

## **Understanding Revelation: Chapters 12-14**

In Matthew 24 the Lord gives a doctrinal rundown of points of reference and series of events culminating in the verses 36-51. Directly after which the Lord gave the Parable of the 10 Virgins, the Parable of the Talents and the Parable of the Sheep and the Goats. And if one looks at verses 36-51 of Matthew 24 one would come away with the knowledge that these parables were given as an additional reference or way to understand what He just taught. For example, I might teach the commandments and the principle of obedience and then directly after that I might share the story of the girl and the plastic necklace and the story of the boy and the kite. I'm not teaching anything new but it's a way for me to wrap up everything I just taught in a way that will hopefully help people understand more clearly. We saw this same pattern when we studied Isaiah when we got to Isaiah Chapter 6.

There are those who teach that Revelation 12-14 are all over the map, one verse could be talking about the pre-earth Life and the very next verse could be talking about the early Christian church, the next verse is talking about the pre-earth life again and the next verse after that is talking about the future. For example, Revelation 12:1-3, they teach as the early Christian church (New Testament Student Manual), then verse 4 is talking about the pre-earth life, verse 5 is talking about the great apostasy, verses 6-11 are referring to the pre-earth life again, verse 12 they think is the time of Adam, verses 13-14 is the early Christian church again and verses 15-17 are in the future. You also have to understand that all of Revelation Chapter 12 got a JST, does any of that make any fluid sense? I'd argue that this would make the book of Revelation one of the most complicated and convoluted books ever written, not what Joseph Smith said, that it was "one of the plainest books God ever caused to be written."

If somebody wants to hear that interpretation, I'd recommend reading the New Testament Manual but that is not what I'm going to do here. My assumption is that Joseph Smith was right and John knew what he was talking about when he said that what he was writing had to do with his time period and forward ("I will show you what is and is hereafter").

So what do I personally believe Chapters 12-14 are? I believe they are the Parable of the 10 Virgins, the Parable of the Talents and the Parable of the Sheep and the Goats, meaning, I believe the Lord stopped at this time- and take a moment to think about the time period we have covered, in Chapter 1 we start with John's time period and by Chapter 11 we are at the Mount of Olives, this is a lot of teaching- I believe the Lord stops here and then proceeds to re-teach everything that He just taught from Revelation Chapters 1-11 in Chapters 12-14. And He does this in a different format as a summary but also as a way to further help one understand what had just been said.

So Revelation Chapter 12 with its symbolism and parable-like nature will start with John's time period and by the end of Chapter 14 we should be back at the Mount of Olives. So let's see if we can do this.

### **JST, Revelation 12:1-17**

*John explains the symbols of the woman, the child, the rod of iron, the dragon, and Michael. The war that began in heaven is continued on the earth. Note the changed sequence of verses in the JST.*

1 And there appeared a great sign in heaven, in the likeness of things on the earth; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

The plain reading of this leads one to the interpretation that John is shown something in heaven, a vision, a parable, that is representative of or in the likeness of something on the earth at that time (the pre-earth life didn't take place on earth). If this did deal with the pre-earth life John would have said "I was shown a vision in heaven in the likeness of things in the pre-earth life and these things foreshadow or are a type of things that are playing out here on earth", but he didn't say that, he said "I was shown a vision/parable/etc and it was in the likeness of things on the earth." It would be no different than taking the Lord's parable of the ten virgins and saying that the entire thing dealt with the pre-earth life and that series of events that transpired in the pre-earth life is a type of something that will play out on earth. That's not what was said. Those that purport that these scriptures deal with the pre-earth life have to first translate these symbols into things and events in the pre-earth life for obviously there wasn't a woman walking around on a moon with a dragon following her in the pre-earth life (they do this despite the fact that John said that these things were in the likeness of things on the earth and not things in the past, and Joseph Smith also said what John saw dealt with his time period and futurity), and then they claim that John was shown those things in the pre-earth life because they were similar to events that would happen shortly in John's time period (despite the fact that no such comparison from the pre-earth life to John's time period of mentioned in the writ).

This *is* referring to the early Christian church. Based off of what we already have gone over in Revelation Chapter 5 the crown of 12 stars should be obvious, that is the 12 apostles. The sun is a symbol of celestial glory and the moon is a symbol of terrestrial glory but it is also a symbol for the earth, which we will get to in verse 3. The woman is the Church which is confirmed in D&C 33:5 and D&C 86:3 (we will read them later). So far this checks out, this is what was gone over at the beginning of the book of Revelation (ie. Christ's Church and Kingdom on the earth).

2 And the woman being with child, cried, travailing in birth, and pained to be delivered.

3 And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and his throne.

We get a clear definition later that the woman is the Church of God, that the child she brought forth, the "man child who was to rule all nations with a rod of iron" was both the Kingdom of our God AND Christ. A lot of people will include the Kingdom of God in their interpretation of the child but miss the most important part of the Kingdom, which is the Christ. It is His Kingdom. And "the [man child] was caught up unto God and his throne"- this should let us know where we are- this is Revelation Chapters 4 and 5 (Christ goes back to the throne of God and gets the book). So once again so far we have gone from Revelation Chapters 1-5- it is a perfect summary up to that point in time, it isn't a stretch.

4 And there appeared another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth. And the dragon stood before the woman which was delivered, ready to devour her child after it was born.

5 And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand two hundred and threescore years.

Satan gathers his followers and attacks the child as soon as it is born. Verse 5 explains the Great Apostasy that followed.

### **D&C 86:1-3**

1 Verily, thus saith the Lord unto you my servants, concerning the parable of the wheat and of the tares:

2 Behold, verily I say, the field was the world, and the apostles were the sowers of the seed;

3 And after they have fallen asleep the great persecutor of the church, the apostate, the whore, even Babylon, that maketh all nations to drink of her cup, in whose hearts the enemy, even Satan, sitteth to reign—behold he soweth the tares; wherefore, the tares choke the wheat and drive the church into the wilderness.

Satan and his followers here plant the bad seeds, they plant the tares and the Church is driven into apostasy. At this time we also know that the great and abominable Church is formed. Joseph Smith translated this and changed this to years from days- many choose to intentionally ignore this change to better fit their narrative. We know that Moroni lived to about the year 400 AD and we know that John the Revelator is a translated being, we don't know when he was taken and we also don't know when the 10 tribes *potentially* fell into apostasy. We know that the Lord established the Kingdom in Jerusalem and then established appendages of that Kingdom in the Americas with the tribe of Joseph and with the lost ten tribes who were led out of Jerusalem. What we do know is that 1260 years later the woman began to come out of the wilderness, which depending on which year you use, puts it at a lot of interesting dates including the Pilgrims at Plymouth Rock who came to America and then covenanted with the Lord, which was part of the process of re-establishing the Kingdom of God (Tim Ballard has a couple good videos on this).

