

## Understanding Revelation: Chapter 8-11

### Chapter 8

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

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

There are two lines of thinking here- one is that the 7<sup>th</sup> seal was opened and there was a silence in heaven for about the space of half an hour and then the rest of the chapter follows. The second line of thinking is that John sees that there is a silence in heaven for the space of about half an hour that “proceeds the Second Coming” (chapter subheading) and that this Second Coming most assuredly means the Great and Dreadful Day, or as the D&C manual states, “D&C 88:95–98. “Silence in Heaven” Precedes Christ’s **Coming in Glory** and the Celestial Resurrection.” Ergo, “John sees fire and desolation poured out *during* the half an hour of silence in heaven *preceding* [Christ’s Coming in Glory].” Meaning during that silence these things have to take place because at the end of the silence is the Great and Dreadful Day. This is also confirmed in **D&C 77:12**:

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

A. We are to understand that as God made the world in six days, and on the seventh day he finished his work, and sanctified it, and also formed man out of the dust of the earth, even so, in the beginning of the seventh thousand years will the Lord God sanctify the earth, and complete the salvation of man, and judge all things, and shall redeem all things, except that which he hath not put into his power, when he shall have sealed all things, unto the end of all things; and the sounding of the trumpets of the seven angels are the preparing and *finishing* of his work, in the beginning of the seventh thousand years—the preparing of the way before the time of his coming.

The Doctrines and Covenants Student Manual for D&C 77:12 states:

#### **What is the Purpose for the Sounding of Trumpets by Seven Angels?**

Trumpets were used anciently to herald or announce something or to draw attention to something. The seven angels who sound trumpets in Revelation 8-10 will signal events that will take place in the beginning of the seventh thousand years, after the seventh seal is opened (see Revelation 8:1), before the Lord comes in His glory.

Meaning, the 7<sup>th</sup> seal is opened then the trumps and then at the end of the half an hour of silence is the Great and Dreadful Day when the Lord comes in glory.

First of all, the plain language and reading of the these verses would lead to an understanding of the second line of thinking, not the first.

But let's take a moment to evaluate this a little further. Turning to **JS-Matthew** we read:

29 Behold I speak for mine elect's sake; for nation shall rise against nation, and kingdom against kingdom; there shall be famines, and pestilences, and earthquakes, in divers places.

33 And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken.

36 And, as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory;

Joseph Smith taught, "And now I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation; pestilence, hail, famine, and earthquake will sweep the wicked of this generation from off the face of the land, to open and prepare the way for the return of the lost tribes of Israel from the north country. The people of the Lord, those who have complied with the requirements of the new covenant, have already commenced gathering together to Zion, which is in the state of Missouri." (TPJS, p.17)

"There *will be* wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned into darkness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; *then will* appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east." (TPJS, p.286)

And then Revelation Chapter 7 John sees the sealing of the 144,000- 12,000 from each of the tribes called from the returned ten tribes:

### **Revelation 7:9, 13-17**

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

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

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

### **D&C 88:87, 93, 95**

87 *For not many days hence* and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree.

93 And immediately there shall appear a great sign in heaven, and all people shall see it together.

95 And there shall be silence in heaven for the space of half an hour; and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled;

Based off of these we have a clear understanding that these events were to happen in the future from Joseph Smith and in a specific order. The order is:

1. Redemption of Zion (“they have already commenced gathering together to Zion, which is in the state of Missouri and have complied with the requirements of the new covenant”)
2. Tribulation (hail, famine, pestilence, moon to blood, war, sun darkened etc)
3. The 10 tribes return
4. The 144,000 and innumerable host
5. Revelation Chapter 7 and Daniel Chapter 7 and 3 Nephi 21 (the Anointing)
6. 7<sup>th</sup> seal is opened + half an hour of silence + the sign of the Son of Man
7. Immediately after the silence in heaven is the Great and Dreadful Day

Based off of this clear reading of the standard works and words of the Prophet Joseph Smith, it is clear there is only one “half an hour of silence” spoken of in scripture. If that is the case, that means that what we are reading in Revelation does not take place after the half an hour of silence but during.

For another breakdown of understanding this you can check out Frank Keele’s videos in which he breaks down the same thing. If you are still confused about the seals I’d highly recommend watching Jordan’s video from IReadScriptures dealing with the seals.

It is important to note for those who are fans of Hyrum Andrus that his macro last days timeline and mine are almost identical. He believed in the literal fulfilment of the times of the gentiles being fulfilled and the identification of that generation, the redemption of Zion and the building of New Jerusalem, the return of the 10 tribes, the Anointing which opens the 7<sup>th</sup> seal and the appearance of the sign of the Son of Man which is the City of Enoch returning for the Great and Dreadful Day. However, Brother Hyrum Andrus believed that the Great and Dreadful Day did not proceed immediately after the end of silence- he believed the silence ended (~21 years) and then the seven vials/plagues were poured out specifically around Old Jerusalem which would take another at least 7 years and then believed the Great and Dreadful Day took place sometime shortly after the Mount of Olives. This leaves one with a very confused understanding of D&C

88:95 as Hyrum Andrus believes “immediately after” could mean as much as 7-14 years on earth. Furthermore, when Brother Hyrum Andrus was preaching this it was in the 1980’s so believing that the Great and Dreadful Day was 40 years in the future while still maintaining the belief that “the generation” had been identified is plausible. However, in 2021 the identified generation doesn’t have another 40-50 years. So once again, the understanding that these things take place during the half an hour of silence makes the most sense. If Brother Hyrum Andrus were alive today I’d loved to see if his thoughts on this had changed.

But I hear one say, “Weren’t all of those things supposed to happen after Joseph but still in the sixth thousand years?” They are getting this from **D&C 77:10**:

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

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

In here lies more confusion about the chronology of these events. If the Lord could have redeemed Zion at any time (D&C 105) that would mean that there would be a period of time in which these things could happen. In the 1800’s they were living in the sixth thousand years but the 6<sup>th</sup> seal had not been opened yet (as made manifest by the question “when will these things take place?” and the Lord’s response of “that these things ARE TO BE”, meaning future from Joseph Smith, and “when the 6<sup>th</sup> seal is opened”, meaning when Joseph asked the question the 6<sup>th</sup> seal had not been opened yet). Chances are we are now in the seventh thousand years but the 6<sup>th</sup> seal has not been opened yet. The Lord said that these events would occur during the sixth thousand years OR the opening of the 6<sup>th</sup> seal.

