:11 [MT 12]). One of the Dead Sea Scrolls (*Thanksgiving Psalms* 1QH 3.19) says that the Lord saves mortals from the pit called Abaddon.

³⁸⁴ The Hebrew term *Abaddon* means “place of loss,” which is the meaning of the English word *perdition*, borrowed from French (where *perdre* means “to lose”). The Greek *Apollyon* also means “loss.” KJV renders it “perdition” in John 17:12 (where the “son of perdition” is “lost”); Philippians 1:28; 2 Thessalonians 2:3; 1 Timothy 6:9 (where it parallels “destruction”); Hebrews 10:39; 2 Peter 3:7 (CF. 3 Nephi 27:32; 29:7). As in this verse, in Revelation 17:8, 11, perdition is identified with the “bottomless pit” into which the beast of John’s vision descends. Joseph Smith identified Apollyon with the dragon of Revelation 13:2 and the serpent or devil of Revelation 12:9 (*History of the Church* 5:345). D&C 76:25-28 uses Perdition as one of Satan’s titles (CF. D&C 76:32, 43; Moses 5:23-24). The Coptic document known as *Discourse of the Abbaton*, obviously relying on Revelation 9:11, says that after the fall God called the devil Abbaton (transliterating the Hebrew word),

¹³ And the sixth angel sounded, and I heard a voice from the four horns³⁸⁵ of the golden altar³⁸⁶ which is before God, ¹⁴ Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.^{387 15} And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.³⁸⁸

¹⁶ And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.^{389 17} And thus I saw the horses in the vision, and

the angel of death. (Note the mention of death in v. 6 above.) Isaiah 14:12-15 is the only place in the KJV Bible that uses the Latin term Lucifer (meaning “light-bearer” and denoting the planet Venus), which came to be identified with the devil in early Christianity. Isaiah has him being “brought down to hell, to the sides of the pit” (v. 15). The “bottomless pit” with which Revelation 17:8, 11 identifies Perdition probably relies on Isaiah’s prophecy. Isaiah’s words were employed in the pseudepigraphic *2 Enoch* 29:4-5 (J), which describes the rebellion of the archangel Satanael (Hebrew meaning “opponent of God”), whom God cast out of heaven with his angels. The text has him flying around in the air over “the Bottomless.” In *1 Enoch* 10:4-6, the devil, called Azaz’el, is thrown into a dark hole in the desert. Revelation 20:1-3, 7 has an angel descending with the keys to the bottomless pit, into which he casts the dragon, identified as the devil, Satan. In *Martyrdom and Ascension of Isaiah* 10:8, Perdition is the place where the devil dwells and rules over the spirits of dead sinners. The devil is associated with the bottomless pit in *Gospel of Bartholomew* 4:40-41 and is called both Beliar and the “dragon of the pit” in *Gospel of Bartholomew* 4:46. The pit, as the punishment for sinners, is known from *Ben Sirach* 21:10; *4 Ezra* 7:36; and *Pirque Abot* 5:22 (citing Psalm 55:24). The Dead Sea Scrolls also provide useful information. In Hymn 5 of the *Thanksgiving Psalms* scroll, the term “pit” also parallels Abaddon (1QH 3.19). The term “angel of the pit” is also used of the devil (called Belial) in another of the Dead Sea Scrolls (4Q286), which also mentions the darkness with which he is associated. The *Damascus (Zadokite) Document* calls the wicked “sons of the pit.” Other Dead Sea Scrolls that speak of the pit include 4Q186 and the scroll of *Thanksgiving Hymns* (1QH, hymns 4, 5, and 8). The pit is associated with Mastemah, another of the devil’s titles in 4Q525.

³⁸⁵ Some mss. omit “fore.” Other Bible passages mention the “horns” or projections of ancient altars (Exodus 29:12; Leviticus 4:18, 25, 30, 34; 8:15; 9:9; 16:18; 1 Kings 1:50-51; 2:28; Psalm 118:27; Ezekiel 43:15; Amos 3:14), including golden incense altars (Exodus 37:25-26; Leviticus 4:7). Two four-horned sacrificial altars have been found during archaeological excavations in Israel, along with several smaller incense altars. Four-horned incense altars have also been found in Mesoamerica. For the golden incense altar, see also Revelation 8:3.

³⁸⁶ CF Isaiah 6:6; Amos 9:1; Revelation 6:9; 8:3; 14:18; 16:7.

³⁸⁷ CF Revelation 7:1-3. The river Euphrates flows through modern-day Iraq, site of the ancient kingdoms of Assyria and Babylon. JST reads “in the bottomless pit.”

³⁸⁸ CF Ezekiel 5:2, 12; Zechariah 13:8-9; Revelation 8:7-12; 9:18; 12:4 (D&C 29:36).

³⁸⁹ CF Joel 1:6.

them that sat on them, having breastplates of fire, and of jacinth,³⁹⁰ and brimstone.³⁹¹ and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.^{392 18} By these three³⁹³ was the third part of men killed, by the fire,³⁹⁴ 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 not³⁹⁵ 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.^{396 21} Neither repented they of their murders, nor of their sorceries,³⁹⁷ nor of their fornication, nor of their thefts.

Chapter 10

The Heavenly Book

¹ And I saw another mighty angel³⁹⁸ come down from heaven,³⁹⁹ clothed with a cloud:⁴⁰⁰ and a rainbow *was* upon his head,⁴⁰¹ and his face *was* as it were the sun,⁴⁰² and his

³⁹⁰ Hyacinth, denoting a deep red, derives from the Greek word used here (ὑακινθίνους *huakinthinous*). CF Revelation 21:20.

³⁹¹ OR sulfur.

³⁹² For fire and brimstone, see the note to Revelation 14:10. For fire issuing from the mouth, see Numbers 26:10; 2 Samuel 22:8-9; Job 41:19-20; Psalm 18:7-8; Jeremiah 5:14; Revelation 11:5.

³⁹³ GR adds πληγῶν *plēgōn* plagues.

³⁹⁴ See the note to v. 15.

³⁹⁵ CF Revelation 16:9.

³⁹⁶ CF Deuteronomy 4:28; Daniel 5:23.

³⁹⁷ The Greek word rendered “sorceries” in KJV (φαρμάκων *pharmakōn*) alludes to drugs and lies behind the term *pharmacy*. It sometimes denotes the use of poisons. Also rendered “sorceries” in Revelation 18:23, KJV translates words deriving from this root as “witchcraft” in Galatians 5:20 and “sorcerer” in Revelation 21:8; 22:15. Terms related to sorcery and witchcraft in KJV are often listed with other sexual sins (Exodus 22:18; 2 Kings 9:22; Nahum 3:4; Malachi 3:5; Galatians 5:19-20; Revelation 21:8; 22:15; 3 Nephi 24:5; D&C 63:17; 76:103).

³⁹⁸ CF Revelation 18:21. The Greek term rendered “mighty” (δυνάμειος *dunameōs*) to describe angels in 2 Thessalonians 1:7 is not the same as the one used by John (ἰσχυρὸν *ischuron*). For “another angel,” CF Zechariah 2:3; Revelation 7:2; 8:3; 14:6, 8, 15, 17-18; 18:1; D&C 88:94, 99, 105-106.

³⁹⁹ CF Revelation 18:1; 20:1; Matthew 28:2-3; Luke 22:43; D&C 128:20.

⁴⁰⁰ CF Revelation 14:14; Job 38:9; Daniel 7:13; Matthew 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; Joseph Smith History 1:68.

feet as pillars of fire:^{403 2} And he had in his hand a little book open:⁴⁰⁴ and he set his right foot upon the sea, and *his* left *foot* on the earth,^{405 3} And cried with a loud voice,⁴⁰⁶ as *when* a lion roareth:⁴⁰⁷ and when he had cried, seven thunders uttered their voices.^{408 4} And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven⁴⁰⁹ saying unto me, Seal up those things⁴¹⁰ which the seven thunders uttered, and write them not.⁴¹¹

⁵ And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,^{412 6} And swore⁴¹³ by him that liveth for ever and ever,⁴¹⁴ 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,⁴¹⁵ that there should be time no longer:^{416 7} But in the days of the voice of the seventh angel, when he shall begin to sound,⁴¹⁷ the mystery of God should be finished, as he hath declared to his servants the prophets.

⁴⁰¹ CF Revelation 4:3; Ezekiel 1:28. The rainbow is associated with the cloud in Genesis 9:13-16.

⁴⁰² See the note to Revelation 1:16. In the apocryphal *Ecclesiasticus* (*Ben-Sirach*) 50:7, the high priest Simon is compared to the sun and the rainbow.

⁴⁰³ See the note to Revelation 1:15.

⁴⁰⁴ See vv. 8-10 and CF Revelation 5:1-9; Ezekiel 2:9; Zechariah 5:1; 1 Nephi 1:11, 19.

⁴⁰⁵ CF D&C 133:20.

⁴⁰⁶ CF Revelation 5:2; 7:2; 8:13; 14:7, 9, 15; 19:17; D&C 88:92.

⁴⁰⁷ CF Job 4:10; Proverbs 19:12; 20:2; Isaiah 31:4; Hosea 11:10; Amos 1:2; 3:8; D&C 122:4.

⁴⁰⁸ See the note to Revelation 4:5.

⁴⁰⁹ See v. 8 and CF Revelation 11:12; 12:10; 14:2, 13; 16:17; 18:4; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

⁴¹⁰ CF Revelation 5:1-2, 6, 9; Isaiah 29:11; Daniel 12:9; 1 Nephi 14:26; 2 Nephi 26:17; 27:1-11, 15, 17, 22; 30:3; D&C 77:6; 135:1; Joseph Smith History 1:65.

⁴¹¹ CF Daniel 12:4; 3 Nephi 26:11; 28:25; Ether 3:21; 13:13. Contrast this commandment to the one the Lord gives to John near the end of the book, where he is told not to seal it up (Revelation 22:10).

⁴¹² CF Genesis 14:22; Deuteronomy 32:40; Ezekiel 20:15, 28. The Hebrew idiom meaning “raise the hand” is sometimes translated “swear” in KJV (Exodus 6:8; Numbers 14:30).

⁴¹³ CF Daniel 12:7.

⁴¹⁴ CF Daniel 4:34; Deuteronomy 32:40; Hebrews 7:25; 1 Peter 1:23; Revelation 4:9-10; 15:7.

⁴¹⁵ CF Exodus 20:11; Deuteronomy 10:14; Nehemiah 9:6; Psalm 146:6; Acts 14:15; 17:24; 2 Nephi 2:14; Alma 11:39; Helaman 8:24; 3 Nephi 9:15; Mormon 9:11; Ether 4:7; D&C 20:17; 121:4.

⁴¹⁶ CF D&C 84:100; 88:110; 130:4; Abraham 3:4-9; 5:13; Alma 40:8; Moroni 7:36.

⁴¹⁷ According to D&C 88:112, the seventh trumpet will be sounded by the archangel Michael (CF. D&C 29:26-27 and Daniel 12:1-2). Several early Jewish and Christian texts also indicate that Michael will blow the trump at the time of resurrection.

⁸ And the voice which I heard from heaven⁴¹⁸ 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 ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.⁴¹⁹ ¹¹ And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.⁴²⁰

Chapter 11

The Two Prophets

¹ And there was given me a reed like unto a rod: and the angel stood,⁴²¹ saying, Rise, and measure the temple of God,⁴²² and the altar,⁴²³ and them that worship therein. ² But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles:⁴²⁴ and the holy city⁴²⁵ shall they tread under foot⁴²⁶ forty *and* two months.⁴²⁷

⁴¹⁸ See the note to v. 4.

⁴¹⁹ According to D&C 77:14, the book represented “a mission, and an ordinance, for him to gather the tribes of Israel.” A number of other prophets saw a book in their heavenly visions (Zechariah 5:1; 1 Nephi 1:11, 19; also known in a number of early pseudepigraphic texts). Ezekiel, like John, was told to eat the book, which, like the book John ate, he describes as sweet like honey (Ezekiel 2:8-3:3). CF Jeremiah 1:9, where the Lord puts his words into the prophet's mouth, and Jeremiah 15:16, where Jeremiah eats the Lord's words (see also Jeremiah 5:14).

⁴²⁰ This may allude to the fact that John was translated so he could continue preaching (see the notes to John 21:22-23) and may even suggest that he had yet to write his gospel account at the time of this revelation. CF Matthew 10:18; Mark 13:9-10; Luke 21:12-13; Acts 9:15.

⁴²¹ Only a few GR mss have the words “and the angel stood.”

⁴²² CF Revelation 21:15. As here, an angel appeared to Ezekiel with a measuring rod to measure the temple he saw in vision (Ezekiel 40:3; the description of the measuring comprises chapters 40-47). The Hebrew term for “reed” is *qāneh*, whence come English borrowings *canon* (a standard of measure) and other cylindrical objects, such as *cane*, *cannon*, *can*, and *canister*. Zechariah 2:1-4 describes a vision of a man sent to measure the city of Jerusalem.

⁴²³ Ezekiel 41:22.

⁴²⁴ The temple of Herod, destroyed by the Romans in AD 70, included an outer court that was open to everyone, including non-Israelites. The inner courts, however, were off limits, and warnings of death to trespassers were engraved on stones set around the perimeter, written in Hebrew, Greek, and Latin. Some of these stones have actually been found adjacent to the temple mount in Jerusalem. Josephus and the Mishna term the outer court

³ And I will give *power* unto my two witnesses,⁴²⁸ and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.⁴²⁹ ⁴ These are the two olive trees, and the two candlesticks standing before the God of the earth.⁴³⁰ ⁵ And if any man will hurt them, fire proceedeth out of their mouth,⁴³¹ and devoureth their enemies:⁴³² and if any man

the “court of the Gentiles.” For the stone barrier, see Josephus, *Wars of the Jews* 5.5.2 and *Antiquities of the Jews* 15.11.5. Paul may have had it in mind when he wrote that Jesus had torn down the barrier between Jews and Gentiles (Ephesians 2:11-14).

⁴²⁵ IE Jerusalem. CF Revelation 11:2; 21:2, 10; 22:19; Isaiah 48:2; 52:1; Nehemiah 11:1, 18; Daniel 9:16, 24; Matthew 4:5; 27:53.

⁴²⁶ The trampling of Jerusalem and its temple is also noted in Daniel 8:13, Luke 21:24, and *1 Maccabees* 3:45. The idiom refers to military conquest (EG Isaiah 14:25; 26:5-6; 63:3; Ezekiel 26:11; Zechariah 10:5; Malachi 4:3; Psalms 44:5; 60:12 68:23; 91:13; 108:13; Alma 46:22; Mormon 5:6). Ancient Egyptian and Mesopotamian rulers were often depicted walking on their prostrate enemies or placing a foot atop the neck of a crouching enemy soldier or leader. For the latter-day war in Jerusalem, see Zechariah 14:1-3.

⁴²⁷ The 42 months are also mentioned in Revelation 13:5. At 12 months per year, the 42 months come to 3.5 years. Using 30-day months, this would equate to the 1,260 days of v. 3. If the term “time” in Daniel 7:25 and 12:7 alludes to a year, then his “a time and times and the dividing of time” would be $1 + 2 + 0.5 = 3.5$ years during which the Gentiles will oppress Israel. In Revelation 12:14, the period during which the Church, represented by a woman, was to remain in the wilderness is also described as “a time, and times, and half a time,” while Revelation 12:6 says it will be 1,260 days. According to Revelation 11:3, the two latter-day prophets will prophesy for 1,260 days, after which they will be killed and their bodies will lie in the streets of Jerusalem for 3.5 days (Revelation 11:9). CF. Daniel 8:13-14; 9:27.

⁴²⁸ According to D&C 77:15, these “are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers.” Because apostles are “special witnesses” of Christ, some have concluded that these two prophets will be apostles (D&C 17:12; 107:23, 26; Acts 1:8; 2:32; 3:15; 5:32; 10:39-41; 13:31). In the scriptures, all truth is to be established by the testimony of at least two witnesses (Deuteronomy 17:6; 19:15; Matthew 18:16; 2 Corinthians 13:1; 1 Timothy 5:19; Hebrews 10:28; D&C 6:28; 42:80-81; 128:3).

⁴²⁹ Anciently, periods of mourning or sadness (such as regretting one’s sins) were marked by the people wearing garments of coarse material, called in Hebrew שַׂק *śaq*, rendered “sackcloth” in English (EG Genesis 37:34; 2 Samuel 3:31; 2 Kings 19:1-2; Jonah 3:6).

⁴³⁰ CF Zechariah 4:2, 11-14 and see the note to Revelation 1:9.

⁴³¹ CF Numbers 26:10; 2 Samuel 22:8-9; Job 41:19-20; Psalm 18:7-8; Jeremiah 5:14; Hosea 6:5; Revelation 9:17-18.

⁴³² The prophets Moses (Exodus 9:22-25; Numbers 11:1-3; 16:28-35; Psalms 105:32) and Elijah (2 Kings 1:9-15; CF. 1 Kings 18:36-38) called down fire to destroy their enemies. For this reason, some traditions hold that these two prophets are the ones of whom John wrote, each of them being translated and destined to die only in the last days, then be resurrected

will hurt them, he must in this manner be killed.^{433 6} These have power to shut heaven, that it rain not in the days of their prophecy;⁴³⁴ and have power over waters to turn them to blood,⁴³⁵ and to smite the earth with all plagues,⁴³⁶ as often as they will. ⁷ And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit⁴³⁷ shall make war against them, and shall overcome them, and kill them.^{438 8} And their dead bodies *shall lie* in the street of the great city,⁴³⁹ which spiritually is called Sodom and Egypt, where also our Lord was crucified.⁴⁴⁰

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. 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,⁴⁴¹ and they stood upon their feet; and great fear fell upon them which saw them. ¹² And they heard a great voice⁴⁴² from heaven⁴⁴³ saying unto them, Come up hither.⁴⁴⁴ And they ascended up to

shortly thereafter. CF Malachi 4:4-6, which mentions Moses and Elijah and says that if the Lord didn't send Elijah, the earth would be cursed.

⁴³³ The apocryphal book 2 *Esdras* (also known as 4 *Ezra*) has Ezra describing a vision in which he saw a heavenly man, saying, "And whensoever the voice went out of his mouth, all they burned that heard his voice, like as the earth faileth when it feeleth the fire" (2 *Esdras* 13:4 KJV). The man was then attacked by a multitude, whereupon "he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to right, and burned them up every one" (2 *Esdras* 13:10-11 KJV).

⁴³⁴ CF Deuteronomy 11:17; 1 Kings 8:35; 2 Chronicles 6:26; 7:13; Luke 4:25; Ether 4:9; D&C 77:8 (in explanation of Revelation 7:1). Elijah prophesied three years without rain (1 Kings 17:1).

⁴³⁵ This was one of the plagues of Egypt in the time of Moses (Exodus 4:9; 7:17-21; Psalm 78:44; 105:29). CF Revelation 8:8; 16:4.

⁴³⁶ CF Isaiah 11:4. Note especially Malachi 4:6 ("smite the earth with a curse"), a prophecy of Elijah's return. In Helaman 10:6, the Lord gives Nephi power to "smite the earth with famine, and with pestilence, and destruction."

⁴³⁷ CF Revelation 9:2, 11; 17:8; 20:1, 3.

⁴³⁸ See the discussion in John A. Tvedtnes, "His Stewardship Was Fulfilled," *Journal of Book of Mormon Studies* 5/2 (Fall 1996).

⁴³⁹ IE, Jerusalem. CF the rewording of Isaiah 51:20 in 2 Nephi 8:20, "Thy sons have fainted, save these two; they lie at the head of all the streets."