The next verses might ruffle some people's feathers because members are under the belief that the war in Heaven ended in the pre-earth life, which is unrevealed doctrine.

6 And there was war in heaven; Michael and his angels fought against the dragon; and the dragon and his angels fought against Michael;

7 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.

We love to teach that the war in Heaven never ended, that it continues here on earth and that we have help from the other side of the veil in this war, why then is it impossible for members to

believe that the war between those on the other side of the veil continues? Michael at this point in time would be now a resurrected being.

Not only is the doctrine of those on the other side of the veil fighting probable, it is taught, for Peter, James and John, we learn in the temple, openly contended with Satan in front of Adam on earth. That is revealed doctrine.

But there's one proof yet that is even more concrete,

### **Job 1:6-7**

6 Now there was a day when the children of God came to present themselves before the Lord, and Satan came also among them.

7 And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

### **Job 2:1-2**

1 Again there was a day when the children of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2 And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

It is important to note that the LDS Student Manual says that it is unknown whether this was poetic or literal but we have a Joseph Smith Translation in these verses and Joseph left it the way it was- Joseph only changed the word "sons" to "children". For example, Joseph Smith changed "and it repented the Lord" and he also changed "and the devil led Jesus into the wilderness" etc so Joseph changed and translated a ton of things like this throughout scripture including redoing the whole of Revelation Chapter 12 (which we will get to). So if there were major doctrinal errors in this, Joseph would have changed this. Joseph flat out said that the Song of Solomon was uninspired, meaning it is garbage regardless of its poetic themes, I'm not even giving it a translation, but yet we are supposed to believe that what we are reading here in Job with a JST is not literal?

I believe this proves that Satan had more power and more mobility than we like to realize. What was Satan doing with these "children of men" in Job?

### **Alma 40:11-14**

11 Now, concerning the state of the soul between death and the resurrection—Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

12 And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

13 And then shall it come to pass, that the spirits of the wicked, yea, who are evil—for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house—and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.

14 Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection.

### **Revelation 12:8–10. Satan Accuses Day and Night**

Joseph Smith Translation, Revelation 12:8 reads: “Neither was there place found in heaven for the great dragon who was cast out, that old serpent, called the Devil, and also called Satan, which deceiveth the whole world: he who was cast out into the earth, and his angels were cast out with him.”

The name-title “Satan” comes from a Hebrew verb meaning “to accuse,” “to slander,” or “to be an adversary.” Thus, the title “accuser” (Revelation 12:10) reflects Satan’s efforts as the adversary of the human family, charging people with sin. On the other hand, Jesus Christ is our advocate, pleading to God on behalf of those who believe in Him (see D&C 45:3–5).

8 Neither was there place found in heaven for the great dragon, who was cast out; that old serpent called the devil, and also called Satan, which deceiveth the whole world; he was cast out into the earth; and his angels were cast out with him.

9 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ;

10 For the accuser of our brethren is cast down, which accused them before our God day and night.

Satan is cast down here and with this interpretation Satan lost his ability or power to freely traverse between the world and the heavens (what we learned about in Job) and we also learn in verse 10 what he spent the majority of his time doing, which was accusing people before the throne of God day and night.

There are many, as I have already gone over, who believe that these verses deal with the pre-earth life. But if these did deal with the pre-earth life there are two questions here that they won’t be able to answer:

1. What is Satan accusing people of? No one has been born and have sinned in the pre-earth life, there is nothing to accuse us of.
2. Michael says this has been going on “day and night”- if this dealt with the pre-earth life what is Michael talking about? There was no day and night before the earth was created.

But now Satan is permanently kicked out of heaven. The next verse becomes important because it explains the why this didn't take place until this moment and how.

11 For they have overcome him by the blood of the Lamb, and by the word of their testimony; for they loved not their own lives, but kept the testimony even unto death. Therefore, rejoice O heavens, and ye that dwell in them.

So Michael and his followers (most likely Peter, James, John the Baptist etc all those who would now be resurrected) overcame Satan by the blood of the Lamb and the Savior's atonement didn't happen until 33 AD. But more specifically after that the majority of the Twelve "loved not their own lives, but kept the testimony even unto death", meaning that not only was the Savior's atonement required, but the apostles (and all the other prophets such as John the Baptist) laying down their lives for their testimony, that gave them enough spiritual power to go back to Heaven and now cast Satan permanently out of it.

12 And after these things I heard another voice saying, Woe to the inhabitants of the earth, yea, and they who dwell upon the islands of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

Satan was wroth because he knew he didn't have much time left now. This to me once again makes much more sense post Jesus Christ and the apostles then it does 4000 BC. Also, the plain reading, once again, tells us that Satan was cast down with his followers to earth and man was already here, "the devil is come down unto you, the inhabitants of the earth." Meaning, this casting of Satan permanently out of heaven didn't occur until after man was on the earth.

13 For when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

We know that the woman (Christ's Church) disappeared into apostasy in verse 5 so for Satan to now once again be attacking the woman, what does this mean? It means that the woman has to have come out of the wilderness.

### **D&C 33:5**

5 And verily, verily, I say unto you, that this church have I established and called forth out of the wilderness.

So we now have the restoration of the Church ie. the woman being called out of the wilderness and Satan attacking it.

### **D&C 33:5. How Has the Church Been Called out of the Wilderness?**

This imagery is drawn from the book of Revelation where the Church of Jesus Christ, symbolized as a woman, is driven into the wilderness, or apostasy, by the great dragon who is Satan (see Revelation 12:5). Therefore, to call the Church from out of the wilderness refers to the Restoration of the Church upon the earth after centuries of apostasy (1260 years).

Now we understand that the woman being driven into the wilderness was the Great Apostasy and the Restoration was the woman coming out of the wilderness. Now that we have this understanding under our belt, we should read what it says in the D&C Manual about the Parable of the Wheat and the Tares as it will help reaffirm what has already been taught but will also explain the next verses in Revelation 12.

### **D&C 86:1–7. The Parable of the Wheat and the Tares**

When Jesus first gave the parable of the wheat and the tares (see Matthew 13:24–30, 36–43), He interpreted most the details in the parable.