When you click on the footnote for “this chapter” the reference takes you to Revelation Chapter 7 and if you look at the footnotes for D&C 77:10 it takes you to the events listed in Revelation 6:12-17 that we just read. Obviously these events haven’t happened yet. So how do we explain this in a way that people can understand? If you ask your mother “when will you buy the frozen pizzas?” And her reply is, “Between 5-7 tonight or when I get to Walmart.” Does this mean that your mother is saying that she will be at Walmart between 5-7? Not necessarily. She is saying that it is a possibility but she for sure will do it when she gets to Walmart. Likewise, the Lord is saying these events can transpire in the sixth thousand years (but it didn’t). But they will for sure take place when the 6<sup>th</sup> seal is opened. This is important because the only other points of reference that the Lord provides for us is in **D&C 77:13**:

13 Q. When are the things to be accomplished, which are written in the 9th chapter of Revelation?

A. They are to be accomplished after the opening of the seventh seal, before the coming of Christ.

What does this mean? Why did the Lord not just mention the seventh thousand years? Because the opening of the seals have nothing to do with the thousand years. So we know that the events that we previously listed occur during the sixth thousand years or at the opening of the 6<sup>th</sup> seal (not the same thing). We know that the angels in the 8<sup>th</sup> chapter (it did not say the chapter itself, this becomes important later on because the first couple verses of Chapter 8 aren’t actually in the

7<sup>th</sup> seal, we will get to that) signal events in the seventh thousand years AND after the 7<sup>th</sup> seal is opened (once again, they aren't synonymous) and then we know that Chapter 9, the Chapter 9, takes place after the 7<sup>th</sup> seal has been opened before the coming of the Lord in glory. This is important because the Lord identifies a chapter then He identifies angels in a chapter and then He identifies a chapter. The implication being that Revelation Chapter 8 as we currently have it isn't laid out correctly enough for the Lord to broad stroke the entire chapter.

So, before we continue, we have to discuss the placement of verse 1 in Chapter 8 being placed here instead of being placed as the last verse in Chapter 7. This happens all the time in modern scriptures transcribed from scrolls, plates etc. An example being Isaiah Chapter 3 (they didn't have chapters like we have today- it was all one fluid story- and you would have to know where to break off stanzas and thoughts based off of word patterns. We added verse numbers, chapters etc). This is why I included Revelation Chapter 8:1 in my previous Understanding Revelation paper (Chapters 6 and 7) because that verse makes 100% more sense as a completion of the previous chapter- it does not make sense at the beginning of this chapter. Furthermore, writing patterns exist. Chapter 4 starts "I looked and saw...", Chapter 5 starts "And I saw...", Chapter 6 starts, "And I saw...", Chapter 7 starts, "After these things I saw...", Chapter 9 starts, "And the fifth angel sounded and I saw...", Chapter 10 starts, "And I saw..." Going back to Chapter 8 verse TWO begins "And I saw..." It seems pretty clear that verse one was not supposed to be here, it was supposed to be in the previous chapter, and if you were given this in its entirety with no chapters this is how you would have broken it up because of the intentional word patterns.

If one put that verse as the completion of the previous chapter people would come away with the knowledge that those events in Chapter 7 open the 7<sup>th</sup> seal and the silence in heaven. Putting it at the beginning of this chapter leads to the confusion on whether or not these events take place during or after the silence (which is why the Lord doesn't identify the time period until verse 7, the angels blowing their trumpets. The Lord does not identify the verses before it). In this reading I believe one finds the most compelling evidence yet- so let us read verses 2-6 but let's read it as though verse 2 was actually the first verse of this chapter, meaning, we are not jumping to any conclusions on when these things are to take place.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

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

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.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

So if one was reading this with no understanding of points of references, how would they go about figuring out when this takes place? We can't assume this is taking place after the 7<sup>th</sup> seal

has been opened because that was in the previous chapter and the Lord said that the angels blow their trumpets after the 7<sup>th</sup> seal has been opened and the angels here are simply preparing to blow their trumpets; if it was a new chapter one might assume that there would be a little bit of an overlap. The footnote for verse 5 will help us understand when this takes place. The reference in verse 5 takes you to D&C 88:87-92, reading these verses we will have our answer, let's make the comparison.

Based off of this comparison, the smoke of the incense came up, the angel took the censer and filled it with fire from the altar and cast it to the earth, and in D&C 88 it states that "the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood; and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree."

Continuing in Revelation it says, "there were voices, and thunderings, and lightnings, and an earthquake." Continuing in D&C 88: "And after your testimony cometh wrath and indignation upon the people. For after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea heaving themselves beyond their bounds. And all things shall be in commotion; and surely, men's hearts shall fail them; for fear shall come upon all people. And angels shall fly through the midst of heaven, crying with a loud voice, sounding the trump of God, saying: Prepare ye, prepare ye, O inhabitants of the earth; for the judgment of our God is come. Behold, and lo, the Bridegroom cometh; go ye out to meet him."

And finishing in Revelation it says, "And the seven angels which had the seven trumpets prepared themselves to sound." Why are the angels in verse 6 not blowing their horns? Why are they simply preparing themselves? What is stopping them? The 7<sup>th</sup> seal has not been opened yet.

Let's go back and re-read what takes place during the 6<sup>th</sup> seal to confirm that the beginning of Revelation 8 is in fact in the 6<sup>th</sup> seal.

### **Revelation 6:12-17, Revelation 7:1-3**

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven opened as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand? And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud



voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

D&C 77:9. What Is the Significance of the Angel from the East Sealing the Servants of God?

Elder Orson Pratt gave this additional explanation:

“When the Temple is built [in the New Jerusalem] the sons of the two Priesthoods [Melchizedek and Aaronic] ... will enter into that Temple ... and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, and renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple.

“This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, ‘Smite not the earth now, but wait a little while.’ ‘How long?’ ‘Until the servants of our God are sealed in their foreheads.’ What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord’s temple, and have been filled with the Holy Ghost and purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.” (In *Journal of Discourses*, 15:365–66.)

So what are the angels waiting for in Revelation 8:6? They are waiting for the 7<sup>th</sup> seal to be opened and the 7<sup>th</sup> seal isn’t opened until after the redemption of Zion, the building of New Jerusalem and the 144,000 + the innumerable host of the Church of the Firstborn (the sealing) (ie. Revelation 7, Daniel 7, D&C 88:92, etc) For further proof that verses 2-6 deal with the 6<sup>th</sup> seal see my *Understanding Revelation: Chapters 6 and 7*, see my *Half Hour of Silence* in which I break down all the things in green.