⁴⁴⁰ CF Galatians 4:24-25.

⁴⁴¹ This could also be rendered "breath of life." CF Genesis 2:7; 6:17; 7:15, 22; Job 33:4; Romans 8:2; 2 Corinthians 3:6; Galatians 6:8; 2 Nephi 2:8; Mosiah 18:13; Moses 3:7, 19; Abraham 5:7.

⁴⁴² CF Revelation 1:10; 16:1; 18:2; 19:1, 17.

⁴⁴³ CF Revelation 10:4, 8; 12:10; 14:2, 13; 16:17; 18:4; 19:1; 21:3; Genesis 21:17;

heaven in a cloud;⁴⁴⁵ and their enemies beheld them.

¹³ And the same hour was there a great earthquake,⁴⁴⁶ and the tenth part of the city fell, and in the earthquake were slain of men seven thousand;⁴⁴⁷ and the remnant were affrighted, and gave glory to the God of heaven.⁴⁴⁸ ¹⁴ The second woe is past; *and*, behold, the third woe cometh quickly.

Sounding of the Seventh Trumpet

¹⁵ And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord,⁴⁴⁹ and of his Christ,⁴⁵⁰ and he shall reign for ever and ever.⁴⁵¹ ¹⁶ And the four and twenty elders,⁴⁵² which sat before God on their seats, fell upon their faces, and worshipped God,⁴⁵³ ¹⁷ Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come;⁴⁵⁴ because thou hast taken to thee thy great power, and hast reigned.

¹⁸ And the nations were angry,⁴⁵⁵ and thy wrath is come, and the time of the dead,

Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

⁴⁴⁴ CF Revelation 4:1.

⁴⁴⁵ Jesus rose to heaven in a cloud (Acts 1:9). The Jewish historian Flavius Josephus wrote that a cloud appeared when Moses disappeared (*Antiquities of the Jews* 4.8.48; CF. Alma 45:19). According to Isaiah 19:1 and Psalm 104:3, the Lord rides on a cloud. For angels and the Lord descending on clouds, see Revelation 10:1; D&C 76:63; Joseph Smith History 1:68.

⁴⁴⁶ See v. 19 and CF Revelation 6:12; 8:5; 16:18; Isaiah 29:6; Zechariah 14:4-5; Matthew 28:21 2 Nephi 27:2; D&C 87:6.

⁴⁴⁷ This is the number of Israelites who remained faithful to the Lord in Elijah's day (1 Kings 19:18).

⁴⁴⁸ This title is also found in Revelation 16:11; Genesis 24:3, 7; 2 Chronicles 36:23; Ezra 1:2; 5:11-12; 6:9-10; 7:12, 21, 23; Nehemiah 1:4-5; 2:4, 20; Psalm 136:26; Daniel 2:18-19, 37, 44; Jonah 1:9; Ether 8:14; Moses 6:43; 7:28.

⁴⁴⁹ Daniel 2:44-45; 7:9, 13; D&C 65:2.

⁴⁵⁰ Hence the title "king of kings, lord of lords" (1 Timothy 6:15; Revelation 17:14; 19:16; CF Revelation 1:5).

⁴⁵¹ A quotation from Exodus 15:18, also found in Psalms 146:10 (CF. Luke 1:33; Revelation 22:5; D&C 76:108). Some mss. end this v. with "Amen," which is to be expected in a liturgical text.

⁴⁵² See the note to Revelation 4:4.

⁴⁵³ CF Revelation 4:10; 5:8, 14; 7:11; 19:4 and see the note to Revelation 4:4.

⁴⁵⁴ This is a title of Christ. In Revelation 1:4, 8; 4:8, the words "who is to come" are also used; here they are missing because the scene takes place after Christ's second coming. See the discussion in appendix, "Faith and Truth."

⁴⁵⁵ Evidently drawn from Psalm 2:1, the opening of a Messianic psalm.

that they should be judged,⁴⁵⁶ and that thou shouldest give reward⁴⁵⁷ unto thy servants the prophets, and to the saints, and them that fear thy name,⁴⁵⁸ small and great,⁴⁵⁹ and shouldest destroy them which destroy the earth.⁴⁶⁰

¹⁹ And the temple of God was opened in heaven,⁴⁶¹ and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake,⁴⁶² and great hail.⁴⁶³

Chapter 12

*The Celestial Dragon*⁴⁶⁴

¹ And there appeared a great wonder⁴⁶⁵ in heaven;⁴⁶⁶ a woman clothed with the sun,⁴⁶⁷ and the moon under her feet,⁴⁶⁸ and upon her head a crown of twelve stars:⁴⁶⁹ ² And

⁴⁵⁶ CF Revelation 20:12-13; Acts 10:42; 2 Timothy 4:1; Hebrews 6:2; 1 Peter 4:5-6; Alma 11:41; 12:8; 33:22; 40:21; 42:23; Mormon 7:6; Moroni 10:34; D&C 128:6-8; 138:10.

⁴⁵⁷ See the note to Revelation 22:12.

⁴⁵⁸ CF Deuteronomy 28:58; 1 Kings 8:43; 2 Chronicles 6:33; Nehemiah 1:11; Psalms 61:5; 86:11; 99:3; 102:15; Isaiah 59:19; Malachi 1:6; 2:5; 4:2; Revelation 15:4.

⁴⁵⁹ This is a Hebrew merism meaning “everyone.” CF Genesis 19:11; Deuteronomy 1:17; 25:13-14; 1 Samuel 5:9; 30:2, 19; 2 Kings 23:2; 25:26; 1 Chronicles 25:8; 26:13; 2 Chronicles 15:13; 31:15; 34:30; 36:18; Esther 1:5, 20; Job 3:19; Psalms 104:25; 115:13; Jeremiah 16:6; Acts 26:22; Revelation 13:16; 19:5, 18; 20:12; 3 Nephi 26:1; Mormon 9:13; D&C 138:11, 35.

⁴⁶⁰ Man’s corruption of the earth led to the flood (Genesis 6:11-13). An early pseudepigraphon, *Jubilees* 7:20-21, declares that the flood came because of mankind’s three sins: fornication, injustice, and pollution of the earth. *Jubilees* 16:5-6 notes that the sins for which the people of Sodom and the cities of the plain were destroyed were fornication, pollution of themselves, and pollution of the earth, while *Jubilees* 23:14-18 says that the evil generation of the last days will likewise be destroyed because of fornication, contamination, and abomination (*Jubilees* 23:14-18).

⁴⁶¹ CF Revelation 15:5. For the heavenly temple, see also Revelation 14:15, 17-18; 15:5; 16:17.

⁴⁶² See v. 13 and the note to Revelation 4:5.

⁴⁶³ This was one of the plagues of Egypt (Exodus 9:13-35; Psalms 78:47-48; 105:32-33; 148:8). CF Revelation 8:7; 16:21; Ezekiel 13:13; D&C 29:16.

⁴⁶⁴ Some Bible scholars, in an attempt to make more sense out of the text, consider verses 6-13 to be a separate text, perhaps to be placed at the end of the chapter.

⁴⁶⁵ σημεῖον *sēmeion* sign.

⁴⁶⁶ JST adds “in the likeness of things on the earth.” Many ancient and medieval Jewish texts indicate that everything physical on the earth has its heavenly counterpart, which would make the earth a replica of the premortal world where God dwells.

⁴⁶⁷ CF Revelation 10:1; 19:17. Early Jewish and Christian texts hold that, prior to the fall,

she⁴⁷⁰ being with child cried, travailing in birth,⁴⁷¹ and pained to be delivered.⁴⁷² ³ And there appeared another wonder⁴⁷³ in heaven; and behold a great red dragon,⁴⁷⁴ having seven heads and ten horns,⁴⁷⁵ and seven crowns upon his heads. ⁴ And his tail drew the third part of the stars of heaven,⁴⁷⁶ and did cast them to the earth:⁴⁷⁷ and the dragon stood before the woman⁴⁷⁸ which was ready to be delivered, for to devour her child as soon as it was born.⁴⁷⁹

Adam and Eve were clothed with light (CF. Psalm 104:2), which was subsequently exchanged for skin. For a discussion of the sources, see John A. Tvedtnes, "Priestly Clothing in Bible Times," in Donald Parry (ed.), *Temples of the Ancient World* (Salt Lake City: Deseret and FARMS, 1994).

⁴⁶⁸ CF Revelation 10:1.

⁴⁶⁹ A number of early Church Fathers wrote that the woman in this chapter represented the Church, while the twelve stars represented the twelve apostles. See Hippolytus, *Treatise on Christ and Antichrist* 60-61; Methodius, *Banquet of the Ten Virgins* 8.5; Victorinus, *Commentary on the Apocalypse of the Blessed John* 12. JST Revelation 12:7 confirms that she is the Church (see note to v. 8 below), while 1 Nephi 1:10 describes Christ's twelve apostles as stars. Note, too, that the Zodiac comprises 12 constellations, which the first-century AD Jewish philosopher Philo said were represented by the twelve stones in the breastplate worn by the Israelite high priest (*De Vita Mosis* 2.122-26). John's vision is similar to Joseph's dream, in which the sun, moon, and eleven stars represented his father, mother, and brothers (Genesis 37:9-10). The pseudepigraphic *Testament of Naphtali* 5:1-5 reports a vision in which "the sun and the moon stood still," while Jacob's sons ran after they. "Levi seized the sun and Judah, outstripping the others, grasped the moon. Thus they were exalted above others. When Levi became like the sun, a certain young man gave him twelve date palms. And Judah became luminous like the moon, and twelve rays were under his feet." English translation from James H. Charlesworth, *The Old Testament Pseudepigrapha* (Garden City, NY: Doubleday, 1983), 1:812.

⁴⁷⁰ JST "the woman."

⁴⁷¹ CF Isaiah 66:7 and John 16:19-22, which suggest that Christ's followers suffer until his return.

⁴⁷² JST moves v. 5 to the end of v. 2.

⁴⁷³ σημεῖον *sēmeion* sign.

⁴⁷⁴ The dragon is the devil (Revelation 12:9; 20:2). CF Revelation 12:3-4, 7-9, 13, 16-17; 13:2-4, 11; 16:13; Isaiah 27:1; 51:9.

⁴⁷⁵ CF Revelation 13:1; 17:3, 7; Daniel 7:7, 20, 24; Psalm 74:12-15. Greek mythology describes the *hydra* of Lerna, a dragon-like creature with seven heads, also known from the 14th-13th century BC tablets found at Ras Shamra (ancient Ugarit) in Syria. The Talmud refers to a demon in the guise of a seven-headed dragon (TB *Kiddushim* 29b).

⁴⁷⁶ CF D&C 29:36.

⁴⁷⁷ See vv. 9 and 13 and CF Daniel 8:10; Luke 10:18; Jude 1:6; 2 Nephi 1:17-18; 9:8; Moses 4:1-6; Abraham 3:28; D&C 29:36-37.

⁴⁷⁸ CF Genesis 3:1.

⁴⁷⁹ CF Matthew 2:16.

⁵ And she brought forth a man child, who was to rule all nations with a rod of iron:⁴⁸⁰ and her child was caught up unto God, and to his throne.⁴⁸¹ ⁶ And the woman fled into the wilderness,⁴⁸² where she hath a place prepared of God,⁴⁸³ that they should feed her there a thousand two hundred and threescore days.⁴⁸⁴

⁷ And there was war in heaven: Michael⁴⁸⁵ and his angels fought against the dragon;⁴⁸⁶ and the dragon fought and his angels,⁴⁸⁷ ⁸ And prevailed not;⁴⁸⁸ neither was their place found any more in heaven. ⁹ And the great dragon was cast out,⁴⁸⁹ that old serpent,

⁴⁸⁰ CF 1 Nephi 11:25 and see the notes to Revelation 1:16; 2:27.

⁴⁸¹ For the divine throne, see the note to Revelation 1:4. JST transposes this verse to appear immediately after v. 2.

⁴⁸² The flight of the woman into the wilderness (see also v. 14) represents the time of apostasy, when the Church was removed from the earth (D&C 86:3). In modern scriptures, the restoration is sometimes denoted by the Church coming out of the wilderness (D&C 5:14; 33:5; 109:73). See also *History of the Church* 1:301, 336. The wilderness imagery may derive from the fact that the congregation (church) of Israel had been driven into the wilderness (e.g., Acts 7:38). Some of the Dead Sea Scrolls indicate that the true believers had been forced into the wilderness.

⁴⁸³ CF John 14:2-3.

⁴⁸⁴ See the note to Revelation 11:2.

⁴⁸⁵ From modern revelation, we know that Adam is the archangel Michael (D&C 27:11; 78:15-16; 107:54; 116:1; 128:21).

⁴⁸⁶ Though often interpreted as the war that took place in the premortal world, this part of John's vision to a future event. See also D&C 88:110-115, which has Michael battling the devil in the last days.

⁴⁸⁷ JST reads "the dragon and his angels fought against Michael." For the devil's angels, see Matthew 25:41; 2 Nephi 9:9, 16; Jacob 3:11; Mosiah 26:27; Helaman 13:37; 3 Nephi 9:2; Moroni 7:17; D&C 29:28, 37; 76:33, 36, 44; Moses 7:26. The devil's angels are also noted in the Dead Sea Scrolls (*Damascus [Zadokite] Document* 20.2; 4Q388-9; 4Q390, frag. 1, 11) and various pseudepigraphic texts (*Epistle of Barnabas* 15:4; *Gospel of Bartholomew* 4:51; *Martyrdom and Ascension of Isaiah* 1:3). *Testament of Asher* 6:4, speaks of "the angels of the Lord and of Beliar. [a name for the devil]" *Epistle of Barnabas* 18 notes that there are two groups of angels, the angels of God and light and the angels of Satan and darkness. Hermas wrote of the angel of righteousness and the angel of iniquity (*Shepherd of Hermas, Commandments* 6:2).

⁴⁸⁸ JST reads "And the dragon prevailed not against Michael, neither the child, nor the woman which was the church of God, who had been delivered of her pains, and brought forth the kingdom of our God and his Christ." CF Acts 8:12; 28:31; Ephesians 5:5; Revelation 12:10; 4 Nephi 1:17; D&C 76:28; 105:32.

⁴⁸⁹ The latter part of v. 8 and the beginning of v. 9 are reworded in JST: "Neither was there place found in heaven for the great dragon, who was cast out." The GR term ἐβλήθη *eblēthē* "cast out" is used elsewhere in the sense of excommunication (EG John 9:34-35). For its use in describing the casting out of devils, see Matthew 7:22; 8:16, 31; 9:33; 10:1, 8; 12:24-28; 17:19; Mark 1:34, 39; 3:15, 23; 6:13; 7:26; 9:18, 28; 16:9, 17; Luke 9:40; 11:18-20;

called the Devil, and Satan,⁴⁹⁰ which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.⁴⁹¹

¹⁰ And I heard a loud voice saying in heaven,⁴⁹² Now is come salvation, and strength,⁴⁹³ and the kingdom of our God, and the power of his Christ:⁴⁹⁴ for the accuser of our brethren is cast down, which accused them before our God day and night.⁴⁹⁵ ¹¹ And⁴⁹⁶ they overcame⁴⁹⁷ him by the blood of the Lamb,⁴⁹⁸ and by the word of their testimony;⁴⁹⁹ and⁵⁰⁰ they loved not their⁵⁰¹ lives⁵⁰² unto the⁵⁰³ death.⁵⁰⁴ ¹² Therefore rejoice, ye⁵⁰⁵ heavens,⁵⁰⁶ and ye that dwell in them.⁵⁰⁷ Woe to the inhabitants of the earth and of the sea!⁵⁰⁸ for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13:32; John 12:31.

⁴⁹⁰ Joseph Smith identified the serpent in this verse with the dragon of Revelation 13:2 and Apollyon of Revelation 9:11 (*History of the Church* 5:345).

⁴⁹¹ CF Luke 10:18; 2 Nephi 2:17-18; 9:8-9.

⁴⁹² CF Revelation 10:4, 8; 11:12; 14:2, 13; 16:17; 18:4; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

⁴⁹³ The terms “strength” and “salvation” appear together in a number of Old Testament passages, often in poetic parallel (Exodus 15:2; Psalms 18:2; 21:1; 27:1; 37:39; 62:7; 118:14; 140:7; Isaiah 12:2; 17:10; 33:6; CF. 1 Nephi 15:15).

⁴⁹⁴ See the note to v. 8.

⁴⁹⁵ CF Job 1:6-12; 2:1-7; Zechariah 3:1-2. V. 10 is omitted in JST, perhaps inadvertently. The passage is reminiscent of *1 Enoch* 40:7, “And the fourth voice I heard expelling the demons and forbidding them from coming to the Lord of the Spirits in order to accuse those who dwell upon the earth.” English translation from James H. Charlesworth, *The Old Testament Pseudepigrapha*, 1:32.

⁴⁹⁶ JST “For.”

⁴⁹⁷ JST “overcome.” CF John 16:33.

⁴⁹⁸ See the note to Revelation 1:5 and CF 1 Peter 1:19; 1 John 1:7; Revelation 7:14.

⁴⁹⁹ See the note to v. 17.

⁵⁰⁰ JST “for.”

⁵⁰¹ JST adds “own.”

⁵⁰² JST adds “but kept the testimony even.”

⁵⁰³ JST omits “the.”

⁵⁰⁴ CF John 12:25; 15:13; 1 John 3:16; Matthew 10:39; 16:26; Mark 8:35-36; Luke 9:24-25; 17:33; 1 Peter 3:10; Alma 26:32-34.

⁵⁰⁵ JST “O.”

⁵⁰⁶ CF 1 Chronicles 16:31; Job 38:7; Psalm 96:11; Revelation 18:20; D&C 62:3; 76:1; 128:23. Though the Hebrew term for heaven is always dual and never singular, this is the only place in the book of Revelation where the Greek plural is used.

⁵⁰⁷ JST adds “And after these things I heard another voice saying.”

⁵⁰⁸ JST “yea, they who dwell upon the islands of the sea.”

¹³ And⁵⁰⁹ when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.¹⁴ And⁵¹⁰ to the woman were given two wings of a great eagle, that she might fly⁵¹¹ into the wilderness, into her place,⁵¹² where she is nourished for a time, and times, and half a time,⁵¹³ from the face of the serpent.¹⁵ And the serpent cast⁵¹⁴ out of his mouth water as a flood⁵¹⁵ after the woman, that he might cause her to be carried away of the flood.¹⁶ And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood⁵¹⁶ which the dragon cast⁵¹⁷ out of his mouth.¹⁷ And⁵¹⁸ the dragon was wroth⁵¹⁹ with the woman, and went to make war with the remnant of her seed,⁵²⁰ which keep the commandments of God, and have the testimony of Jesus Christ.⁵²¹

Chapter 13

The First Beast

¹ And I stood upon the sand of the sea,⁵²² and saw a beast rise up out of the sea,⁵²³

⁵⁰⁹ JST “for.”

⁵¹⁰ JST “therefore.”

⁵¹¹ JST “flee.”

⁵¹² See the note to v. 6.

⁵¹³ See the note to Revelation 11:2.

⁵¹⁴ JST “casteth.” While John undoubtedly was describing a vision he had seen, Joseph Smith seems to have thought it important to use the present tense to demonstrate that the war with the devil continues on the earth, which is the meaning of John’s message.

⁵¹⁵ In the Ugaritic texts and some Bible passages, the dragon, sometimes called Leviathan, is a water monster (Isaiah 27:1; 51:9-10; Ezekiel 29:3; 32:2-3; Amos 9:3-5; Psalms 74:13-15; 104:25-26; Job 26:12-13; 40).