1. The man sowing seed is the Son of Man (Jesus).
2. The field is the world.
3. The good seed are the children of the kingdom (followers of Jesus).
4. The tares are children of the wicked one (those who follow the enticements of Satan).
5. The enemy is the devil.
6. The harvest is the end of the world.
7. The reapers are the angels sent to reap the field.
8. The tares bound and burned are the evil ones separated out and cast into fire (punishment) at the Judgment.
9. The wheat gathered into the barn represents the righteous who are separated out and made to “shine forth” in the kingdom of the Father.

The Lord did not interpret the following details in Matthew 13:

1. The wheat springing forth and starting to bear fruit.
2. The men sleeping.
3. The wheat and tares being allowed to grow together until the harvest.
4. The wheat being uprooted in an attempt to weed out the tares.

In Doctrine and Covenants 86, the Lord explains these additional details and gives more information on the first details:

1. The field is the world (see v. 2).
2. The Apostles are the sowers of the seed (see v. 2). President Joseph Fielding Smith explained: “In Matthew’s account the Lord declares that he is the sower of the good seed, and in the Doctrine and Covenants it is stated that the apostles were the sowers of the seed. There is no contradiction here. Christ is the author of our salvation and he it was who instructed the apostles, and under him they were sent to preach the Gospel unto all the world, or to sow the seed, and as the seed is his and it is sown under his command, he states but the fact in this revelation and also in the parable.” (*Church History and Modern Revelation*, 1:353.)
3. Falling asleep implies the death of the original Apostles (see D&C 86:3).
4. The enemy is Babylon (see v. 3), the great whore, which is elsewhere called the great and abominable church (see 1 Nephi 13:4–8). Babylon is a symbol of worldliness and evil, and therefore may be said to represent the devil’s power in this world. Those who remain

in Babylon are those who follow the practices of the world and who do not accept the word of the Lord. Sometimes Satan’s persecution of the Church takes the form of aggressive persecution, such as killing the prophets or physically abusing the Saints. More often the persecution consists of social pressure against the humble followers of Christ. Those in the “great and spacious building” in Lehi’s dream mocked those who were pressing forward to partake of the fruit of the tree of life, and many became ashamed and fell away (see [1 Nephi 8:27–33](#)).

5. The tares (see [D&C 86:4](#)) represent evil doctrines and those who spread them. “Traditionally, tares have been identified with the darnel weed, a species of bearded ryegrass which closely resembles wheat in the early growth period and which is found in modern Palestine. This weed has a bitter taste; if eaten in any appreciable amount, either separately or when mixed with bread, it causes dizziness and often acts as a violent emetic.” (McConkie, *Doctrinal New Testament Commentary*, 1:296.)

President Joseph Fielding Smith pointed out that “even in the Church the tares are to be found. It is the tares which are to be gathered up and burned from all over the world, but those in the Church will also be gathered out and find their place in the fire. [See [D&C 112:23–26](#).] The Savior also bore witness of [this. When] speaking to the Nephites he said: ‘For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from my people, O house of Israel.’ ([3 Nephi 21:20](#).)” (*Church History and Modern Revelation*, 1:354.)

False doctrines or individuals who present themselves as faithful members of the Church but are in reality servants of Satan are a source of temptation to the faithful and tend to choke or corrupt the word of God, or the good seed that is sown.

6. The Church being driven into the wilderness (see [D&C 86:3](#)) represents the time of the Apostasy. When the tares (the evil in the Church) grew to maturity, the result was apostasy. The wilderness represents the period of time when the Church and the priesthood were taken from the earth (see [Revelation 12:12–17](#)).
7. The tenderness of the wheat is explained in [Doctrine and Covenants 86:6](#) as weakness, or newness, in the faith. When this revelation was given in December 1832, the Church was not yet three years old and was, therefore, still very “tender.” At that time many of the tares were not yet identifiable, and attempts to systematically root out those who would eventually prove themselves to be tares would have been very destructive.
8. As in Matthew, the reapers are identified as the angels of God (see [D&C 86:5](#)). But the Lord also indicates that at the time this revelation was given, the angels were anxiously awaiting permission to carry out their mission. (Notes and Commentary on [D&C 86:5](#) discusses the time when that permission was given.)
9. The harvest and the burning of the tares (see [v. 7](#)) was explained by the Prophet Joseph Smith: “The harvest and the end of the world have an allusion directly to the human family in the last days. . . . As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world; that is, as the servants of God go forth warning the nations, both priests and people, and as they harden their hearts and reject the light of truth—these first being delivered over to the buffetings of Satan, and the law and the testimony being closed up, as it was in the case of the Jews—they are left in darkness,



and delivered over unto the day of burning; thus, being bound up by their creeds, and their bands being made strong by their priests, [they] are prepared for the fulfillment of the saying of the Savior—‘The Son of Man shall send forth His angels, and gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.’ We understand that the work of gathering together of the wheat into barns, or garners, is to take place while the tares are being bound over, [in preparation] for the day of burning, that after the day of burnings, the righteous shall shine forth like the sun, in the Kingdom of their Father.” (*Teachings*, p. 101.)

Orson Pratt taught more of this gathering and separation, “the Gentile believers will gather to Zion; and because of your testimony, all the elect of God, of whatever nation, tongue, and people, will be gathered out year after year; and by-and-by, the great and last gathering will be done through instrumentality of angels. There will be two, as it were, grinding at a mill; the faithful one will be taken, and the other will be left: there will be two, as it were, sleeping in one bed; one will be picked up by the angels, and the other will be left; and the remnant of the children of God scattered abroad on all the face of the earth will receive their last gathering by the angels.” (Journal of Discourses 7:188)

Three important quotes from Joseph Smith to help us understand this clearer and wrap it altogether:

“Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be *prepared*, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them.” (TPJS, p.84)

“We Cannot Be Perfect Without Our Dead

The Kingdom of God is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized. (1 Cor. 10:1-4.) He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches, etc.” (TPJS, p.159)

“Take away the Book of Mormon and the revelations, and where is our religion? We have none; for without Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from the heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather out his Saints from the Gentiles, and

then comes desolation and destruction, and none can escape except the pure in heart who are gathered.--DHC 2:52.” (TPJS, p.71)

Before we read the next verse we should understand where we are in the timeline. Angels are preparing, they are gathering people to the garner but the trumpets have not blown yet.