We also know that the return of Joseph Smith has to occur before any of these events take place. Ergo, if Joseph hasn’t openly returned none of these events one could reasonably claim as a member of the Church of Jesus Christ of Latter-day Saints have occurred. There are things that

Joseph Smith was promised by the Lord that he himself would do if he remained faithful. If Joseph Smith did not remain faithful the Church of Jesus Christ of Latter-day Saints is a false church. Period. If you however, like myself, KNOW that Joseph Smith was faithful until the end, then the promises the Lord made to Joseph would still be in full effect. See my paper *Joseph Smith to Return, Joseph Smith's Patriarchal Blessings*, etc. Now that you understand these events, and you understand what was promised to Joseph in his Patriarchal blessings, the why for the return of Joseph Smith should be even clearer. We will not move out of the 6<sup>th</sup> seal until after Joseph has come back. PERIOD. :')

After the opening of the 7<sup>th</sup> seal we have D&C 88:93-95, “And immediately there shall appear a great sign in heaven, and all people shall see it together. And another angel shall sound his trump, saying: That great church, the mother of abominations, that made all nations drink of the wine of the wrath of her fornication, that persecuteth the saints of God, that shed their blood—she who sitteth upon many waters, and upon the islands of the sea—behold, she is the tares of the earth; she is bound in bundles; her bands are made strong, no man can loose them; therefore, she is *ready to be burned. And he shall sound his trump both long and loud*, and all nations shall hear it. And there shall be silence in heaven for the space of half an hour;...” which coincides with Revelation 8:7:

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

With this understanding it clearly paints the angels sounding their trumps during the half an hour of silence, not after, for the 7<sup>th</sup> seal was opened between verses 93 and 95 in D&C 88 and the 7<sup>th</sup> seal was opened in Revelation Chapter 8 between verses 6 and 7. And the 7<sup>th</sup> seal was opened not at verse 1 of Chapter 8, but in “verse 18” of Chapter 7. With that understanding the placement of the opening of the 7<sup>th</sup> seal becomes crystal clear, it is exactly the same in all three instances. You will know when the 7<sup>th</sup> seal is opened because, once again:

1. Tribulation (D&C 88:87-91, Revelation 6:12-1, JS-Matthew 33, Moses 7:61,66, etc)
2. The angels are waiting (Revelation 8:6, Revelation 7:1-3, D&C 88:92)
3. The 144,000 and the innumerable host (that is what the angels are waiting for) (Moses 7:62, Revelation 7:4-9, 13-14)
4. Jesus comes (Revelation 7:9-10,15-17, Daniel 7:13-14)
5. 7<sup>th</sup> seal is opened (Revelation 8:1 which I believe really is Revelation 7:18, D&C 88:93-95, Revelation 8:7, JS-Matthew 26, 36, Moses 7:63) + first angel blows his horn + sign of the Son of Man. Every eye shall see the sign of the Son of Man and every ear shall hear this trump, meaning, no one is going to miss the opening of the 7<sup>th</sup> seal. But in case you are thinking that “what if the whole world sees the sign or hears the trump and they don’t comprehend it?” Joseph Smith made it clear that the Lord would not do anything unless He first revealed it to the prophet and the prophet reveals it to the world (TPJS, p.279-280). Which is the entire purpose of prophecy and prophets (see my paper *Before You Begin Your Lasts Days Timeline Journey*). Anybody can retroactively point at a sign that has already happened and give it meaning. The purpose of a prophet of God is to say something is about to happen BEFORE it happens (and it has to be something that



doesn't occur naturally, or is something that science is already predicting), and then once that thing happens, identify it. The Doctrine and Covenants Student Manual summarizes this thus,

“D&C 88:93. The Sign of the Coming of the Son of Man

“Immediately after the testimony of these messengers [mentioned in D&C 88:92] a great sign **will** appear in heaven, which, **like the sun, will be** seen all round the world. Our Lord calls it the ‘Sign of the Son of Man’ (Matt. 24:30). ...

“... when the sign appears, God will make its meaning known to the Prophet, Seer and Revelator who at that time may be at the head of the Church, and through him to His people and the world in general.” (Smith and Sjodahl, Commentary, p. 560.)”

#### 6. Half an hour of silence, during which the vials are poured out

With that assumption and that understanding developed, let's go into what takes place during those 21 years of silence. At this point in time it is pointless to speculate on what these things specifically mean because a) it is currently all over the map, for example Elder Bruce R McConkie said, “**Speculatively**, most of the plagues and destructions here announced could be brought to pass by men themselves as they use the weapons and armaments they have created”, while early brethren of the Church were convinced that these would be entirely natural, cosmic events of nature (similar to that found in the Book of Mormon) and b) these events happen after the 7<sup>th</sup> seal is opened which means that the New Jerusalem will already be a thing meaning we will have a much clearer idea of these events before they transpire in our future. For these two reasons I find speculating on what these things mean specifically to be moot. Instead let's just read these on a macro level and learn what the affects of them are versus what is specifically causing them.

For context we will start with the first:

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

In summary, **a third part of trees and all green grass are burnt up**. Some people say that this means a third of all the earth but that is not revealed. Every time it says “a third part” or “a part” we don't know what those parts consist of and we don't know that all parts are equal. For example, there will be bodies celestial, terrestrial and telestial. I could say “a third part” will be celestial, and that would be a correct statement, but that does not mean or equate to 33% will be celestial. When Christ appears at the Great and Dreadful Day the “third part” will be destroyed, meaning everything of a telestial order, but that does not mean that He is destroying 33% of people.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

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

In summary, a third part of the sea becomes blood; third part of living creatures of the sea die; third part of ships are destroyed. Once again remember what I said above about parts. Another solid interpretation of these “parts” is how the Lord separated us in the last days, that being Gentile, Jew and Heathen. So these plagues affecting the third part could be specifically talking about the Gentiles.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

In summary, a third part of rivers and waters are made bitter; many men die.

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

In summary, a third part of the sun, moon, and stars are smitten and darkened.

It is important to note here how similar but still how very different “the sun shall be darkened” (6<sup>th</sup> seal event) and this (7<sup>th</sup> seal event).

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

This is why the last three are commonly called “the three woes”- they are talking about the last 3 of 7 events that are to transpire in the 7<sup>th</sup> seal preparatory to and climaxing in Jesus setting foot on the Mount of Olives which is the third woe. It might be a good place here to also stop and explain this before we get into the last three woes.

Orson Pratt discussed, “All this takes place after these trumps begin to sound; and if these two witnesses are to fulfill a mission of three and a half years, it shows that the sounding of the trumpets does not take place, as many have supposed, in rapid succession, but certain events have to be accomplished between their respective soundings. By and by the whole seven will have sounded, and then they commence to sound a second time. According to the revelation from which I have read, the second sounding of the trumpets is not to prudently destruction among the nations, but the sound of the first one will reveal the secret acts of God, his purposes and doings on the earth during the first thousand years; the sounding of the second will reveal the doings and purposes of the Great Jehovah during the second thousand years, and so on, until the seventh shall sound the second time, and pronounce the work of God finished, so far as the great preparation needful for his second coming is concerned.” (Orson Pratt, Journal of Discourses 16:43)

Meaning these events do not transpire in rapid succession but rather a horn is blown, the event transpires, and then the next horn blows and its event transpires etc.

## Chapter 9

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

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to the angel was given the key of the bottomless pit.

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

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

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, when he striketh a man.

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

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

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.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11 *And they had a king over them*, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

In summary, the sun and air are darkened; those without the seal of God are tormented for five months. It is important to note that we know for a fact that this event happens for at least 5 months and that the Anti-Christ or “their king” is starting to make his appearance.