⁵¹⁶ CF Genesis 4:11 (Moses 5:36); Exodus 15:12; Numbers 16:30, 32, 34; 26:10; Deuteronomy 11:6; Psalm 106:17; 2 Nephi 26:5

⁵¹⁷ JST “casteth.”

⁵¹⁸ JST “therefore.”

⁵¹⁹ ὀρίσθη *ōristhē* was angry.

⁵²⁰ CF Daniel 7:21, 25; 2 Corinthians 10:3; Ephesians 6:11-17; Revelation 13:7; 2 Nephi 2:17-18, 27; D&C 10:32; 76:29; 132:57.

⁵²¹ CF Revelation 1:2, 9; 12:11; 19:10; Alma 6:8; D&C 76:51, 74, 79, 82, 101; 138:12. See the note to Revelation 13:1, part of which is assigned by some Bible scholars to this present verse.

⁵²² Some Bible scholars consider the first part of this verse to refer to the dragon, rather than the author, standing on the sand at the seashore, and assign it to the last verse of chapter 12, which speaks of the dragon preparing to make war against the followers of Christ.

⁵²³ JST reads “And I saw another sign, in the likeness of the kingdoms of the earth; a beast rise up out of the sea, and he stood upon the sand of the sea.” While Joseph Smith understood the heavenly beasts to be actual resurrected animals, of this one he said, “The

having seven heads and ten horns,⁵²⁴ and upon his horns ten crowns,⁵²⁵ and upon his heads the name of blasphemy.^{526 2} And the beast⁵²⁷ which I saw was like unto a leopard,⁵²⁸ and his feet were as *the feet* of a bear,⁵²⁹ and his mouth as the mouth of a lion.⁵³⁰ and the dragon⁵³¹ gave him his power,⁵³² and his seat,⁵³³ and great authority.³ And I saw one of his heads as it were wounded to death; and his deadly wound was healed.⁵³⁴ and all the world wondered after the beast.^{535 4} And they worshipped the dragon which gave power unto the beast.⁵³⁶ and they worshipped the beast,⁵³⁷ saying, Who *is* like unto the beast?⁵³⁸ who is able to make war with him?⁵³⁹

⁵ And there was given unto him a mouth speaking great things and blasphemies;⁵⁴⁰ and power was given unto him to continue forty *and* two months.^{541 6} And he opened his mouth in blasphemy against God, to blaspheme his name,⁵⁴² and his tabernacle, and them

beast that rose up out of the sea should be translated the image of a beast, as I have referred to it in Daniel's vision" (*History of the Church* 5:345). For the beasts that Daniel saw rising out of the sea, CF. Daniel 7:3-8 and see the prophet's explanation in *History of the Church* 5:341-2. CF the note to Revelation 12:15.

⁵²⁴ CF Daniel 7:7, 20, 24 and see the note to Revelation 12:3. The beast's horns are explained in Revelation 17:12.

⁵²⁵ CF Revelation 12:3; 17:3, 7.

⁵²⁶ See vv. 5-6 and CF Revelation 17:3.

⁵²⁷ CF the description of this beast with the ones described in Revelation 4:7.

⁵²⁸ CF Daniel 7:6.

⁵²⁹ CF Daniel 7:5.

⁵³⁰ CF Daniel 7:4; 2 Timothy 4:17.

⁵³¹ Commenting on this verse, Joseph Smith said, "There is a mistranslation of the word dragon in the second verse. The original word signifies the devil, and not dragon, as translated. In chapter 12, verse 9, it reads, 'That old serpent, called the devil,' and it ought to be translated devil in this case, and not dragon. It is sometimes translated Apollyon" (*History of the Church* 5:345). See the notes to Revelation 9:11. CF Revelation 12:3-4, 7-9, 13, 16-17; 20:2; Isaiah 27:1; 51:9.

⁵³² CF Luke 4:6.

⁵³³ CF Revelation 16:10.

⁵³⁴ CF vv. 12, 14. Some Bible commentators believe this is an allusion to the emperor Nero, though others have favored different Roman emperors.

⁵³⁵ CF Revelation 17:8.

⁵³⁶ The devil is often associated with wild beasts in early Jewish and Christian texts.

⁵³⁷ CF vv. 12, 15 and see Revelation 14:9, 11; 16:2; 19:20; 20:4.

⁵³⁸ CF the description of Leviathan in Job 41:33-34.

⁵³⁹ CF the description of the Lord and his battle with the sea-monster Rahab, in Psalms 89:6-10. In Isaiah 51:9-10 (quoted in 2 Nephi 8:9-10), this battle is compared to the parting of the sea during the Exodus from Egypt.

⁵⁴⁰ CF Daniel 7:8, 20.

⁵⁴¹ See the note to Revelation 11:2.

⁵⁴² CF vv. 11 and 21 and see Revelation 16:9.

that dwell in heaven.^{543 7} And it was given unto him to make war with the saints, and to overcome them.⁵⁴⁴ and power was given him over all kindreds, and tongues, and nations.⁵⁴⁵
⁸ And all that dwell upon the earth shall worship him, whose names are not written in the book of life⁵⁴⁶ of the Lamb slain from the foundation of the world.⁵⁴⁷
⁹ If any man have an ear, let him hear.^{548 10} He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword.⁵⁴⁹ Here is the patience and the faith of the saints.⁵⁵⁰

The Second Beast

¹¹ And I beheld another beast coming up out of the earth; and he had two horns like a lamb,⁵⁵¹ and he spake as a dragon.¹² And he exerciseth all the power of the first beast before him,⁵⁵² and causeth the earth and them which dwell therein to worship the first beast,⁵⁵³ whose deadly wound was healed.^{554 13} And he doeth great wonders, so that he maketh fire come down from heaven on the earth⁵⁵⁵ in the sight of men,¹⁴ And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do⁵⁵⁶ 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.^{557 15} And he had power to give life

⁵⁴³ CF Matthew 5:34-35.

⁵⁴⁴ CF Daniel 7:21; 2 Corinthians 10:3; Ephesians 6:11-17; Revelation 12:17; D&C 76:29; 86:3.

⁵⁴⁵ CF Revelation 2:26; Matthew 4:8-9.

⁵⁴⁶ CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 17:8; 20:12, 15; 21:27; 22:19; Alma 5:58; D&C 85:9 128:6-7; Moses 6:5, 46.

⁵⁴⁷ CF. Revelation 17:8; Hebrews 9:26; 1 Peter 1:19-20; Moses 5:57; 7:47. For the plan of salvation prepared “from the foundation of the world,” see 1 Nephi 10:18; 2 Nephi 9:18; Mosiah 4:6-7; 15:19; 18:13; Alma 12:25, 30; 13:3, 5, 7; 18:39; 22:13; 42:26; Ether 3:14; 4:19; Moroni 8:12; D&C 29:46; 128:5, 8; Moses 6:54. For a discussion, see John A. Tvedtnes and Matthew Roper, “From the Foundation of the World,” FARMS Update 144, *Insights* 21/3 (March 2001).

⁵⁴⁸ CF Psalm 10:17; Isaiah 50:4; Jeremiah 25:4; Revelation 2:7, 11, 17, 29; 3:6, 13, 22.

⁵⁴⁹ CF Matthew 26:52.

⁵⁵⁰ CF Revelation 14:12.

⁵⁵¹ CF Daniel 8:3, 6-7. Though the imagery is similar, Daniel’s two-horned ram is not identical to the two-horned lamb seen by John; in Daniel’s vision, the ram represents “the kings of Media and Persia” (Daniel 8:20).

⁵⁵² See the note to Revelation 17:8.

⁵⁵³ See the note to v. 4.

⁵⁵⁴ See v. 3.

⁵⁵⁵ CF Genesis 19:24; 2 Kings 1:10, 12, 14; 1 Chronicles 21:26; 2 Chronicles 7:1; Job 1:16; Luke 9:54; 17:29; Revelation 20:9; Helaman 13:13; D&C 63:34.

⁵⁵⁶ CF Revelation 19:20; Matthew 24:24; D&C 52:14.

⁵⁵⁷ See v. 3.

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 beast⁵⁵⁸ should be killed.¹⁶ And he causeth all, both small and great,⁵⁵⁹ rich and poor, free and bond,⁵⁶⁰ to receive a mark in their right hand, or in their foreheads:⁵⁶¹¹⁷ And that no man might buy or sell, save he that had the mark, or the name of the beast,⁵⁶² or the number of his name.

¹⁸ Here is wisdom.⁵⁶³ 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.⁵⁶⁴

⁵⁵⁸ See the note to v. 4.

⁵⁵⁹ CF Genesis 19:11; Deuteronomy 1:17; 25:13-14; 1 Samuel 5:9; 30:2, 19; 2 Kings 23:2; 25:26; 1 Chronicles 25:8; 26:13; 2 Chronicles 15:13; 31:15; 34:30; 36:18; Esther 1:5, 20; Job 3:19; Psalms 104:25; 115:13; Jeremiah 16:6; Acts 26:22; Revelation 11:18; 19:5, 18; 20:12; 3 Nephi 26:1; Mormon 9:13; D&C 138:11, 35.

⁵⁶⁰ These pairs of words are all merisms. CF Revelation 19:18. Paul uses the terms “bond and free” together in some of his epistles (1 Corinthians 12:13; Galatians 3:28; Ephesians 6:8; Colossians 3:11). In the Book of Mormon, see 2 Nephi 10:16; 26:33; Alma 1:30; 5:49; 11:44; 4 Nephi 1:3. See also D&C 43:20.

⁵⁶¹ CF Revelation 14:9; 17:5; 20:4; Alma 3:4, 13, 18. By contrast, the servants of the Lord have his name sealed on their foreheads (see the note to Revelation 7:3).

⁵⁶² CF Revelation 14:9, 11; 15:2; 16:2; 19:20; 20:4. In the time of the roman emperor Decius (AD 249-51), only those possessing a certificate of sacrifice to Caesar could engage in commerce.

⁵⁶³ CF D&C 10:34-35; 37:4; 57:3, 9, 12; 58:23, 53; 82:16; 95:13; 96:1; 101:41; 107:92; Moses 1:31; Revelation 17:9.

⁵⁶⁴ The number 666 appears to be an example of *gematria*, a HEB-derived term (called *isopsephieia* in GR), which involves adding up the numerical values of the letters in a word or proper name to derive a number for that word or name. The Arabic numerals we are familiar with today were not in use among the people that wrote the Bible, so they used letters of their own alphabets to represent numbers. The questions, therefore, appear to be whether John’s example of gematria here was based on Hebrew, Greek or Latin, and what word or name the number was meant to represent. The earliest known attempt to solve this puzzle was by the Church Father Irenaeus, who suggested three possibilities using the Greek language: Euantas, Teitian and Lateinos. Although this is important as an early attempt to discern the meaning of the number, it is highly doubtful that any of his suggestions were correct. There are two prominent theories about this matter today. The first, suggested by Barclay, posits that 666 is the number of Caesar Neron written in HEB letters (represented here with the ENG letters QSR NRWN):

Q	100
S	60
R	200
N	50
R	200

Chapter 14

The Redemption

¹ And I looked, and, lo, a Lamb stood on the mount Sion,⁵⁶⁵ and with him an hundred forty *and* four thousand,⁵⁶⁶ having his Father's name⁵⁶⁷ written in their foreheads.⁵⁶⁸
² And I heard a voice from heaven,⁵⁶⁹ as the voice of many waters,⁵⁷⁰ and as the voice of a

W	6
N	<u>50</u>
	666

This is particularly compelling, because some GR mss. have 616, and this would be the number of the LAT form of the name (that is more familiar to us), Caesar Nero (without the final N having a value of 50).

The second is based on the prominence of the number seven in Revelation and its symbolic representation of perfection. In Greek, the name Jesus has the value of 888:

I	10
E	8
S	200
O	70
U	400
S	<u>200</u>
	888

The thought is that the number 888 may have been understood as representing superabundant perfection, or the threefold 7 + 1 in each digit, and in contrast the number 666 could represent the persistent failure to reach perfection, or the threefold 7 – 1 in each digit.

Over the centuries, various other interpretations (most very strained) have been placed on this passage, ranging from the Pope to Napoleon to Hitler and many others.

⁵⁶⁵ Usually spelled Zion in KJV, it normally denotes the temple mount in Jerusalem (2 Kings 19:31; Psalms 48:1-2, 11; 74:2; 78:68; 125:1; Isaiah 4:5; 8:18; 10:12, 32; 16:1; 18:7; 24:23; 29:8; 31:4; 37:32; Joel 2:3; Obadiah 1:17, 21; Micah 4:7). In Deuteronomy 4:48, it is identified with mount Hermon, northeast of the Sea of Galilee, while elsewhere it is identified with the heavenly new Jerusalem (Hebrews 12:22; D&C 76:66; 84:2, 32; 133:56).

The name occurs seven more times in the NT, each time in an OT quote.

⁵⁶⁶ See the note to Revelation 7:3.

⁵⁶⁷ CF Joel 2:32; Romans 10:13.

⁵⁶⁸ CF Revelation 3:12 and see the note to Revelation 7:3.

⁵⁶⁹ See v. 13 and CF Revelation 10:4, 8; 11:12; 12:10; 16:17; 18:4; 19:1; 21:3; Genesis

great thunder:⁵⁷¹ and I heard the voice of harpers harping with their harps.^{572 3} And they sung as it were a new song⁵⁷³ before the throne,⁵⁷⁴ and before the four beasts,⁵⁷⁵ and the elders:⁵⁷⁶ and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.^{577 4} These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth.⁵⁷⁸ These were redeemed⁵⁷⁹ from among men, *being* the firstfruits⁵⁸⁰ unto God and to the Lamb.⁵ And in their mouth was found no guile:⁵⁸¹ for they are without fault⁵⁸² before the throne of God.

Message of the Angels

⁶ And I saw another angel⁵⁸³ fly in the midst of heaven,⁵⁸⁴ having the everlasting gospel⁵⁸⁵ to preach unto them that dwell on the earth, and to every nation, and kindred, and

21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

⁵⁷⁰ See the note to Revelation 1:15.

⁵⁷¹ See Revelation 6:1 and CF Job 40:9; Psalms 77:18; 104:7; 1 Nephi 17:45; Mosiah 27:11, 18; Alma 29:2; 36:7; 38:7; Helaman 5:30; D&C 133:22. See also the note to Revelation 4:5.

⁵⁷² CF Revelation 5:8; 15:2.

⁵⁷³ CF Revelation 5:9; Psalms 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Isaiah 42:10; D&C 84:98; 133:56.

⁵⁷⁴ For the divine throne, see the note to Revelation 1:4.

⁵⁷⁵ See the note to Revelation 4:6.

⁵⁷⁶ See the note to Revelation 4:4.

⁵⁷⁷ See the note to Revelation 7:4.

⁵⁷⁸ CF Revelation 7:17, "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters," which is clearly based on Psalms 23:1-3 (CF. Psalms 78:52-53). In some scriptural passages, Jesus is said to lead his followers as sheep John 10:3-4, 16, 27; Alma 5:60; 3 Nephi 15:17, 2.

⁵⁷⁹ ἡγοράσθησαν *ēgorasthēsan* ransomed, purchased. CF D&C 43:29.

⁵⁸⁰ Anciently, Israel was considered to be God's firstfruits (Jeremiah 2:3), while the earliest converts to Christianity were also called by this term (Romans 16:5; 1 Corinthians 16:15; James 1:18). Christ is the firstfruits of the resurrection (1 Corinthians 15:20, 23; 2 Nephi 2:9).

⁵⁸¹ ψεῦδος *pseudos* deceit. CF Psalm 34:13; Isaiah 53:9; 1 Peter 2:22; 3:10.

⁵⁸² ἀμωμοί *amōmoi* without blemish. In the early verses of this chapter, though Christ is designated a Lamb, allusions to his followers are found in other scriptural passages comparing them to sheep.

⁵⁸³ CF Zechariah 2:3; Revelation 7:2; 8:3; 10:1; 14:8, 15, 17-18; 18:1; D&C 88:94, 99, 105-106.

⁵⁸⁴ CF 1 Chronicles 21:16; D&C 27:16; 88:103; 133:17, 36.

⁵⁸⁵ The term "everlasting gospel" is used in explanation of passages from the Book of Revelation in D&C 77:8-9, 11. CF D&C 27:5; 36:5; 68:1; 79:1; 84:103; 88:103; 99:1;

tongue, and people,⁷ Saying with a loud voice,⁵⁸⁶ Fear God, and give glory to him; for the hour of his judgment is come:⁵⁸⁷ and worship him that made heaven, and earth, and the sea, and the fountains of waters.⁵⁸⁸

⁸ And there followed another angel,⁵⁸⁹ saying, Babylon⁵⁹⁰ is fallen, is fallen,⁵⁹¹ that great city,⁵⁹² because she made all nations drink of the wine of the wrath of her fornication.⁵⁹³ ⁹ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image,⁵⁹⁴ and receive *his* mark in his forehead, or in his hand,⁵⁹⁵ ¹⁰ The same shall drink of the wine of the wrath of God,⁵⁹⁶ which is poured out without mixture⁵⁹⁷ into the cup of his indignation;⁵⁹⁸ and he shall be tormented with fire and brimstone⁵⁹⁹ in the presence of the holy angels, and in the presence of the Lamb:¹¹ And the

101:22, 39; 106:2; 109:29, 65; 124:88; 128:17; 133:36; 135:3, 7; 138:18, 25; Joseph Smith History 1:34.

⁵⁸⁶ CF Revelation 5:2; 7:2; 8:13; 10:3; 14:7, 9, 15; 19:17; D&C 88:92.

⁵⁸⁷ CF D&C 88:104. John also used this idiom in John 12:23; 13:1; 16:21, 32; 17:1.

⁵⁸⁸ CF Nehemiah 9:6. See how vv. 6-7 are used in D&C 133:36-39, where it is combined with Isaiah 64:1-2 (D&C 133:40-41). The normal listing is either “heaven and earth” or “heaven, earth, and sea,” but here (as also in Revelation 8:10 and 16:3-4), John adds “and the fountains of waters” to the sea. Elsewhere in his writings, it is Christ the Lamb who leads his followers to the fountains of waters” (Revelation 7:17; 21:6; CF. Revelation 22:17). CF Jesus’ words to the Samaritan woman in John 4:10, 13-14 and his exhortation in John 7:37-38.

⁵⁸⁹ See the note to v. 6.

⁵⁹⁰ The sixth-century BC Greek historian Herodotus wrote of the wickedness of the ancient city of Babylon. After the time of Isaiah, the name Babylon came to be applied to any wicked organization on the earth. See Zechariah 2:7 (written after the fall of ancient Babylon); 1 Peter 5:13 (and the note at the end of that epistle); D&C 2:16; 35:11; 64:24; 88:6; 133:5, 7, 14. CF Revelation 17:5; 18:2.

⁵⁹¹ CF Isaiah 21:9; Jeremiah 51:8, 44; Revelation 18:2; D&C 1:16.

⁵⁹² CF Daniel 4:30; Revelation 16:19; 17:5; 18:2, 10, 18, 21; D&C 1:16.

⁵⁹³ CF Jeremiah 25:15-17; 51:7-8; Revelation 17:2; 18:3; D&C 35:11; 86:3; 88:105. See how this v. is used in D&C 88:94.

⁵⁹⁴ See v. 11 and CF Revelation 13:4, 12, 15; 16:2; 19:20; 20:4.