14 Therefore, to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

The woman is the Church and where is “her place”? It is New Jerusalem. What are the two wings that are given to allow the woman to do this? These are the angels that Joseph Smith taught who will be coworkers in that work moving the elect into the garner (ie. New Jerusalem) and bundling up the tares to be burned. The two wings could represent all these angels collectively like the fowls in the Parable of the Mustard Seed, but they could also mean specifically Joseph and Hyrum Smith, ie. the two wings which will lead the redemption of Zion and the woman into her place (just like the two cherubims guard the Ark)

15 And the serpent casteth out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helpeth the woman, and the earth openeth her mouth, and swalloweth up the flood which the dragon casteth out of his mouth.

We know that the Assyrian will get “even to the neck” of New Jerusalem, we know that floods most likely represent people as water in visions and parables often tends to, so in this Satan sends floods of people to try to take down the woman in her place ie. the New Jerusalem, but there is an earthquake (“the earth opened her mouth and swallowed”). This could have reference to the ten tribes which we know come after an earthquake but it could also be literal in that the earthquake itself opens up the earth and the people fall into it. We have less reputable or reliable sources such as the White Horse Prophecy in which an army comes to try to take down the New Jerusalem and an earthquake opens up and swallows them. That is referring to this time period.

And then we get to verse 17, the last verse of this chapter, which reads:

17 Therefore, the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Meaning “every man who will not flee to Zion must take up his sword to fight against his neighbor”, meaning at this time Satan knows he can’t get to New Jerusalem so he goes after all of the members worldwide for whatever reason aren’t in the New Jerusalem, that’s the remnant in this case.

Looking back at this chapter with this viewpoint what has it covered? It has covered Revelation Chapter 1-7 chronologically. There has been no breaks or back and forth or scattering. It is one fluid vision that summarizes Revelation Chapter 1-6 and takes us into Revelation Chapter 7. The next chapters of Revelation Chapters 13 and 14 summarize the events from Revelation Chapters 7-11. Let’s continue.

## Chapter 13

*John sees fierce-looking beasts that represent degenerate earthly kingdoms controlled by Satan—The devil works miracles and deceives men.*

1 And I saw another sign, in the likeness of the kingdoms of the earth; ...

In Revelation Chapter 12 John says he saw a sign in heaven in the likeness of things on the earth and here in Chapter 13 he says that he saw another sign this time in the likeness of kingdoms of the earth. If you believe that Chapter 12 dealt with the pre-earth life, Chapter 13 would also deal with the pre-earth life, but it doesn't. The vision that John saw in Chapter 12 was in the likeness of things on the earth, not the pre-earth life. And Chapter 13 these images deal with kingdoms on the earth, not kingdoms in the pre-earth life. People seem to understand this with Chapter 13 but they lose their minds with Chapter 12 despite the fact that the language is literally identical.

...a beast rise up out of the sea, and he stood upon the sand of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

We know that after the 7<sup>th</sup> seal has been opened that bad things transpire, the seven trumpets, and we learn this from our previous *Understanding Revelation*. What John is shown here skips ahead (but it is still chronological) and the reason is because he is shown the dragon being wroth and going after the remnant of the woman's seed which are the Saints worldwide who for whatever reason are not in the New Jerusalem. So what John is shown skips the first four trumpets and goes immediately into the three great woes. We learn this later on in **Revelation 17:8**

8 The beast that thou sawest was, and is not; and *shall ascend out of the bottomless pit*, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

This taken in conjunction with **Revelation 9:1-2, 12-16** let us know that what John is looking at is this woe.

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.

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

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

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

So the army that John is shown coming out of the bottomless pit in these verses is the army of the beast kingdom, it is one in the same as they were both identified as coming from the bottomless pit. And during that hour + day + month+ year when this army is slaying the third part of man, that is when the mark of the beast is implemented.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

In here John identifies that the beast kingdom is comprised of the several parts of the beast kingdoms that Daniel saw in the past.

### **(28-37) Daniel 7:4–8. What Is the Connection between the Four Beasts and Historical Events?**

As mentioned in Daniel 7:17, the four beasts represented “four kings [or kingdoms] which shall arise out of the earth.” The first, which was like a lion with eagles’ wings, represented the **Babylonian kingdom** under Nebuchadnezzar. The lion and eagle are both supreme among beasts of their class. The head of gold in the dream of chapter 2 can be similarly compared. “What the gold is among metals and the head among the members of the body, that the lion is among beasts and the eagle among birds” (Keil and Delitzsch, Commentary, 9:3:223). The plucking of feathers (see Daniel 7:4) seems to have represented a deprivation of power to fly or the power to dominate and conquer. The change that gave it a man’s heart is evidently a reference to the humanizing effect of Nebuchadnezzar’s madness (see Daniel 4:34–37).

The second beast (see Daniel 7:2) represented the **Median-Persian Empire**, as did the breast and arms of silver in the image of chapter 2. The bear was considered next to the lion as the strongest among animals by the people of the ancient Middle East. The raising up on one side could represent the raising of the forefeet of the bear (standing on its hind feet) as when it goes after prey. “The Medo-Persian bear, as such, has ... two sides: the one, the Median side, is at rest after the efforts made for the erection of the world-kingdom; but the other, the Persian side, raises itself up, and then becomes not only higher than the first, but also is prepared for new rapine.” (Keil and Delitzsch, Commentary, 9:3:225.) The ribs held between the bear’s teeth and its devouring “much flesh” (Daniel 7:5) signify the ferocity with which its dominion would be exerted.

The third kingdom corresponded to the **Greek Empire** of Alexander the Great. Wings signify power to move and extend influence. Heads signify governing power or the seat of government. The Grecian kingdom was extended greatly under Alexander and had power over much of the earth.

The fourth beast was not likened to an animal. It was, however, very strong and dreadful and broke into pieces the remains of the former kingdoms. It represented the **Roman Empire** and the forces of evil that were manifest through that empire. The ten horns are the kingdoms into which

the Roman Empire was afterwards divided. They are similar to the ten toes of the great image described in Daniel 2. (See also Daniel 7:23–24.)

Though each of these beasts may be said to represent the worldly kingdoms mentioned, the representation probably was not just of their political dominion, but also of the evils upheld and perpetrated upon the world by their rule. The vision should not be thought of as wholly political, either, particularly in view of the “little horn” (v. 8). This symbol cannot be positively identified with any specific individual or kingdom of the world [today], but seems to be similar to the “beast [rising] out of the sea” that John saw (Revelation 13:1), which also made “war with the saints” (Revelation 13:7) as did this form (see Daniel 7:21–22, 25). The little horn represented a notable anti-Christ power that was to be raised up after the time of the Roman Empire, and it was to be different from the other ten kingdoms mentioned after the Roman kingdom. Daniel said that this horn would have power to make war with and hinder the Saints until the time of Christ’s Second Coming (see Daniel 7:20–27).