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

This verse confirms that that verse 13 in Revelation 8 that when the angel said “woe, woe, woe” it wasn’t just grammatical, it was literal- the last three are referred to as “the three woes”.

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

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the bottomless pit.

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.

16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

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

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

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

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

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

In summary, a **third part of men are killed**. Once again it is important to note that this time period takes no less than one year + one month + one day + one hour and is being spearheaded by four of Satan's angels or followers of Satan. We will get into the mark of the beast in later chapters. It is important to note that the first woe opened the bottomless pit and something came out of this bottomless pit that lowered the morale and battle-readiness of people. It did not kill them. The second woe, the bottomless pit was opened further and now an actual army is coming out. This army actually kills people.

### **Joel 1:4, 6**

4 That which the *palmerworm* hath left hath the *locust* eaten; and that which the locust hath left hath the *cankerworm* eaten; and that which the cankerworm hath left hath the *caterpillar* eaten.

6 For a nation is *come up* upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion.

### **Joel 2:2-9**

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

### **Micah 7:17**

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee.

The imagery of this great evil latter-day army being like insects coming from the earth like worms is very interesting. It's eventual goal is the destruction of Jerusalem, which is the second woe, which we will get into in Revelation Chapter 11. But Revelation Chapter 10 takes a break, I believe intentionally so because John himself has a specific and personal role to fulfill during the second woe and John had to accept that calling before being shown it.

### **Chapter 10**

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

1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

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

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

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

To get an idea of where John is at right now, as well as what is the most likely interpretation for the “seven thunders” we read in Doctrine and Covenants 88:

### **D&C 88:108-110**

108 And then shall the first angel again sound his trump in the ears of all living, and reveal the secret acts of men, and the mighty works of God in the first thousand years.

109 And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousand years—

110 And so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer; and Satan shall be bound, that old serpent, who is called the devil, and shall not be loosed for the space of a thousand years.

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

This is an interesting point of reference that actually points to the next chapter when the seventh angel is sounding in verse 15. What’s being said here is that all mystery will be gone by the events at the Mount of Olives. Everything will be revealed.

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

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

10 And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy *again* before many peoples, and nations, and tongues, and kings.

In the Church one has to accept a calling and receive the authority before one can receive revelation for things pertaining to the calling. I don’t believe it is any coincidence here that John accepted a calling and then was immediately shown in the next chapter the two witnesses in Old Jerusalem.

### **Revelation 10:1–2, 9–10. “Little Book”**

A “mighty angel” delivered “a little book” to John, and he “ate it up” (Revelation 10:1–2, 10), symbolizing his mission...(D&C 77:14; see also D&C 7:1–3). Eating the book may suggest that John accepted his mission: it became a part of his being. That the book was “sweet as honey” in



John's mouth but "bitter" in his belly (Revelation 10:10) may suggest that his mission would involve many sweet and joyous experiences but also rejection and painful experiences (see also Psalm 119:103). *Ezekiel also ate, or internalized, a book* (see Ezekiel 2:6–3:3).

In the overview for the Book of Revelation in the Student Manual, Section B, it says

### **The Little Book Interlude (Revelation 10:1-11, Revelation 11:1-14)**

Between the sounding of the sixth trumpet and the vision of the two special witnesses in Jerusalem, an angel delivers a book to John and demands him to eat it. We know from latter-day revelation that this symbolizes a special mission given to John to participate in the gathering of Israel (see D&C 77:14). Thus John is shown in vision *his part* in the great events of the future. Two special witnesses are slain in Jerusalem and then resurrected.

The identity of these two witnesses have not been revealed but they will be legal administrators for God's kingdom, which at this point in time will be the Church of the Firstborn in New Jerusalem, meaning attempting to attach current apostles and prophets to these two witnesses is moot. At that point in time John the Revelator will be an active, open, administrator to the kingdom of God. Not only is the eating of the book important to take note of at this time but also what the Lord said to John,

### **Mark 10:31-40**

31 But many that are first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

This is crucial to understand because these two witnesses that we will be reading about are in similitude of the Savior- they are in Jerusalem, they preach for 3.5 years, are betrayed and killed (it's important to note here that the Savior was not killed, he gave up his life willingly- they could not kill him), lie dead in the streets for 3.5 days as their enemies rejoice and then are resurrected.

It is important to note that any identifying of these two is purely speculation, it is not revealed. My personal speculation is that these two are John and Ezekiel, but it is nothing more than speculation based on the information that we have. Anybody claiming to know who these two are as a matter of fact or doctrine is not correct as it is not revealed. For those wondering how I believe that a translated being could be killed see my paper *Transfiguration, Translation and Resurrection*. Simply put, translated beings can and will die and if this is to be done in similitude of the Savior these two witnesses can't be killed but who can give their lives willingly.

## **Chapter 11**

*In the last days, two prophets will be slain in Jerusalem—After 3½ days, they will be resurrected—Christ will reign over all the earth.*

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, 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: and the holy city shall they tread under foot *forty and two months*.

Once again it is interesting that John was told to measure the lot of the temple as though he would need that information for when he rebuilt the temple. Three of the footnotes here for a single verse take you to Ezekiel where he was also shown very specific measurements for this temple. The same Ezekiel who also had to eat a scroll.

### **Ezekiel 3:1-3**

1 Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.

Also, we need to note the 3.5 years (42 months)- some people opine that this 3.5 years is not literal but I find that hard to believe as this entire process of the two witnesses is done in similitude of the Savior's earthly ministry who preached for literally 3.5 years. This is still

technically part of the second woe which means that the second woe will go on for at least 42 months plus “one year + one month + one day + one hour.”

3 And I will give power unto my two witnesses, and they shall prophesy a ***thousand two hundred and threescore days***, clothed in sackcloth.

This is where the 3.5 years is identified. So up to this point in time we have 5 months + “one year + one month + one day + one hour” = 13 months (plus change) + “42 months” = 60 months total or 5 years. So we know that there is to be at least 5 years between the opening of the 7<sup>th</sup> seal and this event. We learn from Isaiah that the child which is New Jerusalem won’t reach the age of accountability (8 years) before the Valley of Decision. Which means that from the opening of the 7<sup>th</sup> seal to the Battle of Armageddon/Valley of Decision is greater than 5 years and less than 8 years. These two coincide perfectly.

The second thing to note in this verse is that in the footnote it says “the Greek text omits the word ‘power’”- why would this be significant? In the first instance the Lord gives these two individuals power in that day. If the word is omitted it could mean what? It means that these two witnesses could have obtained power long before this event. So if the word power is omitted the Lord is saying that he will give these two witnesses time at that day, not their authority at that day. The student manual for Revelation Chapter 11 under Two Witnesses says,

“These two prophets appear to possess the sealing power of the priesthood, with which they are able to control the skies and smite the earth with plagues (see 1 Kings 17:1, Helaman 10:6-11, Moses 7:13-17, JST Genesis 14:30-31).”