⁵⁹⁵ CF Revelation 13:16; 17:5; 20:4; Alma 3:4, 13, 18. By contrast, the servants of the Lord have his name sealed on their foreheads (see the note to Revelation 7:3).

⁵⁹⁶ CF Psalm 75:8; Revelation 16:19; Mosiah 3:26; D&C 76:107; 88:106.

⁵⁹⁷ IE undiluted. CF D&C 115:6. The passage may rely on Psalm 75:8.

⁵⁹⁸ CF Jeremiah 25:15; Mosiah 3:26; 5:5; D&C 29:17; 43:26; 101:11.

⁵⁹⁹ *θειῶ* *theiō* sulfur. This passage seems to rely on Psalms 11:6, “Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.” For fire and brimstone, see also Genesis 19:24; Isaiah 30:33; Ezekiel 38:22; Luke 17:29; Revelation 9:17-18; 19:20; 20:10; 21:8; 2 Nephi 9:16, 19; 2 Nephi 9:26; 28:23; Jacob 3:11; 6:10; Mosiah 3:27; Alma 12:17; 14:14; D&C 63:17; 76:36.

smoke of their torment ascendeth up for ever and ever:⁶⁰⁰ and they have no rest day nor night,⁶⁰¹ who worship the beast and his image, and whosoever receiveth the mark of his name.^{602 12} Here is the patience of the saints:⁶⁰³ here *are* they that keep the commandments of God, and the faith of Jesus.⁶⁰⁴

¹³ And I heard a voice from heaven⁶⁰⁵ saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth:⁶⁰⁶ Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.^{607 14} And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man,⁶⁰⁸ having on his head a golden crown, and in his hand a sharp sickle.¹⁵ And another angel⁶⁰⁹ came out of the temple,⁶¹⁰ crying with a loud voice⁶¹¹ to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.^{612 16} And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.⁶¹³

¹⁷ And another angel⁶¹⁴ came out of the temple which is in heaven,⁶¹⁵ he also having a sharp sickle.¹⁸ And another angel⁶¹⁶ came out from the altar,⁶¹⁷ which had power⁶¹⁸ over

⁶⁰⁰ CF Revelation 19:3; Isaiah 34:10; 1 Nephi 15:30; 9:16; Jacob 6:10; Mosiah 2:38.

⁶⁰¹ A number of early Jewish and Christian pseudepigrapha indicate that the wicked will be punished day and night, though a few note that the punishment stops each Sabbath day.

⁶⁰² CF Revelation 13:17; 15:2; 16:2; 19:20; 20:4.

⁶⁰³ CF Revelation 13:10.

⁶⁰⁴ See the note to Revelation 2:19.

⁶⁰⁵ See the note to v. 2.

⁶⁰⁶ IE from now on. CF D&C 42:44; 63:49. Paul wrote that were it not for the resurrection, even those who “are fallen asleep in Christ” would perish (1 Corinthians 15:18). In 1 Thessalonians 4:16, he wrote that “the dead in Christ shall rise first” at the time of resurrection.

⁶⁰⁷ This v. is quoted in D&C 59:2. CF D&C 124:86. Some Bible scholars believe that vv. 12-13 were added by a later hand.

⁶⁰⁸ See the note to Revelation 1:7.

⁶⁰⁹ See the note to v. 6.

⁶¹⁰ See the note to v. 17.

⁶¹¹ CF Isaiah 66:6; Revelation 16:1, 17.

⁶¹² See v. 18 and CF Joel 3:13; 1 Nephi 17:35, 43; 2 Nephi 28:16; Jacob 5:37, 58; Mosiah 12:12; Alma 10:19; 37:28, 31; 45:16; Helaman 5:2; 6:40; 8:26; 11:37; 13:14; Ether 2:9, 15; 9:20; D&C 18:6; 29:9; 61:31; 86:5-7.

⁶¹³ The harvest allusions suggest that this refers to the gathering of Christ’s people rather than the destruction of the wicked. Many scriptural passages use harvest symbols in this manner (e.g., Matthew 13).

⁶¹⁴ See the note to v. 6.

⁶¹⁵ For the heavenly temple, see also Revelation 11:19; 15:5; 16:17.

⁶¹⁶ See the note to v. 6.

⁶¹⁷ CF Isaiah 6:6; Amos 9:1; Revelation 6:9; 8:3; 9:13; 16:7.

⁶¹⁸ CF 1 Corinthians 11:10; Revelation 18:1. A different GR word is used in 2 Peter 2:11.

fire;⁶¹⁹ 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 vine of the earth; for her grapes are fully ripe.^{620 19} And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God.^{621 20} And the winepress was trodden without the city,⁶²² and blood came out of the winepress,⁶²³ even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

Chapter 15

The Seven Plagues

¹ And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues;⁶²⁴ for in them is filled up the wrath of God. ² And I saw as it were a sea of glass⁶²⁵ mingled with fire.⁶²⁶ and them that had gotten the victory over the beast, and over his image, and over his mark,⁶²⁷ *and* over the number of his name,⁶²⁸ stand on the sea of glass, having the harps of God.^{629 3} And they sing the song of Moses the servant of God, and the song of the Lamb,⁶³⁰ saying, Great and marvellous *are* thy works, Lord God Almighty,⁶³¹ just and true *are* thy ways, thou King of saints.^{632 4} Who shall not fear thee, O Lord, and

⁶¹⁹ A number of early pseudepigraphic texts suggest that the various elements, including fire, are each governed by a specific angel or group of angels (EG *1 Enoch* 60:11-21; *Jubilees* 2:2).

⁶²⁰ See the note to v. 15.

⁶²¹ CF Revelation 19:15; D&C 88:106. The imagery is probably borrowed from Isaiah 63:1-3 (CF Lamentations 1:15).

⁶²² Some OT passages suggest that the Lord will judge the Gentiles outside the city of Jerusalem (Zechariah 14:2-12; Joel 4:2, 12; see also *1 Enoch* 5:1).

⁶²³ See the note to Revelation 19:13.

⁶²⁴ The GR word πληγὰς *plēgas* (in the singular) is the same one used in LXX Exodus 11:1-9 for the death of the firstborn of Egypt. It is also used in Revelation 9:18, 20; 11:3, 12, 14; 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18.

⁶²⁵ See the note to Revelation 4:6 and CF Revelation 21:18, 21; Ether 3:1.

⁶²⁶ This fits the description of heaven given in D&C 130:7. CF Ezekiel 1:4, 27.

⁶²⁷ CF Revelation 13:17; 14:9, 11; 16:2; 19:20; 20:4.

⁶²⁸ See the note to Revelation 13:18.

⁶²⁹ CF Revelation 5:8; 14:2.

⁶³⁰ For a discussion that seeks to identify this song, see J. C. de Moor and E. Van Staaldhine-Sulman, "The Aramaic Song of the Lamb," *Journal for the Study of Judaism* 24/1 (1993):266-92.

⁶³¹ CF 1 Chronicles 16:12, 24; Job 5:9; Psalms 9:1; 78:12; 86:10; 98:1; 105:5; 118:23; 139:14; Isaiah 29:14; Matthew 21:42; Mark 12:11; 1 Nephi 1:14; 2 Nephi 1:10; 4:17; Jacob 4:8; Helaman 16:16; 3 Nephi 28:31; 4 Nephi 1:5; D&C 76:114.

⁶³² CF Zechariah 14:5.

glorify thy name?⁶³³ for *thou* only *art* holy: for all nations shall come and worship before thee;⁶³⁴ for thy judgments are made manifest.

⁵ And after that I looked, and, behold, the temple of the tabernacle of the testimony⁶³⁵ in heaven was opened.⁶³⁶ ⁶ And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen,⁶³⁷ and having their breasts girded with golden girdles.⁶³⁸ ⁷ And one of the four beasts⁶³⁹ gave unto the seven angels seven golden vials⁶⁴⁰ full of the wrath of God,⁶⁴¹ who liveth for ever and ever.⁶⁴² ⁸ And the temple was filled with smoke⁶⁴³ 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

The Vials of Wrath

⁶³³ CF Deuteronomy 28:58; 1 Kings 8:43; 2 Chronicles 6:33; Nehemiah 1:11; Psalms 61:5; 86:11; 99:3; 102:15; Isaiah 59:19; Malachi 1:6; 2:5; 4:2; Revelation 11:18.

⁶³⁴ CF Psalms 22:27; 86:9; Zechariah 14:16-19.

⁶³⁵ The only other NT occurrence of the GR expression τῆς σκηνῆς τοῦ μαρτυρίου *tēs skēnēs tou marturiou* is in Acts 7:44, but it is also found in the description of Moses' tabernacle by Philo of Alexandria (Legum Allegoriarum 2.54-55), based on the LXX reading of Exodus 33:7.

⁶³⁶ CF Revelation 11:19. For the heavenly temple, see also Revelation 14:15, 17-18; 16:17.

⁶³⁷ White linen from Egypt was used anciently for priestly garb. CF 2 Chronicles 5:12; Revelation 19:8, 14 and see the discussion in John A. Tvedtnes, "Priestly Clothing in Bible Times," in Donald Parry (ed.), *Temples of the Ancient World* (Deseret and FARMS, 1994). A few NT mss. read GR λίθον *lithon* ("stone") instead of λίνον *linon* ("linen"), presumably because of the stones worn on the high priest's breastplate.

⁶³⁸ CF Revelation 1:13. The garb of these angels corresponds to that of the ancient Israelite high priests. In the pseudepigraphic *Testament of Levi* 8:1-10, seven angels wash and anoint Levi (ancestor of Moses and Aaron) and dress him in these same garments.

⁶³⁹ See the note to Revelation 4:6.

⁶⁴⁰ CF Revelation 16:1; 17:1; 21:9.

⁶⁴¹ CF Revelation 16:1; D&C 87:6.

⁶⁴² CF Daniel 4:34; 12:7; Hebrews 7:25; 1 Peter 1:23; Revelation 4:9-10; 10:6.

⁶⁴³ The Jerusalem temple was filled with a cloud at the time Solomon dedicated it (1 Kings 8:10-12; 2 Chronicles 5:13-6:1; CF Numbers 9:15-22; 10:11; 12:5, 10; 16:42; Deuteronomy 31:15; Ezekiel 8:11; in each case, the priests were unable to minister). Ezekiel also saw a cloud fill the heavenly temple (Ezekiel 10:3). The passages that most closely parallel John's vision (in which the smoke is identified as "the glory of God") are Exodus 40:34-38 (the Tabernacle of Moses) and D&C 84:5 (later fulfilled at the dedication of the Kirtland Temple).

¹ And I heard a great voice⁶⁴⁴ out of the temple⁶⁴⁵ saying to the seven angels, Go your ways, and pour out⁶⁴⁶ the vials⁶⁴⁷ of the wrath of God upon the earth.⁶⁴⁸ ² And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore⁶⁴⁹ upon the men which had the mark of the beast,⁶⁵⁰ and *upon* them which worshipped his image.⁶⁵¹ ³ And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea. ⁴ And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.⁶⁵² 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 judged thus. ⁶ For they have shed the blood of saints and prophets,⁶⁵³ and thou hast given them blood to drink;⁶⁵⁴ for they are worthy. ⁷ And I heard another out of the altar⁶⁵⁵ say, Even so, Lord God Almighty, true and righteous *are* thy judgments.⁶⁵⁶ ⁸ And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.⁶⁵⁷ ⁹ And men were scorched with great heat,⁶⁵⁸ and blasphemed the name of God,⁶⁵⁹ which hath power over these plagues: and they repented not to give him glory.⁶⁶⁰ ¹⁰ And the fifth angel poured out his vial upon the seat of the beast;⁶⁶¹ and his

⁶⁴⁴ See v. 17 and CF Revelation 1:10; 11:12; 18:2; 19:1, 17.

⁶⁴⁵ See v. 16 and CF Isaiah 66:6; Revelation 14:15.

⁶⁴⁶ The GR term *ἐκχέετε* *ekcheete* is used in Revelation only in this chapter. Throughout LXX Leviticus it alludes to the priestly duty to “pour out” the blood of the sacrificial animal at the base of the altar.

⁶⁴⁷ Though the GR term used here (*φιάλας* *phialas*) is the source of the English word “vial,” it really means “bowl.”

⁶⁴⁸ CF Revelation 15:7; 17:1; 21:9.

⁶⁴⁹ The GR word used here (*ἐλκος* *elkos*) is the same one used in LXX to describe the plague of “boils” that came upon the Egyptians at the time of the exodus (Exodus 9:9-11).

⁶⁵⁰ CF Revelation 13:17; 14:9, 11; 15:2; 19:20; 20:4.

⁶⁵¹ CF Revelation 13:4, 12, 15; 14:9, 11; 19:20; 20:4.

⁶⁵² This was one of the plagues of Egypt in the time of Moses (Exodus 4:9; 7:17-21; Psalm 78:44; 105:29). CF Revelation 8:8; 11:6.

⁶⁵³ CF Revelation 17:6; 18:24; 19:2 and see the note to Revelation 6:10.

⁶⁵⁴ An example of *lex talionis*, the law of retribution (“an eye for an eye” etc.), by which one’s evil deeds come back as punishment. In this case, those who have shed the blood of prophets are cursed with bloody water. CF Genesis 9:6.

⁶⁵⁵ CF Isaiah 6:6; Amos 9:1; Revelation 6:9; 8:3; 9:13; 14:18.

⁶⁵⁶ These words reflect those in Revelation 15:3. CF Nehemiah 9:13; Psalms 19:9; 119:160; Ezekiel 18:18; Zechariah 7:9; John 8:16; Revelation 19:2.

⁶⁵⁷ CF Matthew 13:6; Mark 4:6; Alma 32:38.

⁶⁵⁸ The use of the verb with its cognate noun suggests that this may be a Hebraism. LXX uses the same combination for Daniel 3:6, though this is not reflected in the Aramaic version found in OT.

⁶⁵⁹ CF vv. 11 and 21 and see Revelation 13:6.

⁶⁶⁰ CF Acts 11:18.

kingdom was full of darkness;⁶⁶² and they gnawed their tongues for pain,¹¹ And blasphemed the God of heaven⁶⁶³ because of their pains and their sores, and repented not of their deeds.⁶⁶⁴

¹² And the sixth angel poured out his vial upon the great river Euphrates;⁶⁶⁵ and the water thereof was dried up,⁶⁶⁶ that the way of the kings of the east might be prepared.^{667 13} And I saw three unclean spirits⁶⁶⁸ like frogs⁶⁶⁹ come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.^{670 14} For they are the spirits of devils, working miracles,⁶⁷¹ which go forth⁶⁷² unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.^{673 15} Behold, I come as a thief.⁶⁷⁴ Blessed is he that watcheth,⁶⁷⁵ and keepeth his garments,⁶⁷⁶ lest he walk naked,⁶⁷⁷

⁶⁶¹ CF Revelation 13:2.

⁶⁶² This was one of the plagues of Egypt (Exodus 10:21-22; Psalm 105:28). CF Amos 5:20.

⁶⁶³ This title is also found in Revelation 11:13; Genesis 24:3, 7; 2 Chronicles 36:23; Ezra 1:2; 5:11-12; 6:9-10; 7:12, 21, 23; Nehemiah 1:4-5; 2:4, 20; Psalm 136:26; Daniel 2:18-19, 37, 44; Jonah 1:9; Ether 8:14; Moses 6:43; 7:28.

⁶⁶⁴ CF Revelation 9:20.

⁶⁶⁵ The Euphrates, one of the largest rivers in the Near East, runs southward through Iraq (ancient Assyria and Babylon) and joins with the Tigris River before flowing into the Persian Gulf.

⁶⁶⁶ The drying up of the Red Sea was one of the Exodus miracles (Exodus 14:21-22, 29; 15:19; Joshua 2:10; 4:18, 23; Nehemiah 9:11; 1 Nephi 4:2; 17:26; Helaman 8:11). CF Joshua 5:1; 2 Kings 2:8; 19:24; Psalms 107:33; Isaiah 19:5; 37:25; 50:2; 51:10; Jeremiah 50:38; Joel 1:20; Job 12:15; 28:4; 2 Nephi 7:2; 8:10; Helaman 12:16.

⁶⁶⁷ This may be patterned after the kings of the east who came to war in the time of Abraham (Genesis 14).

⁶⁶⁸ This term is frequently used in the Bible and in early Jewish and Christian pseudepigrapha, and denotes the evil spirits who follow Satan in his attempts to harm mankind. CF Zechariah 13:2; Matthew 10:1; 12:43; Mark 1:23, 26-27; 3:11; 30; 5:2, 8, 13; 6:7; 7:25; Luke 4:36; 6:18; 11:24; Acts 5:16; 8:7.

⁶⁶⁹ Frogs constituted one of the plagues of Egypt in the time of Moses (Exodus 8:2-14; Psalms 78:45; 105:30). The law of Moses considers them to be unclean animals (Leviticus 11:10, 41).

⁶⁷⁰ The same GR term (ψευδοπροφήτου *pseudoprophētou*) is used in Acts 13:6; Revelation 19:20; 20:10.

⁶⁷¹ CF Matthew 24:24.

⁶⁷² A Hebrew idiom meaning to go to war/battle/fight, frequently found in the Old Testament and the Book of Mormon but attested in only a few New Testament passages (Matthew 13:49; Revelation 1:2; 20:7-8).

⁶⁷³ CF Revelation 17:14.

⁶⁷⁴ CF Revelation 3:3. Borrowed from the Savior's words about his second coming (Matthew 24:42-44; 25:13; Luke 12:37-40; Joseph Smith Matthew 1:46; CF D&C 106:5; 133:10).

⁶⁷⁵ CF Proverbs 8:34; Luke 12:37-38. Christ's commandment to "watch and pray" is

and they see his shame.¹⁶ And he gathered them together into a place called in the Hebrew tongue Armageddon.⁶⁷⁸

¹⁷ And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven,⁶⁷⁹ from the throne,⁶⁸⁰ saying, It is done.⁶⁸¹ ¹⁸ And there were voices, and thunders, and lightnings; and there was a great earthquake,⁶⁸² such as was not since men were upon the earth,⁶⁸³ so mighty an earthquake, *and* so great.⁶⁸⁴ ¹⁹ And the great city was divided into three parts,⁶⁸⁵ and the cities of the nations fell.⁶⁸⁶ and great Babylon⁶⁸⁷ came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.⁶⁸⁸ ²⁰ And every island fled away, and the mountains were not found.⁶⁸⁹ ²¹ And there fell upon men a great hail out of heaven,⁶⁹⁰ *every stone* about the

frequently repeated in the scriptures (Matthew 26:41; Mark 13:33; 14:38; Luke 21:36; Ephesians 6:18; Colossians 4:2; 1 Peter 4:7; Alma 13:28; 15:17; 34:39; 3 Nephi 18:15, 18; Moroni 6:4). (The GR behind “watch” is not always the same in the NT passages, but the idea remains the same.)

⁶⁷⁶ CF Alma 7:25. Some Bible scholars have suggested that this passage is based on the duties of temple guards.

⁶⁷⁷ Contrast Revelation 3:4.

⁶⁷⁸ The GR ἁρμαγεδών *harmagedōn* thus transliterates Hebrew הַר מִגְדּוֹן (*har-megiddon*), “mount of Megiddo,” a city situated in the Jezreel valley and assigned to the tribe of Manasseh in Old Testament times. In Zechariah 12:11, the site is called “Megiddon.” The Jezreel valley has been the site of many battles over the past four millennia, some of which (Deborah and Barak v. Canaanites, Gideon v. Midianites and allies, Saul v. Philistines) are described in the Bible.