Meaning, the lion parts are Babylon, the bear parts are Media-Persia, etc and the little horn is tied to this beast kingdom conglomerate of John in Revelation. This beast kingdom conglomerate is now identified as the beast kingdom which will be unleashed from the bottomless pit and its army will be the one killing everyone and will be at the Battle of Armageddon. This should perk up your ears after our last *Understanding Revelation* because if this holds true the participants listed in the Battle of Armageddon should be identical to Babylon (modern day Iraq) plus Median-Persian Empire (modern day Iran), the Greek Empire (modern day Greece and Turkey) etc

Meaning John sees the beast kingdom conglomerate and this beast kingdom conglomerate is the kingdom responsible for the army that will be at Armageddon. We know from other prophets the armies that will be at Armageddon, ergo the several parts of the beast kingdom conglomerate, which we have gone over in the Old Testament Student Manual, should be synonymous with or closely related to the identified participants in the Battle of Armageddon by other prophets. These two things coinciding or confirming each other would provide a second witness to the identifying of the participants in the Battle of Armageddon.

Turning to Enrichment I in the Old Testament Student Manual,

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

Ezekiel and Jeremiah indicated areas that will be involved [in the Battle of Armageddon] 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...
3. The prophets agreed that all [these] 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).

If you look at these areas today from modern Turkey to modern Syria to modern Iran to modern Iraq to modern Egypt etc, what do all of these countries have in common? In the New Testament Student Manual for Revelation 13:1–7. John “Saw a Beast Rise Out of the Sea”, we learn of six characteristics that will help us identify this “nation”:

1. It had power over many nations (see Revelation 13:1, 7);
2. It opposed God and blasphemed against Him (see verses 5–6);
3. The power it wielded was like the power that predatory animals have over their prey (see verse 2);
4. Satan gave it power (see verses 2, 4);
5. People of the world worshipped or followed the beast (see verse 4);
6. And it was able to overpower many, including the Saints (see verse 7).

To me it seems crystal clear that this is more than just a government or a nation, this is a religion that is infused with government and a nation. It is not a coincidence that it is commonly called “the nation of Islam” in which the religion of Islam comes complete with political and governance power built into the religion. I have an entire paper, *Satan: The Great Counterfeiter*, in which I go over this in great detail. I would also say this, we learn in later chapters in Revelation that the whore of all the earth, the great and abominable church, Babylon the great, etc mounts this beast kingdom, meaning has power over or an ability to exercise dominion or influence over. But the beast hates the whore. We know that the whore, the great and abominable church is tied directly to gentile nations, gentile culture, gentile idolatry and potentially more specifically Rome herself. As soon as the beast has the power it takes out the city Babylon the great.

### **Revelation 17:16-18**

16 And the ten horns which thou sawest upon *the beast*, these *shall hate the whore*, and *shall make her desolate and naked, and shall eat her flesh, and burn her with fire*.

17 For God hath put in their hearts to fulfil his will, and to 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.

I can’t opine/speculate a better answer for this than the city of Rome. Understanding the relationship between the Islam nations and Rome (ie. the Crusades) should be clear enough.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue *forty and two months*.

It's important to read these three verses together because verse 5 identifies with the "forty and two months" that we've entered into that part of the second woe (remember this is the 3.5 years that the two prophets prophesy and hold off this army). Why is this important to note? Because it gives us a point of reference for verses 3 and 4 in that this head is wounded before the 3.5 years start but after the bottomless pit is opened. This means that the most likely time period for this head to be wounded is during the "one hour + one day + one month + one year" in which a third part of men are killed.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

It's important to note that this destroying force is only able to make war against the Saints who are "the remnant" identified in Revelation Chapter 12, meaning those outside of the New Jerusalem. We've already learned that this army and this anti-Christ are given to slay "the third part of men" meaning that this kingdom is not literally in charge of every country on the planet, he is not affecting, controlling etc every country on the planet, just the third part. Joseph Smith when teaching about this clarified the very same thing saying that obviously the beast kingdom won't comprise the entire world or be ruling over the entire world for "the world shall wonder after the beast". Meaning, the beast isn't wondering after himself saying "who is able to make war with me my big great self". For that quote in its entirety see my paper/video *Joseph Smith; Revelation and the Beasts of Daniel*. This is why the interpretation of gentiles being the third part that this entity has power over or is attacking makes the most sense as we've already identified that it's first target is the city Babylon which is headquartered in Gentile influence.

It is also important to note that they are blaspheming the Lord, His tabernacle and those in heaven. Why is that important? Because the Lord, His tabernacle, is currently in the New Jerusalem and the City of Enoch is now visibly seen in the sky (in heaven) returning to Earth. This anti-Christ is mocking and making a blasphemy of all of them. The reason why this army is destroying gentiles and eventually Jerusalem is because it can't get to the New Jerusalem. The Saints that this entity "overcome" at this time are ones, once again, who are not in the New

Jerusalem. And that brings us to the names written in the Lamb's book of life, for whose names are written in the Lamb's book of life? Those in the New Jerusalem.

### **Revelation 13:8. "The Book of Life"**

John saw that the beast would be worshipped by those "whose names are not written in the book of life of the Lamb" (Revelation 13:8). Elder Bruce R. McConkie explained that "the book of life, or Lamb's book of Life, is the record kept in heaven which contains the names of the faithful and an account of their righteous covenants and deeds. (D. & C. 128:6–7; Ps. 69:28; Rev. 3:5; 21:27.)" (Doctrinal New Testament Commentary, 3:455). President Joseph Fielding Smith (1876–1972) taught: "We are not going to be saved in the kingdom of God just because our names are on the records of the Church. It will require more than that. We will have to have our names written in the Lamb's Book of Life, and if they are written in the Lamb's Book of Life then it is an evidence we have kept the commandments. Every soul who will not keep those commandments shall have his name blotted out of that book" (in Conference Report, Oct. 1950, 10; see also Alma 5:57–58).

### **3 Nephi 24:16-18**

16 Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

17 And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

Even though they are killing and pillaging the reminder is that these people will eventually be destroyed and those that take up the sword to fight vs fleeing to New Jerusalem are guaranteed no protection. This verse is very similar to the verse found in Isaiah 10:11, to see that comparison see my *Understanding Isaiah: Chapter 10*. The patience and faithfulness of the Saints will be made manifest during this 3.5 years as many will be in Old Jerusalem as well as Saints worldwide abandoning everything to get to New Jerusalem. This should be taken in conjunction with the verses in Chapter 14, verses 12 and 13, which we will get to.