It is also important to note here (because I know it will be brought up) is a quote from Elder Bruce R McConkie regarding these two witnesses. It is important to note that Bruce R. McConkie changed his opinions regarding last days events the older he got. At one point in time he clearly taught that there would first be A-O-A, then New Jerusalem, then the Mount of Olives, then the Great and Dreadful Day (for that quote specifically see my *Macro Last Day Timeline: Part I*). By the end of his life he started to put forth theories that he and only he ever espoused. The one specifically here to note is the order of these events in which he put forth that the events at the Mount of Olives might happen at the same time as the events surrounding the New Jerusalem, or possibly even take place before the events in New Jerusalem. With that belief Elder McConkie’s quote, “no doubt [these two witnesses] will be members of the Council of the Twelve or the First Presidency of the Church” (Doctrinal New Testament Commentary, 3:509), if you believed that the Mount of Olives occurred before New Jerusalem (which I believe is categorically and provably false) the Church of the Firstborn would not yet be established and thus Elder McConkie’s statement here would be correct. As it stands his statement is purely speculative, a correct statement would have been “[*if these events transpire before New Jerusalem and the establishment of the Church of the Firstborn*] no doubt [these two witnesses] will be members of the Council of the Twelve or the First Presidency of the Church.”

The Doctrines and Covenants Student Manual for D&C 77:15 states,

## **D&C 77:15. Who Are the Two Witnesses Referred to by John?**

Elder Parley P. Pratt wrote: “John, in the eleventh chapter of Revelation, gives us many more particulars concerning [the great war in Israel after the Jews are gathered there]. He informs us that after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty and two months, during which time there will be two prophets continually prophesying and working mighty miracles. And it seems that the Gentile army shall be hindered from utterly destroying and overthrowing the city, while these two prophets continue. But, after a struggle of three years and a half, they will at length succeed in destroying these two prophets and then overrunning much of the city; they will send gifts to each other because of the death of the two prophets, and in the meantime will not allow their dead bodies to be put in graves, but suffer them to lie in the streets of Jerusalem three days and a half, during which time the armies of the Gentiles, consisting of many kindreds, tongues and nations, passing through the city, plundering the Jews, will see their dead bodies lying in the street. But after three days and a half, on a sudden, the spirit of life from God will enter them; they will arise and stand upon their feet, and great fear will fall upon them that see them. And then they shall hear a voice from heaven saying, ‘Come up hither,’ and they will ascend up to heaven in a cloud, with enemies beholding them.” (Voice of Warning, p. 33.)

The two witnesses are raised up “to the Jewish nation” and are not necessarily from the Jewish nation (see D&C 77:15–16)

As I have gone over already the identity of these two have not been revealed- now remember there is no such things as “deep doctrine”, there is only revealed doctrine vs. unrevealed doctrine and the identity of these two is unrevealed doctrine. So videos talking specifically about the identity of these two witnesses is purely unrevealed doctrine and thus should be avoided, as any topic of unrevealed doctrine should be. We don’t even know if they will be Jewish or not (tribe of Judah) or which dispensation they will come from.

But we can read a little bit about what these two will be doing:

4 These are the two olive trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

It is important to realize at this time that A) once again these two witnesses’ identity is not revealed and B) there are other references in scripture (which I will include) that may or may not apply to these two. Zechariah seems to be a direct connection as John identifies them:

Zechariah 4:11-14

11 Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14 Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.

The Old Testament Student Manual for these verses says:

### **(33-17) Zechariah 4:2. What Does the Candlestick Represent?**

The candlestick represents Judah, who had returned from exile in Babylon (see Dummelow, Commentary, p. 603).

### **(33-18) Zechariah 4:3, 11–14. Who Are the Two Olive Trees?**

The two olive trees represent Joshua and Zerubbabel (see Bruce R. McConkie, Doctrinal New Testament Commentary, 3:510).

Joshua and Zerubbabel can be seen as messianic types, “who as Spirit-filled men convey blessing from God to church and state, and are a type of the Messiah as Priest and King” (Guthrie and Motyer, New Bible Commentary, p. 791). The same imagery was used by John in Revelation 11:4.

Which brings me to my next point which is that with dualism and types things can be fulfilled multiple times. Bruce R McConkie believed that this was fulfilled with Joshua and Zerubbabel. And the Joseph Smith Foundation does a pretty good job of explaining in their documentary, *Unlocking the Mystery of the Two Prophets: Revelation 11 Part 1* how it could have been fulfilled (partially fulfilled) with Joseph and Hyrum Smith. It is crucial to understand that there will be things that occur with the tribe of Joseph in the 6<sup>th</sup> seal that will be mirrored with the tribe of Judah in the 7<sup>th</sup> seal. With that in mind, what is the Book of Mormon?

### **Ezekiel 37: 15-22**

15 The word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

The Book of Mormon is the stick of Joseph. It was written and compiled with the sole purpose of getting the tribe of Joseph to New Jerusalem. With that in mind, let's turn to:

## **2 Nephi 8:16-25**

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: Behold, thou art my people.

17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury—thou hast drunken the dregs of the cup of trembling wrung out—

18 And none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

19 These two sons are come unto thee, who shall be sorry for thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee?

20 Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

21 Therefore hear now this, thou afflicted, and drunken, and not with wine:

22 Thus saith thy Lord, the Lord and thy God pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.

23 But I will put it into the hand of them that afflict thee; who have said to thy soul: Bow down, that we may go over—and thou hast laid thy body as the ground and as the street to them that went over.

24 Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean.

25 Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

Now the question would be, why would Jacob include this? Why would Jacob be teaching this to his people as the redemption of the tribe of Joseph? Also, what is “the famine” (verse 19)? There's a lot of famines and there will be a lot of famines, just like there has been a lot of



earthquakes and there will be a lot of earthquakes. But if somebody in scripture would refer to “**the** earthquake” there is a 99.99% chance that they are referring to the earthquake brought about at the Mount of Olives. So what is “the famine” that this is referring to? What is the most important famine that has ever or will ever transpire? Ether gives us the answer in Chapter 13, the famine that Joseph went through in Egypt was a type of this famine that was to transpire in the last days surrounding the building of the New Jerusalem. The most important city that the world has ever and will ever know is the New Jerusalem- it will be complete, even the city of Enoch was never complete. We know from *Joseph Smith to Return* all that was promised to Joseph Smith specifically including his patriarchal blessings, including the redemption of Zion, the building of New Jerusalem and this famine. This is Isaiah Chapter 51 and 52. That should perk up your ears because in Isaiah 52 we have:

### **Isaiah 52:12-15**

12 For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rearward.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he gather many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

That should perk up your ears because Jesus Christ himself in 3 Nephi 20:42-46 and 3 Nephi 21:8-11 specifically identifies this servant (verse 13) as Joseph Smith. Meaning, Joseph and Hyrum were also a fulfillment to this. We have to understand the mirror principle and that the things that occur in the 6<sup>th</sup> seal will have similar things that occur in the 7<sup>th</sup> seal. Isaiah 51 and 52 etc might not have anything to do with Revelation 11. Isaiah 51 and 52, ie. 3 Nephi 20 and 21, could deal primarily with Joseph and will be similar but are two completely different sets of events than the events that will occur in Old Jerusalem in Revelation Chapter 11. Although we do not know, or rather it is unrevealed, who these two are in Revelation Chapter 11, we know for a fact that Joseph and Hyrum are the two for the tribe of Joseph and though they were marred for a season (just like lying dead in the street) they will be resurrected. The same concept.