⁶⁷⁹ CF Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 18:4; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

⁶⁸⁰ For the divine throne, see the note to Revelation 1:4.

⁶⁸¹ CF Ezekiel 39:8; Revelation 21:6. As here, these words are used in Helaman 12:14-17 to describe great upheavals on the earth.

⁶⁸² See the note to Revelation 4:5. The casting out of these elements onto the earth is also noted in Revelation 8:5.

⁶⁸³ CF Daniel 12:1; Matthew 24:21; JST Matthew 24:18; Alma 28:2.

⁶⁸⁴ CF Revelation 6:12; 8:5; 11:13, 19; Isaiah 29:6; Zechariah 14:4-5; Matthew 28:21 2 Nephi 27:2; D&C 87:6.

⁶⁸⁵ CF Zechariah 14:2.

⁶⁸⁶ CF Zechariah 14:3.

⁶⁸⁷ CF Daniel 4:30; Revelation 14:8; 16:19; 17:5; 18:2, 10, 21; D&C 1:16.

⁶⁸⁸ CF Revelation 14:10; Mosiah 3:26; 5:5; Mosiah 3:26; D&C 43:26; 76:107; 88:106.

⁶⁸⁹ CF Isaiah 64:1; Zechariah 14:10; Revelation 6:14; D&C 109:74; 133:22, 40, 44; *1 Enoch* 1:5-8..

⁶⁹⁰ Hail was one of the plagues of Egypt (Exodus 9:18-29; Psalms 78:47-48; 105:32). CF Revelation 11:19 and see the note to Revelation 8:7.

weight of a talent.⁶⁹¹ and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.⁶⁹²

Chapter 17

The Harlot Babylon

¹ And there came one of the seven angels which had the seven vials,⁶⁹³ and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore⁶⁹⁴ that sitteth upon many waters:⁶⁹⁵ ² With whom the kings of the earth have committed fornication,⁶⁹⁶ and the inhabitants of the earth have been made drunk with the wine of her fornication.⁶⁹⁷ ³ So he carried me away in the spirit into the wilderness:⁶⁹⁸ and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy,⁶⁹⁹ having seven heads and ten horns.⁷⁰⁰ ⁴ And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls,⁷⁰¹ having a golden cup in her hand⁷⁰² full

⁶⁹¹ IE just over a hundred pounds. Some have suggested that the passage alludes to stones used in Roman catapults rather than hail. CF Joshua 10:11, where the great stones may be meteorites.

⁶⁹² CF Revelation 8:7; 11:19; 16:21; Joshua 10:11; Ezekiel 13:13; 38:22; Mosiah 12:6-7; D&C 29:16.

⁶⁹³ CF Revelation 15:7; 16:1; 21:9.

⁶⁹⁴ CF vv. 15-16 and see Revelation 19:2; 20:1-3. In Proverbs 23:27, a whore is compared to a deep ditch or narrow pit, which is associated with the devil in many scriptural and pseudepigraphic passages (see the note to Revelation 9:11. Nephi, who shared the same vision as John, described the whore as a great and abominable church founded by the devil (1 Nephi 22:13-14; 2 Nephi 10:16; 28:18-19). In the Bible, the term is generally used in reference to idolatry, to which the Hebrew equivalent is also tied in a number of early Jewish texts.

⁶⁹⁵ CF 1 Nephi 14:9-13; D&C 88:94. Nephi saw the great waters immediately after seeing the abominable church (1 Nephi 13:10). The symbolism of the waters is explained in v. 15, below. For an explanation of the whore, see D&C 86:3. In Jeremiah 51:13, Babylon is described as sitting (dwelling; the Hebrew term denotes both) on “many waters” (see the note to v. 4, below).

⁶⁹⁶ CF Revelation 18:3, 9.

⁶⁹⁷ CF Revelation 14:8; 18:3; D&C 35:11; 86:3; 88:94, 105.

⁶⁹⁸ CF Ezekiel 37:1; Matthew 4:1; Mark 1:12; Luke 4:1; Revelation 21:10; 1 Nephi 1:8; 11:19, 29; 14:30; 15:1; 2 Nephi 4:25.

⁶⁹⁹ CF Revelation 13:1.

⁷⁰⁰ CF Revelation 12:3; 13:1; 17:7; Daniel 7:7, 20, 24.

⁷⁰¹ The abominable church is depicted with such adornments in 1 Nephi 13:6-8. These precious items were used in the construction of the tabernacle and for the high priest's vestments in the time of Moses (Exodus chapters 25-28, 35-36, 38-39) and for royal/noble

of abominations and filthiness of her fornication.^{703 5} And upon her forehead *was* a name written,⁷⁰⁴ MYSTERY, BABYLON⁷⁰⁵ THE GREAT,⁷⁰⁶ THE MOTHER OF HARLOTS⁷⁰⁷ AND ABOMINATIONS OF THE EARTH.^{708 6} And I saw the woman drunken with the blood of the saints,⁷⁰⁹ and with the blood of the martyrs⁷¹⁰ of Jesus: and when I saw her, I wondered with great admiration.

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.^{711 8} The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit,⁷¹² and go into perdition.⁷¹³ and they that dwell on the earth shall wonder,⁷¹⁴ whose names were not written in the book of life⁷¹⁵ from the foundation of the world,⁷¹⁶ when they behold the beast that was, and is not, and yet is.⁷¹⁷

garb (Daniel 5:7, 16, 29; Matthew 27:27-29). This suggests that the whore described by John has pretensions to royalty and priesethood. (Isaiah 1:18 compares scarlet to sin.) CF Revelation 18:11-17. Isaiah 3:18-23 criticizes the extravagant apparel of the daughters of Zion (CF. Jeremiah 4:30).

⁷⁰² CF Jeremiah 51:7.

⁷⁰³ This passage seems to rely on Jeremiah 51:7. See the note to v. 1, above.

⁷⁰⁴ CF Revelation 13:16; 14:9; 20:4; Alma 3:4, 13, 18. By contrast, the servants of the Lord have his name sealed on their foreheads, while the Israelite high priest wore a golden plate engraved with the divine name (see the note to Revelation 7:3).

⁷⁰⁵ CF v. 18. In Isaiah 1:21 and Ezekiel 16:15-16, 31, 35, 41, Jerusalem is termed a “harlot” because of the iniquities of her people. The description of Jerusalem in Ezekiel 16:10-18 matches what is said in this chapter about the whore John saw in vision. Isaiah also used the term “harlot” to describe the Canaanite city of Tyre (Isaiah 23:15-16). In Book I of his *Histories*, Herodotus, a Greek historian of the fifth century BC, described the city of Babylon, noting that the temple of Bel (Marduk) included a bed and that all Babylonian women were required to give up their virginity in this temple before being allowed to marry. In 1 Peter 5:13, Babylon is evidently Rome.

⁷⁰⁶ CF Daniel 4:30; Revelation 14:8; 16:19; 18:2, 10, 21; D&C 1:16.

⁷⁰⁷ CF 1 Nephi 13:34; 14:16-17. Babylon is depicted in Isaiah 47:5 as “the lady of kingdoms.”

⁷⁰⁸ CF 1 Nephi 14:10; D&C 88:94.

⁷⁰⁹ CF Revelation 16:6; 18:24; 19:2 and see the note to Revelation 6:10.

⁷¹⁰ The Greek term μαρτύρων *marturōn*, from which we get martyr, means “witness” and need not necessarily imply a witness who was slain. CF Revelation 6:9; 16:6; 18:24; 19:2.

⁷¹¹ See the note to v. 3.

⁷¹² See the note to Revelation 9:2.

⁷¹³ CF v. 11 and see the note to Revelation 9:11.

⁷¹⁴ CF Revelation 13:3.

⁷¹⁵ CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 13:8; 20:12, 15; 21:27; 22:19; Alma 5:58; D&C 85:9 128:6-7; Moses 6:5, 46; Psalm 139:16.

⁷¹⁶ See the note to Revelation 13:8.

⁷¹⁷ The beast of the past will return in the last days (Revelation 13:12), suggesting that the

⁹ And here *is* the mind which hath wisdom.⁷¹⁸ The seven heads are seven mountains, on which the woman sitteth.^{719 10} And there are seven kings: five are fallen, and one is, *and* the other is not yet come; 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.^{720 12} And the ten horns which thou sawest⁷²¹ are ten kings, which have received no kingdom as yet; but receive power as kings one hour⁷²² with the beast.¹³ These have one mind, and shall give their power and strength unto the beast.^{723 14} These shall make war with the Lamb,⁷²⁴ and the Lamb shall overcome them:⁷²⁵ for he is Lord of lords, and King of kings:⁷²⁶ and they that are with him *are* called, and chosen,⁷²⁷ and faithful.¹⁵ And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.^{728 16} And the ten horns which thou sawest upon the beast, these shall hate the whore,⁷²⁹ and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.^{730 17} For God hath put in their hearts to fulfil his will, and to

devil was behind all previous periods of apostasy and will yet find many followers before Christ's coming. In his *Epistle to the Philadelphians* 6, Ignatius (born c. AD 50) referred to the devil as "the apostate dragon." A number of other early Church Fathers believed that the devil was the first apostate and that he was behind the apostasy that followed each dispensation of the past and would also instigate the latter-day apostasy.

⁷¹⁸ CF Revelation 13:18; D&C 10:34-35; 37:4; 57:3, 9, 12; 58:23, 53; 82:16; 95:13; 96:1; 101:41; 107:92; Moses 1:31.

⁷¹⁹ Rome has often been termed "the city of the seven hills," leading many to interpret the passage as a reference to the leading city of John's day (see v. 18). Peter, writing from Rome, calls it "Babylon" (1 Peter 5:13; see the note at the end of 1 Peter in the KJV), which is the name given to the city in John's account of the vision (Revelation 14:8).

⁷²⁰ CF v. 8 and see the note to Revelation 9:11.

⁷²¹ See the note to v. 3.

⁷²² CF Revelation 18:10, 17-19. If one takes 1,000 years as a day (2 Peter 3:8; Abraham 3:4; Abraham Facsimile 2, Figures 1 and 4), the one-hour period would be almost 42 years. CF the 42 months of Revelation 11:2 and 13:5 and see the notes to those passages.

⁷²³ Revelation 13:2-4 says the dragon gives power to the beast.

⁷²⁴ CF Revelation 16:14; 1 Nephi 14:13 (CF also 1 Nephi 11:34-36; D&C 88:115).

⁷²⁵ See Revelation 12:11 and CF D&C 88:106.

⁷²⁶ For these titles, see Revelation 1:5; 19:16; Deuteronomy 10:17; Joshua 22:22; Psalm 95:3; 136:2; 139:3, 16; 2 Chronicles 2:5; Daniel 2:47; 11:36; 1 Timothy 6:15. Early Church Fathers cited some of these passages as evidence of more than one god, over whom one is supreme (CF Psalms 82:1; D&C 121:28, 32).

⁷²⁷ CF Matthew 20:16; 22:14; 1 Peter 2:9; Alma 13:3; 3 Nephi 12:1; D&C 3:10; 24:1; 52:1; 55:1; 95:5; 105:35; 121:34, 40.

⁷²⁸ CF v. 1 and its note.

⁷²⁹ CF 1 Nephi 22:13.

⁷³⁰ CF Revelation 18:8; D&C 29:21; 64:24; 86:7. In the law of Moses, burning is the punishment for certain sexual sins (Leviticus 20:14; 21:9). *Jubilees* 20:4 requires burning for all cases of adultery.

agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.¹⁸
And the woman which thou sawest is that great city, which reigneth over the kings of the earth.⁷³¹

Chapter 18

The Fall of Babylon

¹ And after these things I saw another angel⁷³² come down from heaven,⁷³³ having great power,⁷³⁴ and the earth was lightened with his glory.⁷³⁵ ² And he cried mightily with a strong voice,⁷³⁶ saying, Babylon⁷³⁷ the great⁷³⁸ is fallen, is fallen,⁷³⁹ and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.⁷⁴⁰ ³ For all nations have drunk of the wine of the wrath of her fornication,⁷⁴¹ and the kings of the earth have committed fornication with her,⁷⁴² and the merchants of the earth are waxed rich⁷⁴³ through the abundance of her delicacies.

⁴ And I heard another voice from heaven,⁷⁴⁴ saying, Come out of her, my people,⁷⁴⁵ that ye be not partakers of her sins,⁷⁴⁶ and that ye receive not of her plagues. ⁵ For her sins have reached unto heaven,⁷⁴⁷ and God hath remembered her iniquities.⁷⁴⁸ ⁶ Reward her even as

⁷³¹ In John's day, this would have been Rome. See the note to v. 5.

⁷³² CF Zechariah 2:3; Revelation 7:2; 8:3; 10:1; 14:6, 8, 15, 17-18; D&C 88:94, 99, 105-106.

⁷³³ CF Revelation 10:1; 20:1; Matthew 28:2-3; Luke 22:43; D&C 128:20.

⁷³⁴ CF 1 Corinthians 11:10; Revelation 14:18. A different GR word is used in 2 Peter 2:11.

⁷³⁵ CF Ezekiel 43:2.

⁷³⁶ CF Revelation 1:10; 11:12; 16:1; 19:1, 17.

⁷³⁷ See the note to Revelation 14:8.

⁷³⁸ See vv. 12, 21, and CF Daniel 4:30; Revelation 14:8; 16:19; 17:5; D&C 1:16.

⁷³⁹ See vv. 10 and 21 and CF Isaiah 21:9; Jeremiah 51:8, 44; Revelation 14:8; D&C 1:16.

⁷⁴⁰ CF Isaiah 13:19-22; 14:22-23; 34:11-15; 35:7; Jeremiah 9:11; 10:22; 25:12; 49:33; 50:13, 39-40; 51:29, 37, 43; Zephaniah 2:13-15; Malachi 1:3. For devils, see also Revelation 9:20; 16:13-14 where, like here, the GR has δαιμονίων *daimoniōn*, the origin of English demon.

⁷⁴¹ CF Revelation 14:8; 17:2; D&C 35:11; 86:3; 88:105. See how this v. is used in D&C 88:94.

⁷⁴² See v. 9 and CF Revelation 17:2.

⁷⁴³ CF vv. 3, 11, 15, 23.

⁷⁴⁴ CF Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 16:17; 19:1; 21:3; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

⁷⁴⁵ CF Genesis 19:14; Isaiah 48:20 (1 Nephi 20:20); 52:11 (3 Nephi 20:41); Jeremiah 50:8; 51:6, 45; Zechariah 2:7; 1 Nephi 10:3; D&C 38:42; 133:5, 7, 14.

⁷⁴⁶ CF Ephesians 5:11; 1 Timothy 5:22.

⁷⁴⁷ CF Ezra 9:6; Job 20:27; Jeremiah 51:9.

she rewarded you,⁷⁴⁹ and double unto her double⁷⁵⁰ according to her works:⁷⁵¹ in the cup which she hath filled fill to her double.⁷ How much she hath glorified herself, and lived 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.⁷⁵² ⁸ Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:⁷⁵³ for strong is the Lord God who judgeth her.⁷⁵⁴

⁹ And the kings of the earth, who have committed fornication⁷⁵⁵ and lived deliciously with her, shall bewail her, and lament for her,⁷⁵⁶ when they shall see the smoke of her burning,⁷⁵⁷ ¹⁰ Standing afar off⁷⁵⁸ for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city!⁷⁵⁹ for in one hour is thy judgment come.⁷⁶⁰

¹¹ And the merchants of the earth⁷⁶¹ 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,⁷⁶² and silk,⁷⁶³ and scarlet,⁷⁶⁴ and all thyine wood,⁷⁶⁵ and all manner vessels of ivory,⁷⁶⁶ and all manner vessels of most precious wood, and of brass, and iron, and marble,⁷⁶⁷ ¹³ And cinnamon,⁷⁶⁸ and odours,⁷⁶⁹ and ointments,⁷⁷⁰

⁷⁴⁸ CF Psalms 25:7; 79:8; Isaiah 43:25; 64:9; Jeremiah 14:10; 31:34 (Hebrews 8:12; 10:17); Hosea 8:13; 9:9; D&C 58:42.

⁷⁴⁹ CF Alma 41:12-15.

⁷⁵⁰ The law of Moses requires double compensation for some sins (Exodus 22:4, 7, 9). CF Isaiah 40:2.

⁷⁵¹ See the note to Revelation 2:23.

⁷⁵² See the Lord's words to Babylon in Isaiah 47:7-9.

⁷⁵³ See the note to Revelation 17:16 and CF D&C 64:24; 86:7.

⁷⁵⁴ CF Job 9:19.

⁷⁵⁵ See v. 3 and CF Revelation 17:2.

⁷⁵⁶ See vv. 11, 15, 19, and CF Jeremiah 51:8; Ezekiel 27:32; 32:16.

⁷⁵⁷ See v. 18 and CF Revelation 19:3; Genesis 19:28; Joshua 8:20-21; Judges 20:38, 40; Psalm 68:2; Isaiah 34:10.

⁷⁵⁸ CF v. 17.

⁷⁵⁹ See the note to v. 4.

⁷⁶⁰ See vv. 17, 19, and the note to Revelation 17:12.

⁷⁶¹ CF vv. 3, 15, 23.

⁷⁶² The purple dye that became a mark of royalty was extracted from murex shellfish by the Canaanites, called Phoenicians by the Greeks. Both names derive from words meaning "purple."

⁷⁶³ Silk was imported from the Orient.

⁷⁶⁴ Scarlet dye was made from crushed eggs of the insect known as kermes.

⁷⁶⁵ The thyine is an evergreen whose wood was highly prized by the Greeks and Romans.

⁷⁶⁶ The Greek word used here is ἐλεφάντινον *elephantinon*, whence comes our "elephant," the principal source of ivory.

⁷⁶⁷ These precious items form a word group known from the Bible (2 Chronicles 2:14-16; Esther 1:6-7; Ezekiel 16:13; Revelation 17:4) and the Book of Mormon (1 Nephi 13:7-8; Jarom 1:8; Mosiah 11:8-9; Alma 1:29; 4:6; 31:24; Helaman 12:2; Ether 9:17; 10:23-24). For

and frankincense,⁷⁷¹ and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.^{772 14} And the fruits⁷⁷³ that thy soul lusted after⁷⁷⁴ are departed from thee, and all things which were dainty⁷⁷⁵ 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,⁷⁷⁶ shall stand afar off⁷⁷⁷ for the fear of her torment, weeping and wailing,^{778 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!^{779 17} For in one hour so great riches is come to nought.⁷⁸⁰

And every shipmaster,⁷⁸¹ and all the company in ships, and sailors, and as many as trade by sea, stood afar off,^{782 18} And cried when they saw the smoke of her burning,⁷⁸³

a discussion, see John A. Tvedtnes and Kevin L. Barney, “Word Groups in the Book of Mormon,” in John W. Welch and Melvin J. Thorne, eds., *Pressing Forward with the Book of Mormon* (Provo: FARMS, 1999).

⁷⁶⁸ Cinnamon was imported from the region of India and Ceylon and was widely used in Rome.

⁷⁶⁹ Incense.

⁷⁷⁰ The Greek term, μύρον *muron* (called *mōr* in Hebrew) is the one that describes the ointment with which a woman anointed Christ’s feet (Matthew 26:7-9; Mark 14:3-4; Luke 7:37-38; John 11:2; 12:3-5), and was also among the materials intended for preparing his body for burial (Luke 23:56).

⁷⁷¹ Frankincense is the dried resin of the frankincense tree and was imported from south Arabia.

⁷⁷² σωματων καὶ ψυχὰς ἀνθρώπων *sōmatōn kai psuchas anthrōpōn* “bodies and spirits of men” seems to denote slave trade, hence the KJV rendering “slaves, and souls of men.”