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,



14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Based off of the placement of these verses it makes it clear that the mark of the beast is directly tied to this anti-Christ, this “king” over the bottomless pit. Which means that the mark of the beast won’t show up until the army shows up, meaning the second woe. Meaning this mark of the beast is part of the second woe. I’ve written the paper, *Satan: The Great Counterfeiter*, in which I go over verses 11-18 in immense detail (an hour and a half). So I would insert that entire paper right here. If you are not familiar with it, go read that paper/watch that video before continuing on.

\So we know with points of reference when this takes place. But we do not know or rather it is not revealed how these things take place exactly. Anybody who places these events in the wrong time period or who matter of factly declare what these things mean (ie. COVID vaccine is the mark of the beast), are teaching false doctrine. Period. :) This is why in my paper *Satan: The Great Counterfeiter* I teach what Muslims believe is going to happen and compare what they believe is going to happen with these events, meaning I’m not saying it is what is going to happen, or what is doctrine, I’m saying look at what Muslims believe is going to happen and compare it with what we know is going to happen.

Before we get into the next chapter let’s do a quick recap: Chapter 12 ends with the vision of the woman being safe in her place, the New Jerusalem, and then the dragon being wroth and attacking the remnants worldwide ie. those worldwide who for whatever reason are not in the New Jerusalem. Chapter 13 immediately goes into explaining the how- how Satan will be doing this attacking, and that is with those from the bottomless pit and then gives a breakdown of them, ie. the who. The question on most righteous people’s minds ending Chapter 13 would be, “how will God save the day and destroy this force?” Chapter 14 goes over just that, which climaxes in Chapter 11 of Revelation, the Mount of Olives, so this summary brings us right to where we want to be. But to get a view of this group one has to go back in time, so a good way to look at it is Chapter 12 ends and Chapter 13 continues following the path of what Satan is doing and Chapter 14 continues the path of what the righteous are doing.

“All Things to Be Gathered in One

The building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight; they have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left for us to see, participate in and help to roll forward the Latter-day glory, "the dispensation of the fulness of times, when God will gather together all things that are in heaven, and all things that are upon the earth," "even in one," when the Saints of God will be gathered in one from every nation, and kindred, and people, and tongue, when the Jews will be gathered together into one, the wicked will also be gathered together to be destroyed, as spoken of by the prophets; the Spirit of God will also dwell with His people, and be withdrawn from the rest of the nations, and all things whether in heaven or on earth will be in one, even in Christ. The heavenly Priesthood will unite with the earthly, to bring about those great purposes; and whilst we are thus united in one common cause, to roll forth the kingdom of God, the heavenly Priesthood are not idle spectators, the Spirit of God will be showered down from above, and it will dwell in our midst. The blessings of the Most High will rest upon our tabernacles, and our name will be handed down to future ages; our children will rise up and call us blessed; and generations yet unborn will dwell with peculiar delight upon the scenes that we have passed through, the privations that we have endured; the untiring zeal that we have manifested; the all but insurmountable difficulties that we have overcome in laying the foundation of a work that brought about the glory and blessing which they will realize; a work that God and angels have contemplated with delight for generations past; that fired the souls of the ancient patriarchs and prophets; a work that is destined to bring about the destruction of the powers of darkness, the renovation of the earth, the glory of God, and the salvation of the human family. (May 2, 1842.) DHC 4:608-610." (TPJS, p.231-232)

### **Doctrine and Covenants 133:12-13**

12 Let them, therefore, who are among the Gentiles flee unto Zion.

13 And let them who be of Judah flee unto Jerusalem, unto the mountains of the Lord's house.

### **D&C 133:12–13. Zion and Jerusalem As Places of Gathering**

“The Gentiles who obeyed the Gospel were commanded (v. 12) to gather in Zion, and those of the house of Judah were to flee to Jerusalem (v. 13). This is in harmony with the prediction of Isaiah and Micah, that out of Zion shall go forth the law, and the word of the Lord from Jerusalem. For from both these centers the Lord shall judge. Jerusalem shall be re-built and become a holy city, the capital for Judah, and Zion shall be the capital and city of our God, for Ephraim and his fellows. Both shall be seats of government in unison with each other, and the Lord shall dwell in both.” (Smith and Sjodahl, Commentary, p. 841.)

“Then many of the Jews . . . will gather to Jerusalem in unbelief . . . and because of your testimony, the Gentile believers will gather to Zion” Orson Pratt (Journal of Discourses 7:187-188)

Orson Pratt taught, “So great will be the darkness resting upon [the wicked], 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. And where is that? On the east side of Jerusalem. When he gets them gathered together, they do not understand any of these things; but they are given up to that power that deceived them, by miracles that had been performed, to get them to go into that valley to be destroyed. Joel, Zephaniah, Zechariah, Isaiah, Ezekiel, and nearly all of the ancient Prophets have predicted that the nations shall be gathered up against Jerusalem, in the valley of Jehoshaphat and the valley of Megiddo—that there the Lord shall fight for his people, and smite the horse and his rider, and send plagues on these armies, and their flesh shall be consumed from their bones, and their eyes from their sockets. They will actually fulfil these prophecies, with all their pretension to [religion] and prophetic learning. But the Latter-day Saints are not in darkness; they are the children of light, although many of us will actually be asleep. We shall have to wake up and trim up our lamps, or we shall not be prepared to enter in; for we shall all slumber and sleep in that day, and some will have gone to sleep from which they will not awake until they awake up in darkness without any oil in their lamps. But, as a general thing, the Saints will understand the signs of the times, if they do lie down and get to sleep. Others have their eyes closed upon the prophecies of the ancient Prophets; and not only that, but they are void of the spirit of prophecy themselves. When a man has this, though he may appeal to ancient Prophets to get understanding on some subjects he does not clearly understand, yet, as he has the spirit of prophecy in himself, he will not be in darkness; he will have a knowledge of the signs of the times; he will have a knowledge of the house of Israel, and of Zion, of the ten tribes, and of many things and purposes and events that are to take place on the earth; and he will see coming events, and can say such an event will take place, and after that another, and then another; and after that the trumpet shall sound, and after that certain things will take place, and then another trump shall sound, &c., &c.; and he will have his eye fixed on the signs of the times, and that day will not overtake him unawares; but upon the nations it will come as a thief upon the mighty men and upon the chief captains, who will gather up their hosts upon the mountains, hills, and valleys of Palestine, to fight against the Jews; and they will be as blind as the dumb ass; and right in the midst of their blindness the Lord will rend the heavens and stand his feet upon the Mount of Olives” (Journal of Discourses 7:189-190)

Chapter 13 dealt with the gathering of the wicked, Chapter 14 discusses the gathering of the righteous and the wicked’s destruction comes at Jerusalem after the Jews have gathered there.