Before continuing, a lot of people aren't interested in last days events and will say something like “I'm just waiting for the two prophets in Jerusalem, then I will know the end is near”. These individuals don't realize that if you are waiting for this event, the Second Coming has already passed you by. See my *Macro Last Day Timeline Parts 1-4*. This event occurs in the latter part of Part 4.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

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

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

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.

There's a bunch of different prophets that talk about this, this is the Battle of Armageddon. Instead of going to all of these different locations and reading what each prophets says, I'd suggest just reading [Enrichment I: The Battle of Armageddon: A Prophetic View in the Old Testament Student Manual](#).

## **The Battle of Armageddon: A Prophetic View Enrichment**

### **(I-2) Significance of the Name Armageddon**

In the southern part of Galilee in present-day Israel, about sixty miles north of Jerusalem, is a broad and fertile plain. Today it is one of the richest agricultural areas of the state of Israel and is often called Israel's breadbasket. It runs from the Bay of Haifa on the northern coast in a southeast direction to the River Jordan. Fifteen miles wide at its greatest breadth, the valley of Esdraelon (its Greek name is still used today) is flanked on the north by the Nazareth ridge and on the south by Mount Carmel, Mount Gilboa, and the hills of Samaria.

One of the most important highways of antiquity passed through the valley. The Via Maris, or "Way of the Sea," ran up the coast from Egypt, turned inland just south of present-day Haifa and Mount Carmel, followed an important pass through the hills, and then dropped into the Plain of Esdraelon. Because of the strategic importance of the pass, a fortified city lay at the entrance into the valley. The city was Megiddo, which name means in Hebrew "the place of troops" (see Samuel Fallows, ed., *The Popular and Critical Bible Encyclopedia and Scriptural Dictionary*, s.v. "Megiddo"). Because it lay on the flank of a hill, it was also known as Har-Megiddo or the "Mount of Megiddo." In the English versions of the New Testament the name is rendered Armageddon (see Revelation 16:16).

From the earliest days, the valley of Armageddon, or the Plain of Esdraelon, has been the site of great battles. It has felt the tramp of Egyptian foot soldiers, heard the shouts of Assyrian battalions, witnessed the passing of Nebuchadnezzar's Babylonian troops, watched as Jewish guerrillas fought Roman legionnaires, heard the cries of Crusaders and Moslems locked in battle, and has felt the crunch of Israeli troops maneuvering against Arab forces. Megiddo: "the place of troops." One would be hard pressed to find a more appropriate name for this tiny area of the world's geography.

And one would be hard put to find a more appropriate name for the last great battle of the world before the Savior comes. It was John who named it when he said: "And he gathered them together into a place called in the Hebrew tongue Armageddon" (Revelation 16:16). From that statement the name has come to be applied to the entire great war, although the phrase "battle of Armageddon" is not found in the scriptures. Some erroneously conclude that the final battle of the war will be fought there, but, as Elder Bruce R. McConkie pointed out, the final struggles will center around Jerusalem, though they may extend to Megiddo.

“Some 60 air miles north of Jerusalem lies the ancient city of Megiddo (now called Tell el-Mutesellim). In its north-central Palestinian location, Megiddo overlooks the great Plain of Esdraelon, an area of some 20 by 14 miles in which many great battles took place anciently. Megiddo is the older Hebrew form of Armageddon or Har-Magedon meaning the Mount or Hill of Megiddo, or the Hill of Battles; it is ‘the valley of Megiddon ’ mentioned in Zechariah. (Zech. 12:11.)

“At the very moment of the Second Coming of our Lord, ‘all nations’ shall be gathered ‘against Jerusalem to battle’ (Zech. 11; 12; 13; 14), and the battle of Armageddon (obviously covering the entire area from Jerusalem to Megiddo, and perhaps more) will be in progress. As John expressed it, ‘the kings of the earth and of the whole world’ will be gathered ‘to the battle of that great day of God Almighty, ... into a place called in the Hebrew tongue Armageddon.’ Then Christ will ‘come as a thief,’ meaning unexpectedly, and the dramatic upheavals promised to accompany his return will take place. (Rev. 16:14–21.) It is incident to this battle of Armageddon that the Supper of the Great God shall take place (Rev. 19:11–18), and it is the same battle described by Ezekiel as the war with Gog and Magog. (Ezek. 38; 39; Doctrines of Salvation, vol. 3, p. 45.)” (Mormon Doctrine, p. 74.)

President Joseph Fielding Smith indicated that this great war would be one of the last events before Christ comes in His glory:

“One thing we are given by these prophets definitely to understand is that the great last conflict before Christ shall come will end at the siege of Jerusalem. ...

“So we are given to understand that when the armies gather in Palestine will be the time when the Lord shall come in judgment and to make the eventful decision which will confound the enemies of his people and establish them in their ancient land forever.” (Doctrines of Salvation, 3:46–47.)

Obviously, this is an event of great importance to the world, and the Lord has given a wealth of detail so that those who will listen can be prepared and comforted as the greatest war in the history of the world begins to unfold.

#### **(I-4) Armageddon: The Participants**

Ezekiel and Jeremiah indicated areas that will be involved and named Israel as the target of the war:

1. Ezekiel named Gog of the land of Magog, the prince of Meshech and Tubal, as the leader of the forces that would come against Israel (see Ezekiel 38:1–3). Magog, Meshech, and Tubal were ancient peoples in the northern part of Asia Minor (see Notes and Commentary on Ezekiel 38:2–6). Gog is a symbolic name for the leader or leaders of this great evil power that will arise in the last days.

2. Ezekiel named Persia, Ethiopia, Libya, Gomer, and Togarmah as being in alliance with Gog (see Ezekiel 38:2–6; see also Notes and Commentary on Ezekiel 38:2–6 and the Bible Dictionary).

These designations refer to general areas of the ancient world, so a list of modern nations fighting in Armageddon cannot be compiled from these sources. Elder Bruce R. McConkie said: “The prophecies do not name the modern nations which will be fighting for and against Israel, but the designation Gog and Magog is given to the combination of nations which are seeking to overthrow and destroy the remnant of the Lord’s chosen seed.” (Mormon Doctrine, p. 298.)