⁷⁷³ The Greek term ὀπώρα *opōra* denotes the season that we would consider to be late summer and early autumn, when many tree fruits ripen. In Hebrew, one of the words denoting “figs” means “summer” (CF Jeremiah 40:10; 48:32).

⁷⁷⁴ ἐπιθυμίας *epithumias* desired, wanted.

⁷⁷⁵ λιπαρὰ *lipara* oil, fat, and therefore sumptuous.

⁷⁷⁶ CF v. 3, 11, 23.

⁷⁷⁷ This is the literal meaning of both the Greek here and the Hebrew of Psalm 38:11. CF D&C 45:74.

⁷⁷⁸ See v. 19 and CF Esther 4:3; Jeremiah 9:10; Ezekiel 27:31; Mosiah 16:2; Alma 40:13; 3 Nephi 10:10; D&C 19:5; 29:15; 85:9; 101:91; 124:52; 133:73; Moses 1:22; Matthew 8:12; 13:42, 50; 22:13; 24:51; 25:30; Mark 9:18; Luke 13:28.

⁷⁷⁹ See the notes to Revelation 17:4; 18:12.

⁷⁸⁰ “Come to nought” is an English idiom that was used by the KJV translators to render various Old Testament Hebrew and New Testament Greek idioms. Here, it means “destroyed.”

⁷⁸¹ The GR term used here (κυβερνήτης *kubernētēs*) is the source of our word “governor” and is sometimes used to denote the rudder of a ship.

⁷⁸² See the note to v. 10.

⁷⁸³ See the note to v. 9.

saying, What *city is* like unto this great city!^{784 19} And they cast dust on their heads,⁷⁸⁵ and cried, weeping and wailing,⁷⁸⁶ 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,⁷⁸⁷ and ye holy apostles and prophets; for God hath avenged you on her. ²¹ And a mighty angel⁷⁸⁸ took up a stone like a great millstone, and cast *it* into the sea,⁷⁸⁹ saying, Thus with violence shall that great city Babylon⁷⁹⁰ 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 voice of the bridegroom and of the bride shall be heard no more at all in thee:⁷⁹¹ for thy merchants were the great men of the earth;⁷⁹² for by thy sorceries were all nations deceived.^{793 24} And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.⁷⁹⁴

Chapter 19

Rejoicing at the Fall of Babylon

¹ And after these things I heard a great voice⁷⁹⁵ of much people in heaven,⁷⁹⁶ saying,

⁷⁸⁴ CF Genesis 10:12; Joshua 10:2; Nehemiah 7:4; Jeremiah 22:8; Lamentations 1:1; Jonah 1:2; 3:2-3; 4:11; Revelation 11:8; 14:8; 16:19; 17:18; 18:10, 16, 18-19, 21; 21:10; 1 Nephi 1:4; 2:13; 10:3; 11:13; Alma 9:4; 16:19; 21:2; Helaman 1:18; 7:22; 13:12-14, 21; 3 Nephi 8:24-25; 9:3-5, 9.

⁷⁸⁵ Casting dust or ashes on one's head was anciently a sign of mourning. CF Joshua 7:6; Job 2:12; 2 Samuel 13:19; Isaiah 58:5; Lamentations 2:10; Ezekiel 27:30.

⁷⁸⁶ See the note to v. 15.

⁷⁸⁷ CF 1 Chronicles 16:31; Job 38:7; Psalm 96:11; Revelation 12:12; D&C 62:3; 76:1; 128:23. In Jeremiah 51:48-49, heaven and earth rejoice over the fall of Babylon (CF Deuteronomy 32:43).

⁷⁸⁸ CF Revelation 10:1. The Greek term rendered "mighty" to describe angels in 2 Thessalonians 1:7 is not the same as the one used by John.

⁷⁸⁹ See the note to Revelation 8:8.

⁷⁹⁰ See the note to v. 4.

⁷⁹¹ CF Jeremiah 7:34; 16:9; 25:10; 33:11; John 3:29.

⁷⁹² CF vv. 3, 11, 15.

⁷⁹³ For the sorceries of Babylon, see Isaiah 47:9, 12; Jeremiah 27:9; Daniel 2:2. See the note to Revelation 9:21.

⁷⁹⁴ CF Matthew 23:35; Revelation 17:6, 18:20, and 19:2, and see the note to Revelation 6:10.

⁷⁹⁵ See v. 17 and CF Revelation 1:10; 11:12; 16:1; 18:2.

⁷⁹⁶ CF Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 16:17; 18:4; 21:3; Genesis 21:17;

Alleluia;⁷⁹⁷ Salvation, and glory, and honour, and power,⁷⁹⁸ unto the Lord our God: ² For true and righteous *are* his judgments:⁷⁹⁹ for he hath judged the great whore,⁸⁰⁰ which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.⁸⁰¹ ³ And again they said, Alleluia. And her smoke rose up for ever and ever.⁸⁰² ⁴ And the four and twenty elders⁸⁰³ and the four beasts⁸⁰⁴ fell down and worshipped God that sat on the throne,⁸⁰⁵ saying, Amen; Alleluia.

⁵ And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.⁸⁰⁶ ⁶ And I heard as it were the voice of a great multitude,⁸⁰⁷ and as the voice of many waters,⁸⁰⁸ and as the voice of mighty thunderings,⁸⁰⁹

Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

⁷⁹⁷ Greek transliteration of Hebrew *hallēlū-yāh*, “praise ye Yah [the Lord]” (plural imperative), found in the “Hallel Psalms” (Psalms 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, 9; 115:18; 116:19; 117:1-2; see also Psalms 135:1, 3, 21; 146:1, 10; 147:1, 20; 148:1, 7, 14; 149:1, 9; 150:1, 6). Many of the other “praise the Lord” passages in the Old Testament employ a different verb meaning “thank.” In this chapter, the term Alleluia appears in vv. 1, 3, 4, 6.

⁷⁹⁸ CF Psalm 21:5 and see Revelation 4:11; 5:12-13; 7:12.

⁷⁹⁹ See the note to v. 11 and CF Nehemiah 9:13; Psalms 19:9; 119:160; Ezekiel 18:18; Zechariah 7:9; John 8:16; Revelation 16:7.

⁸⁰⁰ CF Revelation 17:1.

⁸⁰¹ CF Revelation 16:6; 17:6; 18:24 and see the note to Revelation 6:10. See also 2 Kings 9:7, where the blood of the prophets are avenged on another woman, Jezebel.

⁸⁰² CF Revelation 9:11; 14:11; 17:1-7, 15-16; 20:1-3 and the accompanying notes. The imagery resembles the description of the cities of Sodom and Gomorrah in Genesis 19:28. See also Isaiah 34:10; Jacob 6:10, Mosiah 3:27. According to D&C 29:21, Ezekiel prophesied the destruction by fire of the whore, identified as “the great and abominable church.” See the discussion in John A. Tvedtnes, “Ezekiel’s ‘Missing Prophecy,’” in Dennis A. Wright, et al., *Voices of Old Testament Prophets* (Salt Lake City: Deseret, 1997).

⁸⁰³ See the note to Revelation 4:4.

⁸⁰⁴ See the note to Revelation 4:6.

⁸⁰⁵ CF Revelation 4:10; 5:8, 14; 7:11; 11:16 and see the note to Revelation 4:4. For the divine throne, see the note to Revelation 1:4.

⁸⁰⁶ See also v. 18. This is a Hebrew merism meaning “everyone.” CF Genesis 19:11; Deuteronomy 1:17; 25:13-14; 1 Samuel 5:9; 30:2, 19; 2 Kings 23:2; 25:26; 1 Chronicles 25:8; 26:13; 2 Chronicles 15:13; 31:15; 34:30; 36:18; Esther 1:5, 20; Job 3:19; Psalms 104:25; 115:13; Jeremiah 16:6; Acts 26:22; Revelation 11:18; 13:16; 20:12; 3 Nephi 26:1; Mormon 9:13; D&C 138:11, 35.

⁸⁰⁷ CF Ezekiel 23:42; Daniel 10:6.

⁸⁰⁸ See the note to Revelation 1:15.

⁸⁰⁹ See the note to Revelation 4:5.

saying, Alleluia: for the Lord God omnipotent reigneth.^{810 7} Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.^{811 8} And to her was granted that she should be arrayed in fine linen, clean and white:⁸¹² for the fine linen is the righteousness of saints.⁸¹³

⁹ And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb.⁸¹⁴ And he saith unto me, These are the true sayings of God.¹⁰ And I fell at his feet to worship him.⁸¹⁵ And he said unto me, See *thou do it* not: I am thy fellowservant,⁸¹⁶ and of thy brethren that have the testimony of Jesus:⁸¹⁷ worship God: for the testimony of Jesus is the spirit of prophecy.⁸¹⁸

⁸¹⁰ Aside from this scriptural passage, the term “omnipotent” (meaning “all-powerful,” Jacob 2:5; Alma 44:5) is found only in King Benjamin’s address from the tower (Mosiah 3:5, 17-18, 21; 5:2, 15).

⁸¹¹ For the marriage supper of the lamb, see Revelation 19:7-9; 21:2-4, 9-10; 22:17; D&C 58:7-11. Jesus compared the kingdom of God to a wedding (Matthew 22:2-14) and likened his second coming to a wedding (Matthew 25:1-13; Luke 12:35-40; CF. Luke 14:7-24). The scriptures call Christ a bridegroom and the people of his Church the bride (Matthew 9:15; Mark 2:19; Luke 5:34; John 3:28; CF. Psalm 19:5; Isaiah 54:5; 61:10; 62:5; D&C 33:17; 65:2-3; 88:92; 109:73-76; 133:10-11, 18-19).

⁸¹² CF v. 14 and see the note to Revelation 15:6.

⁸¹³ CF Matthew 22:11, where the context is a royal wedding, and see the note to Revelation 3:5.

⁸¹⁴ CF Luke 14:15; 22:29-30.

⁸¹⁵ CF Joshua 5:13-15.

⁸¹⁶ CF Revelation 22:8-9; 1 Nephi 17:55; Acts 10:25-26.

⁸¹⁷ CF Revelation 1:1-2, 9; 12:11, 17; Alma 6:8; D&C 76:51, 74, 79, 82, 101; 138:12.

⁸¹⁸ CF Jacob 4:6; Alma 6:8. Joseph Smith responded to a series of questions on Latter-day Saint doctrine: “Do you believe Joseph Smith, Jun, to be a Prophet?’ Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy.— Revelation, xix: 10th verse” (*History of the Church* 3:28). Other statements by the prophet include: “Salvation cannot come without revelation; it is in vain for anyone to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever salvation has been administered, it has been by testimony” (*History of the Church* 3:389). “If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected” (*History of the Church* 5:215).

Christ Returns to Earth as King

¹¹ And I saw heaven opened,⁸¹⁹ and behold a white horse; and he that sat upon him *was* called Faithful and True,⁸²⁰ and in righteousness he doth judge⁸²¹ and make war.¹² His eyes *were* as a flame of fire,⁸²² and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.^{823 13} And he *was* clothed with a vesture dipped in blood:⁸²⁴ and his name is called The Word of God.^{825 14} And the armies *which were* in heaven⁸²⁶ followed him upon white horses, clothed in fine linen, white and clean.^{827 15} And out of his mouth goeth a sharp sword,⁸²⁸ that with it he should smite the nations: and he shall rule them with a rod of iron:⁸²⁹ and he treadeth the winepress of the fierceness and wrath of Almighty God.^{830 16} And he hath on *his* vesture and on his thigh⁸³¹ a name written,

⁸¹⁹ The “opening” of heaven (usually a door, gate, or curtain/veil) is a frequent theme in the scriptures and in early Jewish and Christian pseudepigrapha. For a discussion, see John A. Tvedtnes, “Temple Prayer in Ancient Times,” in Donald W. Parry and Stephen D. Ricks, *The Temple in Time and Eternity* (Provo: FARMS, 1999).

⁸²⁰ See appendix, Faith and Truth.

⁸²¹ CF Leviticus 19:15; Deuteronomy 1:16; Psalms 9:8; 50:6; 58:1; 67:4; 72:2; 96:10, 13; 98:9; Proverbs 31:9; Isaiah 11:4; Jeremiah 11:20; John 7:24; Acts 17:31; 2 Timothy 4:8; 1 Peter 2:23; Revelation 16:5; 19:2; Mosiah 3:10; 29:29, 43; Alma 41:14; 50:39; D&C 11:12; 29:12; Moses 6:57; Abraham 1:26.

⁸²² See the note to Revelation 1:14.

⁸²³ CF Isaiah 62:2; 65:15 and see Revelation 2:17; 3:12.

⁸²⁴ CF Revelation 19:36. Many ancient prophecies, in the Bible and in pseudepigraphic works, indicate that Christ will return to the earth wearing a red garment, said to be from blood or wine (Genesis 49:10-12; Isaiah 63:1-3; D&C 133:48-51). One of the Hebrew idioms for wine is “blood of the grapes” (Genesis 49:11; Deuteronomy 32:14; *Ecclesiasticus* [Ben-Sirach] 50:15). Isaiah 63:1-3 has the Lord treading the winepress, but the redness that results is from the blood of humans, as in Revelation 14:20 (CF. Lamentations 1:15). While taking upon him the sins of all mankind in the garden of Gethsemane, the Savior sweat blood at every pore (Luke 22:44; Mosiah 3:7; D&C 19:18), which would have stained his garment red.

⁸²⁵ See the note to Revelation 1:2.

⁸²⁶ CF Daniel 4:35; Matthew 26:53; D&C 88:112; *Testament of Levi* 3:33; 2 *Enoch* 17; 4 *Ezra* 19:6.

⁸²⁷ CF v. 8 and see the note to Revelation 15:6.

⁸²⁸ See the note to Revelation 1:16.

⁸²⁹ See the note to Revelation 2:27.

⁸³⁰ CF Revelation 14:19; D&C 88:106. The imagery is probably borrowed from Isaiah 63:1-3 (CF Lamentations 1:15). For this v., JST reads “And out of his mouth procedeth the word of God, and with it he will smite the nations; and he will rule them with the sword of his mouth; and he treadeth the wine-press in the fierceness and wrath of Almighty God.”

⁸³¹ Some Bible scholars believe that this should read “banner.” In Hebrew, the word “banner” (*dgl*) and “leg” (*rgl*) are very similar and the first consonants, d and r, and almost

KING OF KINGS, AND LORD OF LORDS.⁸³²

¹⁷ And I saw an angel standing in the sun,⁸³³ and he cried with a loud voice,⁸³⁴ saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;¹⁸ That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men,⁸³⁵ and the flesh of horses, and of them that sit on them, and the flesh of all men,⁸³⁶ both free and bond,⁸³⁷ both small and great.⁸³⁸

¹⁹ And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.²⁰ And the beast was taken,⁸³⁹ and with him the false prophet⁸⁴⁰ that wrought miracles before him, with which he deceived⁸⁴¹ them that had received the mark of the beast,⁸⁴² and them that worshipped his image.⁸⁴³ These both were cast alive into a lake of fire burning with brimstone.⁸⁴⁴ ²¹ And the remnant were slain with the sword⁸⁴⁵ of him that sat upon the horse, which sword proceeded out of his mouth.⁸⁴⁶ and all the fowls were filled with their flesh.

Chapter 20

Satan Bound for a Thousand Years

¹ And I saw an angel come down from heaven,⁸⁴⁷ having the key of the bottomless pit and a great chain in his hand. ² And he laid hold on the dragon, that old serpent, which is

identical in form. Banners with writing on them are known from a number of early texts, including one of the Dead Sea Scrolls; CF. Alma 46:12-13.

⁸³² For these titles see the note to Revelation 17:14.

⁸³³ CF Revelation 10:1.

⁸³⁴ CF Revelation 8:13; 14:6-7; D&C 88:92.

⁸³⁵ The imagery of birds consuming the flesh of humans is known from the Old Testament (1 Kings 14:11; 16:4; 21:24). John drew his imagery from Ezekiel 39:17-20.

⁸³⁶ JST adds “who fight against the Lamb,” verbiage known from 1 Nephi 14:13; CF 1 Nephi 11:34-36; D&C 88:115.

⁸³⁷ See the note to Revelation 13:16.

⁸³⁸ See the note to v. 5.

⁸³⁹ KJV arrested, captured.

⁸⁴⁰ The same GR term is used in Acts 13:6; Revelation 16:13; 20:10.

⁸⁴¹ CF Revelation 13:14; Matthew 24:24; D&C 52:14.

⁸⁴² CF Revelation 13:17; 14:9, 11; 15:2; 16:2; 20:4.

⁸⁴³ CF Revelation 13:4, 12, 15; 14:9, 11; 16:2; 20:4.

⁸⁴⁴ CF Revelation 14: 10; 20:10; 21:8; Daniel 7:11; Matthew 13:42; 2 Nephi 9:16, 19; 2 Nephi 9:26; 28:23; Jacob 3:11; 6:10; Mosiah 3:27; Alma 12:17; 14:14; D&C 63:17; 76:36.

⁸⁴⁵ Both occurrences of “sword” in this v. were changed to “word” in JST.

⁸⁴⁶ See the note to Revelation 1:16. For a discussion, see John A. Tvedtnes, “Rod and Sword as the Word of God,” *Journal of Book of Mormon Studies* 5/2 (Fall 1996).

⁸⁴⁷ CF Revelation 10:1; 18:1; Matthew 28:2-3; Luke 22:43; D&C 128:20.

the Devil, and Satan,⁸⁴⁸ and bound him a thousand years,⁸⁴⁹ ³ And cast him into the bottomless pit,⁸⁵⁰ and shut him up, and set a seal upon him, that he should deceive the nations⁸⁵¹ no more, till the thousand years should be fulfilled: and after that he must be loosed⁸⁵² a little season.⁸⁵³

Christ's Millennial Reign

⁴ And I saw thrones, and they sat upon them, and judgment⁸⁵⁴ was given unto them:⁸⁵⁵ and *I saw* the souls of them that were beheaded⁸⁵⁶ for the witness of Jesus, and for the word of God,⁸⁵⁷ and which had not worshipped the beast, neither his image,⁸⁵⁸ neither had received *his* mark⁸⁵⁹ upon their foreheads, or in their hands,⁸⁶⁰ and they lived and reigned with Christ a thousand years.⁸⁶¹ ⁵ But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.⁸⁶² ⁶ Blessed and holy *is* he that

⁸⁴⁸ CF Revelation 12:3-4, 7-9, 13, 16-17; 13:2-4, 11; 16:13; Isaiah 27:1; 51:9.

⁸⁴⁹ See vv. 3-7 and CF D&C 29:11, 22; 77:12; 84:100; 88:101, 110; Moses 7:64.

⁸⁵⁰ See the note to Revelation 9:11. The GR term rendered “bottomless” in verses 1 and 3 is ἀβύσσου *abussou*, which is also used in Luke 8:31, when the devils pleaded with Christ “that he would not command them to go out into the *deep*.” In New Testament times, it was considered the abode of the dead (Romans 10:7). The casting of the devil into the abyss is noted in 3 *Enoch* 95:8-13 and *Apocalypse of Elijah* 5:35. In *Martyrdom and Ascension of Isaiah* 4:14, we read that Christ, at his second coming with the angels, will drag Beliar and his hosts into Gehenna. According to 1 *Enoch* 54-56, the Chosen One (the Messiah) will sit on the throne of God and direct the punishment of Azazel (the devil) and his wicked armies by having angels drag them off in nets of iron and bronze and cast them into the flames of the abyss (see 1 *Enoch* 10:4-6; 54:1-6; 55:4; 56:1-4; 90:21-27). Similarly, in *Sibylline Oracles* 3:71-74, we read that God will burn Beliar with the men who follow him. *Testament of Levi* 18:12 says that the Messiah will bind Beliar (CF. *Tobit* 8:2-3, where an evil spirit is bound by an angel).