I also included Orson Pratt' quote here because he makes it clear that the Church membership will fall asleep and the process of them waking up is the beginning of the righteous being gathered out before Babylon is burned (the first trumpet). Orson Pratt also says that in that day there will be members with the spirit of prophecy reading the scriptures who will be able to say "this event will happen, then this event will happen etc" (ie. points of reference)- this is important because we learn in the Book of Mormon in Ether that when the membership begins to understand and have the Book of Revelation unfolded to them, yea in fine, when the veil of unbelief departs from their eyes, they will know that the events described in Revelation are about to take place in reality.

1. Saints fall asleep
2. Saints begin to wake up (this is also tied to Joseph's Boys). The cause of this wake up is identified in other locations is the desolating sickness (Isaiah 28)
3. The righteous begin to be gathered and have their eyes opened to the true understanding of doctrine (specifically Revelation)
4. The redemption and building of New Jerusalem, the 144,000, Christ appears on Mount Zion
5. The 7<sup>th</sup> seal is opened and Babylon is burned (first trumpet)
6. The wicked begin to be gathered and Jews worldwide (from the tribe of Judah) flee to Old Jerusalem
7. The wicked armies of the world gather against Old Jerusalem
8. The wicked are destroyed at Old Jerusalem

So once again, Revelation Chapter 11 takes us up to the redemption of Zion and the building of New Jerusalem. Chapter 13 show the wicked being gathered and the destruction they cause and how they do it. Chapter 14 jumps back in time directly after the redemption of Zion and the building of New Jerusalem, but from a perspective of the what the righteous are doing. Halfway through Chapter 14 we arrive at a merging of the two timelines and the last verses in Chapter 14 deal with the wicked's destruction at the Mount of Olives. With that understanding, let us go through Chapter 14.

## **Chapter 14**

*The Lamb will stand upon Mount Zion—The gospel will be restored in the last days by angelic ministry—The Son of Man will harvest the earth.*

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

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

Like we identified, this chapter starts at around where Revelation Chapter 12 ended but is showing a different path. What we are seeing here is **Revelation Chapter 7**:

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;

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

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

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

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.

\*18 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

This gives us a crystal clear definition of virgin, in Revelation 14:4 because it coincides with Revelation 7:14. Why are they “virgins”? Because they have washed their robes and made them white in the blood of the Lamb. This is a reference to purity as pertaining to personal sanctification and the atonement, it has nothing to do with whether a man has had sex or not. Joseph Smith identified men who would be part of that group, all of which were married. The best and simplest definition of these 144,000 can be found in the Doctrine and Covenants Student Manual Chapter 77:11

**D&C 77:11. Who Are the 144,000?**

“Before the Lord shall come ... there is to be a great work among the nations. ... *The ten tribes will have to come forth and come to this land*, to be crowned with glory *in the midst of Zion* by the hands of the servants of God, even the Children of Ephraim; and twelve thousand *High Priests* will be elected from each of these ten tribes, as well as from the scattered tribes, and sealed in their foreheads, and *will be ordained* and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the first-born.” (Orson Pratt, in Journal of Discourses, 16:325.)

1. Redemption and building of New Jerusalem (for they are returning to Zion)
2. Then ten tribes return to this land
3. High Priests are called (for this calling you have to be married)
4. They are then ordained

These verses (Revelation 14:1-5) have a reference to **D&C 133:18**:

18 When the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father’s name written on their foreheads.

There are some who falsely believe that this event described in these verses has already taken place. I have multiple papers over an hour in length each documenting how that cannot be right. But I will just add two quotes from the LDS Student Manual that should clear up any confusion on the subject.

### **D&C 133:13. What Does the Phrase “Mountains of the Lord’s House” Mean?**

Elder Bruce R. McConkie explained that the phrase has more than one meaning:

“The mountain of the Lord’s house is the mountain where the temple of God is built. [Isaiah 2:2–3 quoted; see also Micah 4:1–2; 2 Nephi 12:2–3.]

“This great prophecy, as is often the case, is subject to the law of multiple fulfilment. 1. In Salt Lake City and other mountain locations temples, in the full and true sense of the word, have been erected, and representatives of all nations are flowing unto them to learn of God and his ways. ... 2. *But the day is yet future when the Lord’s house is to be built on that ‘Mount Zion’ which is ‘the city of New Jerusalem’ in Jackson County, Missouri.* (D. & C. 84:2–4.) Mount Zion, itself, will be the mountain of the Lord’s house in the day when that glorious temple is erected. 3. When the Jews flee unto Jerusalem, it will be ‘unto the mountains of the Lord’s house’ (D. & C. 133:13), for a holy temple is to be built there also as part of the work of the great era of restoration. (Ezek. 37:24–28.)

“The law cannot go forth from Zion and the word of the Lord from Jerusalem, in the full millennial sense that Isaiah foresaw and specified, until these two great future temples are constructed in the old and new Jerusalems.” (Mormon Doctrine, pp. 517–18.)

### **Doctrine and Covenants 101:17–21. Zion and her stakes will be established**

Despite the Saints’ expulsion from Jackson County, Missouri, the Lord reaffirmed that “Zion shall not be moved out of her place, notwithstanding her children are scattered” (D&C 101:17).

*Although the stakes of Zion have spread over the face of the earth, “the center place,” Jackson County, continues to be designated by the Lord as the location for the city of New Jerusalem (see D&C 57:1–3; 101:17, 20–21).*

Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles taught: “There is no occasion for uncertainty or anxiety about the building up of Zion—meaning the New Jerusalem—in the last days. The Lord once offered his people the chance to build that Zion from which the law shall go forth to all the world. They failed. Why? Because they were unprepared and unworthy, as is yet the case with those of us who now comprise the kingdom. When we as a people are prepared and worthy, the Lord will again command us and the work will go forward—on schedule, before the Second Coming, and at the direction of the President of the Church. Until then, none of us need take any personal steps toward gathering to Missouri or preparing for a landed-inheritance there. Let us, rather, learn the great concepts involved and make ourselves worthy for any work the Lord may lay upon us in our day and time. Some things must yet precede the building up of Jackson County” (A New Witness for the Articles of Faith [1985], 586).