3. The prophets agreed that all nations should be joined in this alliance in one way or another (see Jeremiah 25:26; Joel 3:1; Zechariah 14:2; Revelation 16:14).
4. The strategic objective of this great and evil alliance is clearly the nation of Israel (see Ezekiel 38:8, 15–16; Joel 2:1; 3:1–2; Zechariah 14:2).

### **(I-5) Armageddon: The Army of Gog**

Several of the prophets vividly described in figurative language the power and massiveness of this army.

Ezekiel described it as “clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords” (Ezekiel 38:4) and as coming like “a storm” and “a cloud to cover the land” (v. 9), having “many people” with him, “all of them riding upon horses [a symbol of power in war], a great company, and a mighty army” (v. 15).

Daniel described the “king of the north” as coming with a “great army” which others have no “strength to withstand” (Daniel 11:13, 15) and as coming “like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over” (v. 40). Elder Joseph Fielding Smith specifically identified Daniel 11–12 as referring to the last days (see Signs of the Times, p. 156).

Joel stated that the army would be the greatest army in the history of the world up to that point (Joel 2:2). He described it as being like a “fire” that devours the land, leaving what had looked like the “garden of Eden” before their coming as “a desolate wilderness” (Joel 2:3; see also Joel 2:2, 4–5). Joel also said that the army would be highly disciplined in warfare and virtually invincible: “When they fall upon the sword, they shall not be wounded” (Joel 2:8; see also Joel 2:7, 9).

John the Revelator used the imagery of a cloud of locusts (vast numbers that bring great devastation) and described the army as having the “teeth of lions,” “breastplates of iron,” and “wings” that sounded like the “sound of chariots of many horses running to battle” (Revelation 9:8–9). The army was numbered “two hundred thousand thousand” (Revelation 9:16), having “breastplates of fire, and of jacinth, and brimstone” and with “fire and smoke and brimstone” issuing “out of their mouths” (Revelation 9:17). Elder Bruce R. McConkie, referring to the imagery of John and Joel, suggested that “it is not improbable that these ancient prophets were seeing such things as men wearing or protected by strong armor; as troops of cavalry and companies of tanks and flame throwers; as airplanes and airborne missiles which explode, fire

shells and drop bombs; and even other weapons yet to be devised in an age when warfare is the desire and love of wicked men” (Doctrinal New Testament Commentary, 3:503).

It will be partly through the aid of false religionists working miracles that so many people join in this unholy alliance (see Revelation 13:11–15; 19:20). Elder Orson Pratt taught that “so great will be the darkness resting upon Christendom, and so great the bonds of priestcraft with which they will be bound, that they will not understand, and they will be given up to the hardness of their hearts. Then will be fulfilled that saying, That the day shall come when the Lord shall have power over his Saints, and the Devil shall have power over his own dominion. He will give them up to the power of the Devil, and he will have power over them, and he will carry them about as chaff before a whirlwind. He will gather up millions upon millions of people into the valleys around about Jerusalem in order to destroy the Jews after they have gathered. How will the Devil do this? He will perform miracles to do it. The Bible says the kings of the earth and the great ones will be deceived by these false miracles. It says there shall be three unclean spirits that shall go forth working miracles, and they are spirits of devils. Where do they go? To the kings of the earth; and what will they do? Gather them up to battle unto the great day of God Almighty. Where? Into the valley of Armageddon.” (In Journal of Discourses, 7:189.)

#### **(I-6) Gog Will Be Thwarted by the Power of Two Witnesses**

One question that arises as one studies the prophetic picture is, How could a nation as tiny as modern Israel stand against the combined armies of the world? The answer lies in an understanding of the role of two important participants in these great events.

John the Revelator gave the most detailed picture of these two participants. They are called the “two witnesses,” the “two olive trees” and the “two candlesticks” (Revelation 11:3–4). Latter-day revelation teaches that they are “two prophets ... raised up to the Jewish nation” who will “prophesy to [them] after they are gathered and have built ... Jerusalem” (D&C 77:15).

These prophets will have power to pronounce great judgments upon the earth (see Revelation 11:5–6).

“They shall have power like Elijah who called down fire from heaven to consume his enemies, and who sealed the heavens that it rained not in all Israel for the space of three and a half years (1 Kings 17 and 18; 2 Kings 1), and like Moses by whose word blood and plagues lay heavily upon the Egyptians. (Ex. 7, 8, 9, and 10.)” (McConkie, Doctrinal New Testament Commentary, 3:510.)

Their miraculous power seems to be the force preventing Gog and his army from succeeding in annihilating Israel. Elder Parley P. Pratt wrote: “John, in the eleventh chapter of Revelation, gives us many more particulars concerning this same event. He informs us that after the city and temple are rebuilt by the Jews, the Gentiles will tread it under foot forty and two months, during which time there will be two prophets continually prophesying and working mighty miracles. And it seems that the Gentile army shall be hindered from utterly destroying and overthrowing the city, while these two prophets continue.” (A Voice of Warning, p. 33.)

Isaiah called these prophets “two sons” and said they were the only hope of deliverance for Israel because they would be “full of the fury of the Lord” (JST, Isaiah 51:19–20; see also JST, Isaiah 51:17–18).

### **(I-7) Armageddon: The Final Extremity**

John showed that eventually the two prophets will be captured and killed by the opposing army, and their bodies will be left in the streets of Jerusalem for “three days and an half” as the forces of evil engage in a great celebration over their death (Revelation 11:9; see also Revelation 11:7–8, 10).

“That level of spiritual debauchery is shown forth by the fact that the wicked not only slay the prophets of God, but boast of their deeds and glory in them. Such people, as the Jaredites and Nephites before them, are ripened in iniquity and are ready for that destruction and burning which shall cleanse the vineyard of corruption when Jesus descends with his chariots of fire.” (McConkie, Doctrinal New Testament Commentary, 3:510.)

During the “three days and an half” that the prophets lie dead in the streets, the army will ravage the city of Jerusalem and the remaining population of Israel (Revelation 11:9). Elder Pratt explained: “After a struggle of three years and a half, they [Gog’s army] will at length succeed in destroying these two prophets and then overrunning much of the city; they will send gifts to each other because of the death of the two prophets, and in the meantime will not allow their dead bodies to be put in graves, but will suffer them to lie in the streets of Jerusalem three days and a half, during which time the armies of the Gentiles, consisting of many kindreds, tongues, and nations, passing through the city, plundering the Jews, will see their dead bodies lying in the street.” (Voice of Warning, p. 33.)

Zechariah says that only one-third of the nation of Israel will survive this final extremity when the “city [Jerusalem] shall be taken, and the houses rifled [looted], and the women ravished; and half of the city shall go forth into captivity” (Zechariah 14:2; see also Zechariah 13:8–9; 14:1).

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

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

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

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

The destruction to the army of Gog and the land of Magog has not taken place and here the angel says the second woe is past and the third cometh quickly, making clear that the damage to the army of Gog and land of Magog is the third woe. We will read about this when we read the Old Testament Student Manual.