⁸⁵¹ CF v. 8.

⁸⁵² See v. 7 and CF 1 Nephi 22:26; D&C 43:31; 88:110-111.

⁸⁵³ See the note to Revelation 6:11.

⁸⁵⁴ CF Daniel 7:9.

⁸⁵⁵ For the twelve apostles as judges when Christ returns, see Matthew 19:28; Luke 22:29-30; 1 Nephi 12:9-10. For the saints as judges during that time, see Daniel 7:22; 1 Corinthians 6:2; 3 Nephi 27:27; D&C 20:13; 75:21.

⁸⁵⁶ CF Matthew 14:10-11; Mark 6:16, 27; Luke 9:9.

⁸⁵⁷ CF Revelation 1:9; 6:9.

⁸⁵⁸ CF Revelation 13:4, 12, 15; 14:9, 11; 16:2; 19:20.

⁸⁵⁹ CF Revelation 13:17; 14:9, 11; 15:2; 16:2; 19:20.

⁸⁶⁰ CF Revelation 13:16; 14:9; 17:5; Alma 3:4, 13, 18. By contrast, the servants of the Lord have his name sealed on their foreheads (see the note to Revelation 7:3).

⁸⁶¹ CF D&C 29:11.

⁸⁶² The heirs of the celestial kingdom rise from the dead at the beginning of the millennium,

hath part⁸⁶³ in the first resurrection: on such the second death hath no power,⁸⁶⁴ but they shall be priests of God and of Christ, and shall reign with him a thousand years.⁸⁶⁵

*Battle of Gog and Magog*⁸⁶⁶

⁷ And when the thousand years are expired, Satan shall be loosed⁸⁶⁷ out of his prison,⁸⁶⁸ ⁸ And shall go out⁸⁶⁹ to deceive the nations⁸⁷⁰ which are in the four quarters of the earth,⁸⁷¹ Gog and Magog,⁸⁷² to gather them together to battle: the number of whom *is* as the

though some who had died before Christ's resurrection arose soon after he returned from the grave (Matthew 27:52-53; Helaman 14:25; 3 Nephi 23:9-11; D&C 133:55). This is the first resurrection, that of the just (Luke 14:14; D&C 76:50, 64-65; 132:26). Those who are heirs of the terrestrial kingdom also rise in the first resurrection (Mosiah 15:21-25; 18:9; D&C 45:54). The rest rise at the end of the millennium, at the resurrection of damnation (Mosiah 15:26; D&C 63:17-18; 76:84-85). This is because Christ will reign on earth during the millennium and only those of the celestial and terrestrial order can live in his presence (D&C 76:62, 76-77; 86-88, 112). That there are two resurrections is suggested in John 5:29; Acts 24:15; 1 Corinthians 15:21-23; Hebrews 11:35; 2 Nephi 9:22; Mosiah 16:11; Alma 12:8; 33:22; 40:14-21; 3 Nephi 26:5; D&C 43:18; 76:17; 88:101; 132:19.

⁸⁶³ JST reads "are they who have part.

⁸⁶⁴ CF v. 14 and see Revelation 2:11; 21:8; Jacob 3:11; Alma 12:16, 32; 13:30; 14:18-19; D&C 29:41; 63:17; 76:37.

⁸⁶⁵ CF Revelation 5:10; 22:5; 2 Timothy 2:12.

⁸⁶⁶ Joseph Smith declared that "The battle of Gog and Magog will be after the millennium. The remnant of all the nations that fight against Jerusalem were commanded to go up to Jerusalem to worship in the millennium" (*History of the Church* 5:298).

⁸⁶⁷ See the note to v. 3.

⁸⁶⁸ CF v. 3.

⁸⁶⁹ A Hebrew idiom meaning to go to war/battle/fight, frequently found in the Old Testament and the Book of Mormon but attested in only a few New Testament passages (Matthew 13:49; Revelation 6:2; 16:14).

⁸⁷⁰ CF v. 3.

⁸⁷¹ γωνίαις *gōniais* corner, angle (i.e., the four cardinal directions), as in Revelation 7:1. CF Isaiah 11:12; 1 Nephi 19:16; 22:25; 3 Nephi 5:24, 26; 16:5; Ether 13:11; D&C 33:6; 45:46; 135:3; Moses 7:62; Abraham Facsimile 2 Figure 6; Joseph Smith Matthew 1:27 (JST Matthew 24:28); JST Genesis 7:70.

⁸⁷² John borrows from Ezekiel 38-39, where we read of "Gog, the land of Magog, the chief prince of Meshech and Tubal" (Ezekiel 38:2-3, 14, 16, 18; 39:1, 11). Magog is the name of one of Noah's grandsons (Genesis 10:2; 1 Chronicles 1:5). In Ezekiel's prophecy, he associates Magog with the other sons of Japheth listed in Genesis 10 and 1 Chronicles 1. Their descendants lived in the northeastern part of the Mediterranean basin, mostly in the areas covered today by the nations of Greece, Turkey, northern Syria, and other regions bordering the Black Sea. Some scholars compare Gog with *Gyges* (the Greek form; the Assyrian records call him *Gugu*), king of Lydia (in western Turkey) c. 660 BC. The name

sand of the sea.^{873 9} And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city.⁸⁷⁴ and fire came down from God out of heaven,⁸⁷⁵ and devoured them.¹⁰ And the devil that deceived them⁸⁷⁶ was cast into the lake of fire and brimstone,⁸⁷⁷ where the beast⁸⁷⁸ and the false prophet⁸⁷⁹ are, and shall be tormented day and night for ever and ever.⁸⁸⁰

Judgment Day

¹¹ And I saw a great white throne,⁸⁸¹ and him that sat on it, from whose face the earth and the heaven fled away;⁸⁸² and there was found no place for them.^{883 12} And I saw the dead, small and great,⁸⁸⁴ stand before God;⁸⁸⁵ and the books were opened.⁸⁸⁶ and another book was opened, which is *the book of life*.⁸⁸⁷ and the dead were judged out of those things

Gog appears in an Israelite genealogy in 1 Chronicles 5:4. *Sibylline Oracles* 3:319, 512, pronounces woes against Gog and Magog.

⁸⁷³ A Hebrew idiom denoting something that cannot be counted. CF Genesis 22:17; 32:12; 41:49; Joshua 11:4; Judges 7:12; 1 Samuel 13:5; 2 Samuel 17:11; 1 Kings 4:20, 29; Job 6:3; Psalm 78:27; Isaiah 10:22 cited in Romans 9:27 and 2 Nephi 20:22; Jeremiah 33:22; Hosea 1:10; Hebrews 11:12; 1 Nephi 12:1; Mormon 1:7; Moses 1:28.

⁸⁷⁴ IE Jerusalem. CF Zechariah 14:2.

⁸⁷⁵ CF Genesis 19:24; 2 Kings 1:10, 12, 14; 1 Chronicles 21:26; 2 Chronicles 7:1; Job 1:16; Luke 9:54; 17:29; Revelation 13:13; Helaman 13:13; D&C 63:34.

⁸⁷⁶ CF D&C 28:11.

⁸⁷⁷ CF Revelation 14: 10; 19:20; 21:8; 2 Nephi 9:16, 19; 2 Nephi 9:26; 28:23; Jacob 3:11; 6:10; Mosiah 3:27; Alma 12:17; 14:14; D&C 63:17; 76:36.

⁸⁷⁸ CF Daniel 7:11.

⁸⁷⁹ The same GR term *ψευδοπροφήτης* *pseudoprophētēs* is used in Acts 13:6; Revelation 16:13; 19:20.

⁸⁸⁰ CF Luke 16:22-28; Revelation 14:11; 2 Nephi 9:16, 19, 9:26; 28:23; Jacob 6:10; Mosiah 2:39; 3:25, 27; 5:5; 27:28-29; 28:3; Alma 36:12, 14, 17; Moroni 8:21; D&C 19:3, 6-12; 76:44-48; 104:18; Moses 7:1.

⁸⁸¹ For the divine throne, see the note to Revelation 1:4.

⁸⁸² CF 3 Nephi 26:3; D&C 29:23-24 and see the note to Revelation 6:14.

⁸⁸³ CF Daniel 2:35.

⁸⁸⁴ This is a Hebrew merism meaning “everyone.” CF Genesis 19:11; Deuteronomy 1:17; 25:13-14; 1 Samuel 5:9; 30:2, 19; 2 Kings 23:2; 25:26; 1 Chronicles 25:8; 26:13; 2 Chronicles 15:13; 31:15; 34:30; 36:18; Esther 1:5, 20; Job 3:19; Psalms 104:25; 115:13; Jeremiah 16:6; Acts 26:22; Revelation 11:18; 13:16; 19:5, 18; 3 Nephi 26:1; Mormon 9:13; D&C 138:11, 35.

⁸⁸⁵ CF Mormon 9:13.

⁸⁸⁶ CF Daniel 7:10.

⁸⁸⁷ CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:15; 21:27; 22:19; Alma 5:58; D&C 85:9; Moses 6:5, 46.

which were written in the books, according to their works.^{888 13} And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them.⁸⁸⁹ and they were judged every man according to their works.^{890 14} And death and hell were cast into the lake of fire. This is the second death.^{891 15} And whosoever was not found written in the book of life was cast into the lake of fire.

Chapter 21⁸⁹²

The New Jerusalem

¹ And I saw a new heaven and a new earth:⁸⁹³ for the first heaven and the first earth were passed away; and there was no more sea. ² And I John saw the holy city,⁸⁹⁴ new Jerusalem,⁸⁹⁵ coming down from God out of heaven, prepared as a bride adorned for her

⁸⁸⁸ For the prophet Joseph Smith's comments on this passage, see D&C 128:6-8. CF 1 Nephi 15:32-33; 2 Nephi 9:44; 28:33; 29:11; Mosiah 3:24; 16:10; Alma 11:41, 44; 12:8, 12; 33:22; 40:21; 41:3; 42:23; 3 Nephi 26:4; 27:14-15, 25-26; Mormon 3:18-20; 6:21; D&C 19:3; 76:111; 128:6-8; 137:9; JST Matthew 7:31.

⁸⁸⁹ See the notes to Revelation 1:18 and 6:8.

⁸⁹⁰ See the note to Revelation 2:23.

⁸⁹¹ See the note to v. 6.

⁸⁹² Many elements in this chapter are also found in chapter 7.

⁸⁹³ CF Isaiah 65:17; 66:22; 2 Peter 3:13; Ether 13:9; D&C 29:23-24; 88:25-26; 101:25; Articles of Faith 10. From D&C 63:21, we learn that John and his companions, Peter and James, had seen the transfigured earth in vision on the mount of transfiguration (for which see Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36; 2 Peter 1:16-19; CF. John 1:14). In the Ethiopic version of the *Apocalypse of Peter* 16-17, we read that when, on the mount of transfiguration, Peter offered to construct tabernacles for Jesus, Moses, and Elijah, Jesus opened the eyes of the apostles so they could see the heavenly tabernacle and they gazed into the second heaven, where Jesus conversed with the ancient prophets. In the pseudepigraphic *Revelation of John*, which seems to conflate several New Testament accounts, including John's vision on the island of Patmos, the ascension of Christ, and the transfiguration of Christ, says that after Christ ascended, John found himself alone on Mount Tabor, the traditional site of the transfiguration. In the vision, John saw the future of the earth, including the sounding of the trumpet that will make the earth shake at the time humans will be resurrected. As in Revelation 3:12; 21:2, 10, John sees the heavenly Jerusalem coming to earth.

⁸⁹⁴ See v. 10 and CF Revelation 11:2; 22:19; Isaiah 48:2; 52:1; Nehemiah 11:1, 18; Daniel 9:16, 24; Matthew 4:5; 27:53.

⁸⁹⁵ CF Revelation 3:12; 3 Nephi 20:22; 21:23-24; Ether 13:3-6, 10; D&C 42:9, 35, 62, 67; 45:66; 84:2, 4; 135:56; Moses 7:62; Articles of Faith 10. It seems that there will be two cities called "New Jerusalem," one of which will descend from heaven. For the heavenly Jerusalem, see Galatians 4:26 and Hebrews 12:22.

husband.^{896 3} And I heard a great voice out of heaven⁸⁹⁷ saying, Behold, the tabernacle of God *is* with men,⁸⁹⁸ and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.^{899 4} And God shall wipe away all tears from their eyes;⁹⁰⁰ and there shall be no more death,⁹⁰¹ neither sorrow, nor crying, neither shall there be any more pain:⁹⁰² for the former things are passed away.⁹⁰³

⁵ And he that sat upon the throne⁹⁰⁴ said, Behold, I make all things new.⁹⁰⁵ And he said unto me, Write: for these words are true and faithful.^{906 6} And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.^{907 7} He that overcometh⁹⁰⁸ shall inherit all things;⁹⁰⁹ and I will be his God, and he shall be my son.⁸ But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers,⁹¹⁰ and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone:⁹¹¹ which is the second death.⁹¹²

⁹ And there came unto me one of the seven angels which had the seven vials full of the seven last plagues,⁹¹³ and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.^{914 10} And he carried me away in the spirit to a great and high mountain,⁹¹⁵

⁸⁹⁶ See the note to Revelation 19:7.

⁸⁹⁷ CF Revelation 10:4, 8; 11:12; 12:10; 14:2, 13; 16:17; 18:4; 19:1; Genesis 21:17; Deuteronomy 4:36; 2 Samuel 22:14; Daniel 4:31; Matthew 3:17; Mark 1:11; Luke 3:22; John 12:28; Acts 11:9; 2 Peter 1:18; Helaman 5:48; 3 Nephi 11:3-5; D&C 43:18, 23; 93:15; 128:19, 23; Moses 6:27, 66; 7:2, 25.

⁸⁹⁸ CF Psalm 78:60; Moses 7:62.

⁸⁹⁹ CF John 1:14; 14:23; Revelation 17:15; Articles of Faith 10.

⁹⁰⁰ CF Isaiah 25:8; Revelation 7:17.

⁹⁰¹ CF Proverbs 12:28; Romans 6:9; Revelation 20:6; Mosiah 16:7-9; Alma 11:45; 22:14; D&C 101:29-31.

⁹⁰² CF 3 Nephi 28:9, 38.

⁹⁰³ CF Isaiah 42:9.

⁹⁰⁴ For the divine throne, see the note to Revelation 1:4.

⁹⁰⁵ See the note to v. 1.

⁹⁰⁶ See the notes to Revelation 1:8 and appendix, Faith and Truth.

⁹⁰⁷ See the note to Revelation 7:16.

⁹⁰⁸ CF 1 John 5:4-5; Romans 12:21; and see Revelation 2:7, 11, 17, 26; 3:5, 12, 21.

⁹⁰⁹ CF D&C 78:22; Hebrews 1:2.

⁹¹⁰ See the note to Revelation 9:21.

⁹¹¹ CF Revelation 14: 10; 19:20; 20:10; 21:8; 2 Nephi 9:16, 19; 2 Nephi 9:26; 28:23; Jacob 3:11; 6:10; Mosiah 3:27; Alma 12:17; 14:14; D&C 63:17; 76:36.

⁹¹² CF Revelation 2:11; 20:6, 14; Jacob 3:11; Alma 12:16, 32; 13:30; 14:18-19; D&C 63:17; 76:37.

⁹¹³ CF Revelation 15:7; 16:1; 17:1.

⁹¹⁴ See the note to Revelation 19:7.

⁹¹⁵ CF Ezekiel 37:1; 40:2; Matthew 4:1; Mark 1:12; Luke 4:1; Revelation 17:3; 1 Nephi 1:8; 11:19, 29; 14:30; 15:1; 2 Nephi 4:25.

and shewed me that great city, the holy Jerusalem,⁹¹⁶ descending out of heaven from God,¹¹ Having the glory of God: and her light *was* like unto a stone most precious,⁹¹⁷ even like a jasper stone,⁹¹⁸ clear as crystal;¹² And 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 the children of Israel:¹³ On the east three gates; on the north three gates; on the south three gates; and on the west three gates.⁹¹⁹ ¹⁴ And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.⁹²⁰

¹⁵ And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.⁹²¹ ¹⁶ And the city lieth foursquare,⁹²² and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs.⁹²³ The length and the breadth and the height of it are equal.⁹²⁴ ¹⁷ And he measured the wall thereof,

⁹¹⁶ See the notes to v. 2.

⁹¹⁷ For a discussion, see John A. Tvedtnes, "Glowing Stones in Ancient and Medieval Lore," *Journal of Book of Mormon Studies* 6/2 (Fall 1997), expanded and published as appendix 2 in Tvedtnes, *The Book of Mormon and Other Hidden Books: Out of Darkness Unto Light* (Provo: FARMS, 2000).

⁹¹⁸ CF Revelation 4:3; 21:18.

⁹¹⁹ The arrangement of the gates, three on each of the four sides, corresponds to the encampment of the Israelites about the tabernacle, with three tribes on each of the four sides (Numbers 2).

⁹²⁰ The term "twelve apostles of the Lamb" is elsewhere found only in descriptions of Nephi's vision, which is the same one the Lord gave to the apostle John as recorded here (1 Nephi 11:34-36; 12:9; 13:26, 39-41; 14:20). Many Bible scholars consider it to be an interpolation here, but the Book of Mormon evidence suggests that it was ancient.

⁹²¹ See the note to Revelation 11:1.

⁹²² The holy of holies ("oracle") of Solomon's temple was a perfect cube (1 Kings 6:19-20). Artifacts associated with Moses' tabernacle that were foursquare include the altar of sacrifice (Exodus 27:1), the high priest's breastplate (Exodus 28:16; 39:9), the incense altar (Exodus 30:1-2). According to Herodotus, the city of Babylon was square (*Histories* 1.178), while Strabo noted that the same was true of Nicaea (*Geography* 12.4.7). Joseph Smith's plan for the city of Zion was a large square comprised of smaller squares marked off by streets running north-south and east-west.

⁹²³ A furlong being 1/8 mile, this total would be 1,500 miles. According to *Sibylline Oracles* 5:251 and *Midrash Rabbah* Song of Songs 7:5, Jerusalem will be enlarged until it reaches the gates of Damascus and will rise to the throne of God.

⁹²⁴ George Fredrick Kunz, in *The Curious Lore of Precious Stones* (Philadelphia and London: J. B. Lippincott, 1913), 236-7, noted a parallel between the description of the New Jerusalem in the book of Revelation and the Hindu text known as *Maha Sudassana Suttanta*, where the city of Devaraka, realm of the god Krishna, is described as foursquare and bedecked with pearls and precious gems and innumerable temples, with rows of bejeweled fruited palm trees. He also drew attention to the gem-city of the Greeks in the Islands of the Blessed, described by the Latin historian Lucian in his *Vera Historia*.

an hundred *and* forty *and* four cubits,⁹²⁵ *according to* the measure of a man, that is, of the angel.¹⁸ And the building of the wall of it was *of* jasper.⁹²⁶ and the city *was* pure gold, like unto clear glass.⁹²⁷ ¹⁹ And the foundations of the wall of the city *were* garnished with all manner of precious stones.⁹²⁸ The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;²⁰ The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.⁹²⁹ ²¹ And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold,⁹³⁰ as it were transparent glass.⁹³¹

²² And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.²³ And the city had no need of the sun, neither of the moon, to shine in it:⁹³² for the glory of God did lighten it, and the Lamb *is* the light thereof.⁹³³ ²⁴ And the nations of them which are saved⁹³⁴ shall walk in the light of it.⁹³⁵ and the kings of the earth do bring their glory and honour into it.²⁵ And the gates of it shall not be shut at all by day: for there shall be no night there.⁹³⁶ ²⁶ And they shall bring the glory and honour of the nations into it.²⁷ And there shall in no wise enter into it any thing that defileth,⁹³⁷ neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.⁹³⁸

⁹²⁵ A normal cubit is 18 inches, so this would give a total of 216 feet.