6 And I saw *another angel* fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

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

If this series of events coincides with Revelation Chapter 7 (which it does) that would put these verses in conjunction with **Revelation 7:1-3**

1 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.

2 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,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Some people might be getting confused right now because they have heard Revelation 14:6-7 identified as Moroni and in Revelation 7:1-3 identified as John the Beloved. And others yet might be confused because they’ve read where Joseph Smith identified himself as this angel (see my paper *Joseph Smith to Return*). The confusion arises because of a false assumption- turning to the D&C Student Manual for Section 133:17 we will have our false assumption explained and our confusion eliminated.

### **D&C 133:17, 36. Who Was “the Angel Crying through the Midst of Heaven”?**

The language of this verse is similar to the language of Revelation 14:6–7. Elder Bruce R. McConkie wrote:

“Now, as to the actual work of restoration—what angel performed this mighty deed, this work which involves the salvation of all men on earth in these latter-days? Who restored the everlasting gospel? Was it one angel or many?

“It is traditional (and true!) to reply: ‘Moroni, son of Mormon, the now resurrected Nephite prophet, who holds the keys of “the stick of Ephraim” (D. & C. 27:5), the one through whose ministry the Book of Mormon was again brought to light.’ The reasoning is that the Book of Mormon contains ‘the fulness of the everlasting gospel’ (D. & C. 135:3); that therein is God’s message of salvation for all of earth’s inhabitants; and that this gospel message is now being taken by the Lord’s witnesses to one nation, and kindred, and tongue, and people after another.

...

“But other angels were yet to come—Moses, Elias, Elijah, Gabriel, Raphael, and ‘divers angels, ... all declaring their dispensation, their rights, their keys, their honors, their majesty and glory, and the power of their priesthood; giving line upon line, precept upon precept; here a little, and there a little.’ (D. & C. 128:21.)

“Thus the angel Moroni brought the message, that is, the word; but other angels brought the keys and priesthood, the power. And in the final analysis the fulness of the everlasting gospel consists of all of the truths and powers needed to enable men to gain a fulness of salvation in the celestial heaven.” (Doctrinal New Testament Commentary, 3:528–30.)

The best verse we have explaining this time period is **D&C 88:92**:

92 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.

But we also have **Revelation 8:2-6** that coincide with the exact same time period.

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.

**D&C 133:17**

17 For behold, the Lord God hath sent forth *the angel* crying through the midst of heaven, saying: Prepare ye the way of the Lord, and make his paths straight, for the hour of his coming is nigh



With this understanding the identity of “another angel” should be understood like the term Elias is understood. There are angels, plural, involved in this, but there is only one “the angel” depending on the situation. In Revelation 7 John the Beloved is involved, he is with the ten tribes, but there is also another “the angel” centrally involved in the redemption and building of New Jerusalem (Revelation 14) and Joseph identified himself as that angel. Like I said in my paper *Joseph Smith to Return*, you might not agree that Joseph is this angel but you cannot deny that Joseph Smith thought and taught himself to be this angel.

8 And there followed *another angel*, saying, *Babylon* is fallen, is fallen, that great city, because she made all nations *drink of the wine of the wrath of her fornication*.

Once again, this is the term used once again, “another angel”, it might be the same or it might be another one. This angel is tied to **D&C 88:94** and **Revelation 8:7**:

94 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.

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*.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

We have skipped ahead in the time and now we are merging back into the end of Revelation Chapter 13. The first and second woe have been released, they have done their damage, they have trodden under foot the holy city of Jerusalem etc and now the third woe or third angel is about to blow his horn. It is important to note that Revelation 11 ends with the second woe ending and the pronouncement that the third woe is coming but it does not go over it. We then have Chapters 12, 13, and half of 14 that have summarized Chapters 1-11 of Revelation and now we are for the first time being taught what will happen when the third woe comes.

Those who have received the mark of the beast are in the holy city of Jerusalem ravaging the city and the two prophets lay dead. On the third day the prophets who lay dead arise and the third woe gets poured out upon all those who have received the mark of the beast and who are there.

Verses 9-11 are actually a warning of what is about to come coinciding with Revelation 11:14 “the second woe is past; and, behold, the third woe cometh quickly”.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

This hearkens back to what we went over in Revelation 13:7-10, this is the patience of the Saints and all those who died holding true to their testimony of the Savior and not taking upon themselves the mark of the beast during the more than 5 years of the second woe. So the contrast between those that gave in to evil and succumbed and gave up their testimony of the Savior and took upon themselves the mark of the beast (Revelation 14:9-11) is contrasted with those who kept their testimony of the Savior and did not take the mark of the beast (Revelation 14:11-12).

14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

This is the third woe. This is when Christ appears and destroys the armies of Gog and the lands of Magog. This is the event described on page 295 of the Old Testament Student Manual 1 Kings-Malachi Enrichment I:

“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, Revelation 19:15, D&C 133:48-51)”

In the Doctrine and Covenants Student Manual:

**D&C 133:46–51. Why Will the Lord Wear Red Clothing at the Second Coming?**

Wine in Doctrine and Covenants 133:48–51, as in the sacrament, suggests blood, both Christ’s blood when He worked out the Atonement alone, and the blood of vengeance on the wicked at the Second Coming (see Isaiah 64:1–6). President Joseph Fielding Smith said that “Isaiah has pictured this great day when the Lord shall come with his garments, or apparel, red and glorious, to take vengeance on the ungodly. (Isa. 64:1–6.) This will be a day of mourning to the wicked, but a day of gladness to all who have kept his commandments. Do not let anyone think that this is merely figurative language, it is literal, and as surely as we live that day of wrath will come when the cup of iniquity is full. We have received a great many warnings. The great day of the Millennium will come in; the wicked will be consumed and peace and righteousness will dwell upon all the face of the earth for one thousand years.” (Church History and Modern Revelation, 1:191–92.)

This is yet another testimony that the scriptures and prophecies are not figurative, they will all be fulfilled literally and plainly.

In summary, once again, Revelation Chapters 1-11 take us from the time of John up to the second woe at Old Jerusalem. Chapters 12-14 summarize Chapters 1-11 of Revelation in a poetic, more visual or story-based format (like the 10 virgins). This summary (Chapters 12-14) it covers Chapters 1-11 but it finishes with the third woe (which actually isn’t in or described in Chapter 11), but Chapter 14 gives us the most information about that event that we have had yet in the book of Revelation. So Revelation Chapters 12-14 summarize everything we have learned in the Book of Revelation up to this point and has given us the cherry on top which is the description of the third woe.