

Hyrum Andrus'  
JOHN'S REVELATION OF THE LAST DAYS

"The book of revelation is one of the plainest books God ever caused to be written."  
[Teachings, p. 290]

Many of you may want to believe, but still may not be able to, BUT with the help of the Book of Mormon, the Prophet Joseph Smith, and with help from the Lord I know by the end, you too will be able to say it is "one of the plainest books God ever caused to be written".

On the basis of 1 Nephi 14, we have found the foundation to understand the book of Revelation, and I want you to get that in your minds, open your hearts and your souls, because that verily is true.

In 1 Nephi 14, Nephi sees these two great churches, the church of the mother of abominations, which is the whore of all the earth, and then he sees the church of the Lamb of God, and that church of the Lamb constitutes those Latter-day Saints who come up in adversity, purify their lives and realize the blessings that Nephi talks about when he said, "I beheld that the Saints were armed with righteousness and with the power of God in great glory." That's the church of the Lamb, the spiritually endowed church.

So he sees that these two churches exist, and this brings it down to our time, because there's never a period in this dispensation when you have a situation where the church of the Lord, the true church of Jesus Christ, is planted in all the major nations of the Gentiles--you don't have that. And you haven't had that until post-World War II days, when with the administration of President McKay we began to be an international organization. This prophecy focuses, then, on our time and on future events from our time.

I'd like to take a moment here to make sure we understand this because it is so important to understand. All of these prophecies in which the Church of the Lamb is scattered across the face of the Earth could not have taken place while the Church was being gathered into a single location. Which puts the fulfilment of those prophecies post the Church going global. This helps us make sure that we are putting the macro last day timeline together correctly but on another even more fundamental level this also lets us know or teaches us that the Lord, even though the option to redeem Zion and build New Jerusalem was always on the table, the Lord knew that we would fail and that we wouldn't do it.

*"Then [Nephi] saw in the latter days the nations and kingdoms of the Gentiles who should discover this land, and send forth their emigrants and form a great nation of Gentiles upon this continent; and he saw that they should have power to free themselves from every nation under heaven. Then he saw that by the power of God the records of his people should come forth; and he saw that a Church of the Saints should arise, and that*

*it should spread itself upon all the face of the earth, among all the nations and kingdoms of the Gentiles; and he saw also that the great and abominable church that was among all the nations of the Gentiles, having dominion among all peoples and tongues, should gather together in multitudes among the nations of the earth and fight against the Lamb of God and against the Saints of the Most High and his covenant people, and he says—"I beheld the power of the Lamb, that it descended upon the Saints of the Most High that were scattered among all the nations of the Gentiles, and they were armed with righteousness and the power of God in great glory. And then he said, I saw the mother of abominations begin to have wars and rumors of war among all the nations and kingdoms of the Gentiles; and the Lord spake unto him, saying, Behold, the work of God is upon the mother of harlots, &c."*

*This vision continued down to the end of time. But what I wish to call your attention to at this time is one event which has been in a measure literally fulfilled. It is an event that no man, unless he were a Prophet inspired by the Most High God, could have had a heart big enough to prophesy of with the least expectation of its fulfillment; and that is, the Church of the Lamb of God that was to be raised up after the coming forth of these records of the ancient Israelites should be among all nations and kingdoms of the Gentiles.*

*To prophesy that a church would arise and have place in all the nations and kingdoms of the Gentiles, and then to prophesy that the "mother of harlots" would gather together vast multitudes among all these nations and fight against the Saints, is taking a step far beyond what an impostor would undertake, if he were disposed to successfully impose upon mankind. How far has this been fulfilled? Only in part; so far, however, as to give us no possibility of doubting that the balance will be fulfilled, every jot and tittle. It is true, the Saints of the Lamb of God are not among all the nations and kingdoms of the Gentiles yet; but there are very many of the nations and kingdoms of the Gentiles where this little Church that was organized in 1830 actually has a dominion and place". "*

**(Orson Pratt, JD 7:176, Personal Reminiscences and Testimony, Etc.)**

Nephi sees the power of God in great glory rest upon them, and they were all armed with righteousness and with the power of God. Then he sees the preparatory work that the Lord does to establish Zion. And that preparatory work is a cleansing work, and that cleansing work is a work of cleansing among the Latter-day Saints and of this land of Zion. So he sees when the power of God rests upon the Saints, that there will be wars and rumors of wars among all nations, and this includes our beloved America.