⁹²⁶ CF Revelation 4:3; 21:11.

⁹²⁷ See v. 21 and CF Revelation 4:6; 15:2; Ether 3:1; D&C 77:1; 130:7.

⁹²⁸ The twelve foundations and twelve gates made of precious stones are patterned after the twelve precious stones in the breastplate of the Israelite high priest (Exodus 28:15-22; 39:9-15; CF Isaiah 54:12; Ezekiel 28:13). Among Bible scholars, there is some disagreement as to which stones are intended.

⁹²⁹ CF the twelve stones on the high priest's breastplate, representing the twelve tribes (Exodus 28:17-21; 39:10-14).

⁹³⁰ CF D&C 137:4.

⁹³¹ See the note to v. 18.

⁹³² CF Revelation 7:16; 22:5; Zechariah 14:6-7. In Isaiah 60:1, the Lord comes to provide light for Jerusalem, rising like the sun, as in Malachi 4:2.

⁹³³ An allusion to Isaiah 60:19-20 and possibly Zechariah 14:6-7, also found in Revelation 22:5. CF Psalm 27:1; Micah 7:8; John 1:9; 8:12; 9:5; 12:46; 2 Nephi 10:14; Mosiah 16:9; Alma 38:9; 3 Nephi 9:18; 11:11; 18:24; Ether 4:12; 11:28; 12:9; 34:1-2; 39:1-2; ; 45:7-9; 93:1-2, 8-9; D&C 10:70.

⁹³⁴ CF Zechariah 2:11; 8:23; Daniel 7:13-24.

⁹³⁵ CF. Psalms 56:13; 89:15; Isaiah 2:5 (2 Nephi 12:5); John 8:12; 12:35; Ephesians 5:8; 1 John 1:7; Revelation 3:4.

⁹³⁶ CF Revelation 22:5; Helaman 14:3-4; 3 Nephi 1:8, 15, 19. Anciently, the city gates were shut during the night to provide protection from potential enemy attack.

⁹³⁷ Evidently patterned after Isaiah 52:1 (also quoted in 2 Nephi 8:24 and paraphrased in 3 Nephi 20:36).

⁹³⁸ CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:12, 15; 22:19; Alma

Chapter 22

The Water of Life

¹ And he shewed me a pure river of water of life,⁹³⁹ clear as crystal, proceeding out of the throne of God⁹⁴⁰ and of the Lamb. ² In the midst of the street of it, and on either side of the river, *was there* the tree of life,⁹⁴¹ which bare twelve *manner of* fruits, *and* yielded her fruit every month:⁹⁴² and the leaves of the tree *were* for the healing of the nations.⁹⁴³ ³ And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: ⁴ And they shall see his face,⁹⁴⁴ and his name *shall be* in their foreheads.⁹⁴⁵ ⁵ And there shall be no night there;⁹⁴⁶ and they need no candle, neither light of the sun; for the Lord God giveth them light:⁹⁴⁷ and they shall reign for ever and ever.⁹⁴⁸

John's Summation

⁶ And he said unto me, These sayings *are* faithful and true:⁹⁴⁹ and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.⁹⁵⁰ ⁷ Behold, I come quickly:⁹⁵¹ blessed *is* he that keepeth the sayings⁹⁵² of the

5:58; D&C 85:9 128:6-7; Moses 6:5, 46.

⁹³⁹ CF v. 17 and see the note to Revelation 7:17. See also Zechariah 14:8; Ezekiel 47:1-12. *I Enoch* 26:1-2 mentions a stream flowing from the east side of the holy mountain.

⁹⁴⁰ For the divine throne, see the note to Revelation 1:4.

⁹⁴¹ CF Genesis 3:22-24; Proverbs 3:18; 11:30; 13:12; 15:4; Revelation 22:2, 14; 1 Nephi 8:10; 11:25; 15:22, 28, 36; 2 Nephi 2:15; Alma 5:34, 62; 12:21, 23, 26; 32:40; 33:23; 42:2-6; Moses 3:9; 4:28-31; Abraham 5:9. John's vision of the waters coming out of the Holy City is reminiscent of the words of Ezekiel 47 and Zechariah 14:8. Like John, Ezekiel saw trees on both sides of the river (Ezekiel 47:7, 12).

⁹⁴² For verses 1-2, see the note to Revelation 7:17. Both passages allude to drink and food from the Lamb who sits on the throne.

⁹⁴³ CF Psalm 67:2; 2 Nephi 25:20.

⁹⁴⁴ CF Job 33:26; 1 Corinthians 13:12; Enos 1:27; D&C 84:19-25; 88:68; 93:1; 130:15-16; Matthew 5:8; and contrast Exodus 33:18-23, especially JST.

⁹⁴⁵ See the note to Revelation 7:3.

⁹⁴⁶ CF Revelation 21:25; Helaman 14:3-4; 3 Nephi 1:8, 15, 19.

⁹⁴⁷ See the note to Revelation 21:23.

⁹⁴⁸ CF Revelation 5:10; 20:6; 2 Timothy 2:12.

⁹⁴⁹ See appendix, Faith and Truth.

⁹⁵⁰ CF v. 3 and see the note to Revelation 1:1.

⁹⁵¹ CF vv. 12, 20, and see Revelation 2:5, 16; 3:11; D&C 33:18; 34:12; 35:27; 39:24; 41:4; 49:28; 54:10; 68:35; 87:8; 88:126; 99:5; 112:34.

⁹⁵² See v. 9 and CF John 14:23-24; 3 Nephi 18:33; D&C 66:11; 82:4; 89:18; 93:52; JST

prophecy of this book.

⁸ And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.^{953 9} Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets,⁹⁵⁴ and of them which keep the sayings of this book:⁹⁵⁵ worship God.

¹⁰ And he saith unto me, Seal not the sayings of the prophecy of this book:⁹⁵⁶ for the time is at hand.^{957 11} He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.^{958 12} And, behold, I come quickly;⁹⁵⁹ and my reward *is* with me, to give every man according as his work shall be.^{960 13} I am Alpha and Omega, the beginning and the end, the first and the last.^{961 14} Blessed *are* they that do his commandments,⁹⁶² that they may have right to the tree of life,⁹⁶³ and may enter in through the gates into the city.¹⁵ For without *are* dogs, and sorcerers,⁹⁶⁴ and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.^{965 16} I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David,⁹⁶⁶ and the bright and morning star.⁹⁶⁷

¹⁷ And the Spirit and the bride say,⁹⁶⁸ Come. And let him that heareth say, Come. And let him that is athirst come.⁹⁶⁹ And whosoever will, let him take the water of life freely.^{970 18} For I testify unto every man that heareth the words of the prophecy of this book,⁹⁷¹ If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

John 6:26.

⁹⁵³ CF CF Joshua 5:13-15.

⁹⁵⁴ CF Revelation 19:10 (and note its definition of “prophecy”); 1 Nephi 17:55; Acts 10:25-26.

⁹⁵⁵ See the snote to v. 7.

⁹⁵⁶ See the note to Revelation 10:4.

⁹⁵⁷ CF Revelation 1:3.

⁹⁵⁸ CF 2 Nephi 9:16; Mormon 9:14; D&C 88:35, 102.

⁹⁵⁹ See the note to v. 7.

⁹⁶⁰ CF Revelation 11:18; Ruth 2:12; Proverbs 11:18; Matthew 16:27; 1 Corinthians 3:14; 2 Timothy 4:14; Alma 9:28; D&C 58:33; 59:23; 63:48; 101:65; 127:4; 138:59. The passage, which is cited in D&C 112:34, seems to be patterned after Isaiah 40:10; 62:11.

⁹⁶¹ For a discussion of these titles, see appendix, Faith and Truth.

⁹⁶² Some mss. read “wash their robes.” CF Revelation 7:14 and see the note to Revelation 1:5.

⁹⁶³ See the note to v. 1.

⁹⁶⁴ See the note to Revelation 9:21.

⁹⁶⁵ See the allusion to this passage in D&C 63:17 and D&C 76:103.

⁹⁶⁶ See Revelation 5:5 and its note.

⁹⁶⁷ CF Revelation 2:28; 2 Peter 1:19.

⁹⁶⁸ See the note to Revelation 19:7.

⁹⁶⁹ CF Revelation 21:6; Isaiah 55:1 (cited in 2 Nephi 9:50); John 7:37.

⁹⁷⁰ CF v. 1 and see the note to Revelation 7:17.

⁹⁷¹ See the note to Revelation 1:3.

¹⁹ And if any man shall take away from the words of the book of this prophecy,⁹⁷² God shall take away his part out of the book of life,⁹⁷³ and out of the holy city,⁹⁷⁴ and *from* the things which are written in this book.⁹⁷⁵

²⁰ He which testifieth these things saith, Surely I come quickly.⁹⁷⁶ Amen. Even so, come, Lord Jesus.⁹⁷⁷ ²¹ The grace of our Lord Jesus Christ *be* with you all.⁹⁷⁸ Amen.

⁹⁷² See the note to Revelation 1:3. The fact that John cursed whoever would alter his work is evidence that such things sometimes happened.

⁹⁷³ CF Malachi 3:16; Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:12, 15; 21:27; Alma 5:58; D&C 85:9 128:6-7; Moses 6:5, 46.

⁹⁷⁴ IE, Jerusalem. CF Revelation 11:2; 21:2, 10; Isaiah 48:2; 52:1; Nehemiah 11:1, 18; Daniel 9:16, 24; Matthew 4:5; 27:53.

⁹⁷⁵ Some Christians incorrectly assume that this means that God would give no revelation after the book of that name, which was placed at the end of the New Testament. But the same commandment to neither add nor detract from the Lord's law had been uttered many centuries earlier, in the time of Moses, long before most of the Old Testament and all of the New Testament were written (Deuteronomy 4:2; 12:32).

⁹⁷⁶ See the note to v. 20.

⁹⁷⁷ In 1 Corinthians 16:22, Paul uses the Aramaic term *Maran atha*, which means "come, our Lord." In Didache 10:6, the Greek form of the expression is used in the context of the eucharist (sacrament of the Lord's supper), which reminds us of Paul's words in 1 Corinthians 11:26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Some Bible scholars believe that the invocation for the Lord to come was idiomatic among the earliest Christians, much as medieval and modern diaspora Jews came to greet each other by saying, "Next year in Jerusalem."

⁹⁷⁸ CF 2 John 1:3; Moroni 9:26. The apostle Paul typically ended his letters with this and similar formulae (Romans 16:20, 24; 1 Corinthians 16:23; 2 Corinthians 13:14; Galatians 6:18; Ephesians 6:24; Philippians 4:23; Colossians 4:18; 1 Thessalonians 5:28; 2 Thessalonians 3:18; 1 Timothy 6:21; 2 Timothy 4:22; Titus 3:15; Philemon 1:25). Even the epistle to the Hebrews, whose Pauline authorship has been questioned since antiquity, ends with the words "Grace be with you all. Amen" (Hebrews 13:25).

Appendix to Revelation

Faith and Truth⁹⁷⁹

John A. Tvedtnes

In the book of Revelation, Christ identifies himself with “truth” and “faith.” One of the clearest and most precise definitions of faith is the one given in the Book of Mormon by Alma: “If ye have faith ye hope for things which are not seen, which are true” (Alma 32:21).⁹⁸⁰ Faith and truth are often listed together in the scriptures (EG Mosiah 27:14; Helaman 15:17). The Book of Mormon even has the term “true faith” (Enos 14, 20; Alma 44:4; 3 Nephi 6:14).

To gain a full appreciation of this definition, we must understand that the Hebrew words for “faith” and “truth” are related, both coming from the root *’mn*. Hebrew *’emūnāh* means “belief” or “faith,” while *’emet* (with the *n* assimilating to the *t*) means “truth.” Both are related to *yāmīn*, “right hand,” and to *’āmēn*, “established, firm” the word with which one ends a prayer. In Egyptian (which is distantly related to Hebrew) we have *imn* (usually transliterated Amun or Amon), “enduring, faithful,” also “right hand,” as the name of the chief God.

In this connection, it is interesting that Jesus is called the “Amen, the faithful and true witness, the beginning of the creation of God” (Revelation 3:14; cf. 19:11; 22:6)⁹⁸¹ and also “he that is true” (Revelation 3:7; 1 John 5:20). Joseph Smith is said to have indicated that the name Ahman was a title of God the Father, while Jesus is called “Son Ahman.”⁹⁸² Thus, prayers ending with the word “Amen” allude to one of Christ’s titles. Alma spoke of faith in the “true God” (Alma 5:12-13; CF John 17:3). True faith is hence a belief in God and Jesus, who are true. We are to worship God “in Spirit and in truth” (John 4:23-24; Alma 43:10). The Lord is also called the “God of truth.”⁹⁸³

Nephi wrote, “I glory in truth; I glory in my Jesus” (2 Nephi 33:6). This is an authentic parallelism (such as is found in typical Biblical poetry), wherein the word “truth” parallels the name “Jesus,” making them synonymous. In support of the idea that “truth” is one of the titles of Jesus, we note that he called himself “the Way, the Truth and the Life” (John 14:17). In Mosiah 27:36,

⁹⁷⁹ An earlier version of this appendix appeared as “Faith and Truth,” *Journal of Book of Mormon Studies* 3/2, Fall 1994.

⁹⁸⁰ The converse is found in Alma 30:16.

⁹⁸¹ The expression is found in Jeremiah 42:5, while in Proverbs 14:25 we read of the “true witness.” In D&C 1:36, we read that the revelations given to Joseph Smith are “true and faithful,” indicating their divine source.

⁹⁸² Orson Pratt in *Journal of Discourses* 2:342. CF D&C 78:20; 95:17 and see “Adam-ondi-Ahman” in D&C 78:15; 107:53; 116; 117:8, 11.

⁹⁸³ Isaiah 65:16 (where the Hebrew reads *’lōhē ’āmēn*); Ether 3:12 (referring to Jesus). CF Revelation 3:14.

knowledge of the truth is equated with knowledge of Christ. A similar idea is found in Helaman 15:13: “they shall be brought to the true knowledge, which is the knowledge of their Redeemer and their great and true Shepherd” (see also verse 12).

The scriptures also speak of the truth which is in Christ (1 Nephi 13:24, 25; 14:26; Enos 26; 1 Timothy 2:4) and of the truth of Christ (2 Corinthians 11:10). He is said to be “full of grace and truth.”⁹⁸⁴ In Helaman 15:7, a knowledge of the truth is equated with faith on the Lord, while to reject truth is, according to Helaman 8:25, to rebel against God.

In D&C 93:24, we have a definition of truth: “And truth is knowledge of things as they are, and as they were, and as they are to come.” In the Bible, Jesus is called he “which is, and which was, and which is to come,”⁹⁸⁵ thus defining him in the same manner as truth. Indeed, the title rendered in English as Jehovah means “he exists” and is the third person equivalent of the “I am” of Exodus 3:14 (cf. D&C 39:1). According to *Midrash Rabbah* Exodus 3:14, the Lord told Moses, “I am he who was and I am he (who is) now, and I am he (who will be) forever.”

In the Bible, Jesus is also called the “Alpha and Omega, the First and the Last.”⁹⁸⁶ These are the first and last letters of the Greek alphabet and hence comprise a merism that makes Christ the basis of everything. The first and last letters in the Hebrew alphabet are *aleph* and *taw*.⁹⁸⁷ These are the beginning letters of Urim and Thummim (*’ūrīm w^e-tummīm*), suggesting that, like this revelatory instrument of antiquity, Christ is the source of revelation.

Christ is “the beginning” (Colossians 1:18) and is “the Word” which was “in the beginning with God” (John 1:1-2). The title “the Word” is also an important one (John 1:1; 1 John 1:1). Jesus, speaking to the Father, said, “Thy word is truth” (John 17:17; cf. 1 Thessalonians 2:13). The same expression is used in the Hebrew text of several Biblical passages, where we read that the word is “verified” (Hebrew *’āmēn*).⁹⁸⁸ Jesus is also called the “Word of Truth” (2 Timothy 2:15; James 1:18; Alma 38:9). The Word is truth and is also light, these being a title of Jesus (D&C 84:45). Christ is called the “light of truth” (D&C 88:6-7) and the “true light” (1 John 2:8; John 1:9). He is also the “Spirit of Truth,”⁹⁸⁹ and Spirit and truth are likewise equated in 1 John 5:6.

It is through truth that we are sanctified according to John 17:17, 19 (see also verse 3), allowing Paul to write of the “sanctification of the Spirit and belief of the Truth” (2 Thessalonians

⁹⁸⁴ John 1:14; 3:21; D&C 84:102; 93:11; 2 Nephi 2:6; Alma 5:48; 9:26; 13:9.

⁹⁸⁵ Revelation 1:4-5, 8; 22:13. CF. John 1:1; 2:13-14, 24. In Mosiah 3:5, Christ is called “the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity.”

⁹⁸⁶ Revelation 1:8, 11, 17-18; 2:8; 21:6; 22:13, which draw on Isaiah 41:4; 44:6; 48:12. See also 3 Nephi 9:18; D&C 19:1; 35:1-2; 38:1; 45:7; 54:1; 61:1; 63:60; 68:35; 75:1; 81:7; 84:120; 95:17; 112:34; 132:66; 110:3-4.

⁹⁸⁷ The resemblance between Greek *alpha* and Hebrew *aleph* is not coincidental. Hebrew and a number of related languages employed the Canaanite/Phoenician letters, which were borrowed by the Greeks to form their alphabet. Ancient forms of Greek letters are essentially the Phoenician letters written backward.

⁹⁸⁸ Genesis 42:20; 1 Kings 8:26; 2 Chronicles 1:9; 6:17; 17:28; Ps. 19:8; 89:29; 111:7. The Hebrew idiom is also attested in the Book of Mormon (Jarom 1:9; Omni 1:6; Alma 9:14; 25:12, 17; 50:19, 21).

⁹⁸⁹ D&C 93:9, 26; John 14:17; 15:22; 16:13; 1 John 4:6; 5:6; D&C 50:14, 17, 19, 21 (where he is also called the Word).

2:13). In his prayers offered in the presence of the Nephites, Christ used the word “believe” five times and added that it was through faith that one could be “purified” (3 Nephi 19:20-23, 28-19). When Jesus said “Ye shall know the Truth, and the Truth shall make you free” (John 8:32), he was evidently referring to himself and to the atonement which he alone brought.

Returning to Alma’s definition of faith as a hope in that which is true, we can perhaps better understand why the first principle of the Gospel is “faith in the Lord Jesus Christ” (Article of Faith 4). It is faith in the atoning power of Jesus that starts us on our pathway to salvation. Faith in anything less than this truth, Jesus Christ, has no power to save. When, therefore, we read that Jesus is the Amen, the true and faithful witness, the Alpha and Omega, the beginning and the end (Revelation 3:14; 21:5-6), we must understand these titles in the light of Alma’s definition of faith, which has primary reference to faith in Christ.

His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father.
(D&C 110:3)