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, and of his Christ; and he shall reign for ever and ever.

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

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

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

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

## **(I-8) Armageddon: The Deliverance**

In what will be one of the blackest moments of Israel's history, just as it appears that they are about to be annihilated, the Lord's fury will be unleashed upon the kingdoms of the world (see Ezekiel 38:18), and the Lord will "go forth, and fight against those nations" (Zechariah 14:3).

1. The two prophets, lying dead in the streets of Jerusalem, will be resurrected in the sight of the people (see Revelation 11:11–12): "After three days and a half, on a sudden, the spirit of life from God will enter them; they will arise and stand upon their feet, and great fear will fall upon them that see them. And then they shall hear a voice from heaven saying, 'Come up hither,' and they will ascend up to heaven in a cloud, with their enemies beholding them." (Pratt, *Voice of Warning*, p. 33.)
2. An earthquake will strike the earth, affecting the whole world—the greatest earthquake the world has ever known (see Revelation 11:13; 16:18; Ezekiel 38:19–20; Haggai 2:6–7).

Elder McConkie taught:

"Three natural changes in the earth—all apparently growing out of one transcendent happening—are here named [Revelation 16:17–21] as attending our Lord's Second Coming. They are:

"1. Earth's land masses shall unite; islands and continents shall become one land.

"2. Every valley shall be exalted and every mountain shall be made low; the rugged terrain of today shall level out into a millennial garden.

“3. Such an earthquake as has never been known since man’s foot was planted on this planet shall attend these changes in the earth’s surface and appearance.

“And, fourthly, as recorded elsewhere, the great deep—presumably the Atlantic ocean—shall return to its place in the north, ‘and the earth shall be like as it was in the days before it was divided.’ (D. & C. 133:21–24.)” (*Doctrinal New Testament Commentary*, 3:543.)

This quake will evidently create a huge spring in Jerusalem which will form a new river, flowing westward to the Mediterranean Sea and eastward to the Dead Sea (see Zechariah 14:8–9; Joel 3:18; Ezekiel 47:1–5). Because of this river, the Dead Sea will have its waters healed, that is, it will become a lake with verdant foliage surrounding its shores and fish teeming in its waters (see Ezekiel 47:6–12; Joseph Smith, *Teachings of the Prophet Joseph Smith*, p. 286).

The area around Jerusalem, which is now very hilly and steep, will be smoothed out and become like “a plain” (Zechariah 14:10).

3. The Mount of Olives will be split in two, providing an avenue of escape for the house of Israel (see Zechariah 14:4–5).

“All [the prophets] speak of [this day]; and when that time comes, the Lord is going to come out of His hiding place. You can see what a terrible condition it is going to be; and the Jews besieged, not only in Jerusalem but, of course, throughout Palestine are in the siege; and when they are about to go under, then the Lord comes. There will be the great earthquake. The earthquake will not be only in Palestine. There will not be merely the separation of the Mount of Olives, to form a valley that the Jews may escape, but the whole earth is going to be shaken. There will be some dreadful things take place, and some great changes are going to take place, and that you will find written in the book of Ezekiel (38:17–23).” (Smith, *Signs of the Times*, p. 170.)

4. As the Jews flee through this avenue of escape they will see their Messiah who has come to deliver them. In gratitude and joy they will throw themselves at the feet of the Deliverer and discover the wounds in His hands and feet. Suddenly they will realize that their Messiah is the Messiah who came to them before, and the Jewish nation will be converted to their God. (see Zechariah 14:5; 12:9–10; 13:6; D&C 45:47–53.)
5. The Lord’s fury upon the army of Gog will consist of other judgments in addition to the great earthquake:

The armies of Gog will turn upon each other, perhaps in the panic and confusion of the great earthquake (see Ezekiel 38:21; Zechariah 14:13).

A great rain of fire and hail will shower down upon the army (see Ezekiel 38:22; D&C 29:21; Revelation 16:21). John said the hailstones will weigh a talent, which is about 75.6 pounds or 34.3 kilograms (see Bible Dictionary, s.v. “weights and measures”). Ezekiel stated that fire will also be sent against the land of Magog (see Ezekiel 39:6). The

account by Ezekiel could very easily be a description of atomic warfare. Isaiah described the fire's effect on the land itself (see Isaiah 34:9–10).

A plague will strike the army, causing terrible disease and calamity (see Zechariah 14:12; compare D&C 29:18–20).

The result will be that only one-sixth of the invading army will survive the Lord's judgments (see Ezekiel 39:2), and their power to make war will be destroyed. In Jerusalem itself, 7000 will be slain, and one-tenth of the city destroyed (see Revelation 11:13).

So great will be the devastation that for seven years Israel will be able to live off the spoils of war left behind (see Ezekiel 39:8–10). It will take seven months to bury the dead, and thereafter burial teams will search out the remaining bodies in an attempt to cleanse the land (see Ezekiel 39:11–16). Isaiah said that the Lord "hath delivered them to the slaughter ... and the mountains shall be melted with their blood" (Isaiah 34:2–3). Jeremiah stated that the Lord "will give them that are wicked to the sword, ... and the slain of the Lord shall be at that day from one end of the earth even unto the other" (Jeremiah 25:31, 33).

The judgments of the Lord upon the armies of Gog is known in the scriptures as the great day of the Lord's "sacrifice" (see Isaiah 34:5–6; Ezekiel 39:17–22), the Lord's "controversy with the nations" (Jeremiah 25:31), the "supper of the great God" (Revelation 19:17; see also Revelation 19:18–21), and "the great winepress of the wrath of God" (Revelation 14:19; see also Revelation 19:15; D&C 133:48–51).

6. Elder Charles W. Penrose summarized the foregoing list of events: "The bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and will invade the 'holy land' to 'take a prey and a spoil.' ...

"His [Christ's] next appearance [after coming to his temple] will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet upon the Mount of Olives, which will cleave and part asunder at his touch. Attended by a host from heaven, he will overthrow and destroy the combined armies of the Gentiles, and appear to the worshipping Jews as the mighty Deliverer and Conquerer so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth, whom they had reviled and whom their fathers put to death. Then will unbelief depart from their souls, and 'the blindness in part which has happened unto Israel' be removed." ("The Second Advent," *Millennial Star*, 10 Sept. 1859, pp. 582–83.)

In conclusion we are told that this act made the nations of the world angry (verse 18) and that the nations *should* be judged (verse 18) and the Lord promises that He *shouldest* destroy implying that the Great and Dreadful Day and the Mount of Olives are not synonymous. Meaning there

will be a period after the Mount of Olives before the Great and Dreadful Day. The Old Testament Student Manual points to there being seven months to bury the dead and seven years of living off of the spoils implying that the Great and Dreadful Day is at least seven years after this event, for nobody is living off of spoils of war after the Great and Dreadful Day.