Now, there are two things that are necessary, primarily, to prepare.

One is that we need a Zion people; we need people who are truly Zion in the sense that they become sanctified, that they are truly a consecrated people, that they live in tune with the Holy Spirit, and that the Holy Spirit brings them to a free and open union where they see eye to eye, as the Prophet says they will do when he brings again Zion. That

kind of preparation will take judgment. As Isaiah says in chapter 1 of Isaiah, "Zion shall be redeemed with judgment, and her converts with righteousness." That's the key, then.

The other part of the preparation is the cleansing of this land. That preparation can take place in either one or two ways. It can take place by the repentance of the Gentiles and their embracing of the gospel and freely building up the New Jerusalem. But if this doesn't happen, then when the Gentiles turn into iniquity and the cup of iniquity is full, then the Lord indicates as he said in his great promise that this is the land of Zion and that it will be a free people as long as we serve the God of the land, who is Jesus Christ. If we don't, then when we are ripened in iniquity, we will be swept off the land.

And when are we ripe in iniquity? When will this choice will be past for the Gentiles? When will the cup of iniquity be full?

*Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.*

#### **-The Family: A Proclamation to the World**

*"There is one principle I would like to have the Latter-day Saints perfectly understand—that is, of blessings and cursings. For instance, we read that war, pestilence, plagues, famine, etc., will be visited upon the inhabitants of the earth; but if distress through the judgments of God comes upon this people, it will be because the majority have turned away from the Lord. Let the majority of the people turn away from the Holy Commandments which the Lord has delivered to us, and cease to hold the balance of power in the Church, and we may expect the judgments of God to come upon us; but while six-tenths or three-fourths of this people will keep the commandments of God, the curse and judgments of the Almighty will never come upon them, though we will have trials of various kinds, and the elements to contend with—natural and spiritual elements. While this people will strive to serve God according to the best of their abilities, they will fare better, have more to eat and to wear, have better houses to live in, better associations, and enjoy themselves better than the wicked ever do or ever will do"*

- **Brigham Young** (Journal of Discourses, Vol. 10, p. 335, June 26, 1864)

*"There comes a time when the general defilement of a society becomes so great that the rising generation is put under undue pressure and cannot be said to have a fair choice between the way of light and the way of darkness. When such a point is reached the cup of iniquity is full, and the established order that has passed the point of no return and neither can nor will change its ways must be removed physically and forcibly if necessary from the earth, whether by war, plague, famine, or upheavals of nature"*  
(Mormon 2:13-15)

-**Hugh Nibley** (Collected Works of Hugh Nibley, Vol.6, Part.5, Ch.11, p.140).

*“We must love our young people, whether they are in righteousness or in error. In this way we can give them a chance to discern and to learn. But we must also give them a fair choice. Today many are not succeeding.*

*Yes, “There comes a time when the general defilement of a society becomes so great that the rising generation is put under undue pressure and cannot be said to have a fair choice between the Way of Light and the Way of Darkness.”*

**-Elder Ezra Taft Benson** (Satan's Thrust- Youth, Ensign, December 1971)

Being swept off the land has happened twice at least--actually three times. The antediluvian people were swept off in the flood and the Garden of Eden was here, the Jaredites were swept off, and the Nephites were swept off. And it's going to happen again.

Now, that preparation, then, is to prepare for the gathering and the fulfilling of the Lord's covenants. The gathering is the gathering of Israel to America. And the fulfilling of his covenants is bringing his people to Christ and to the Zion order and to the sacred endowments of the Spirit, to the cloud by day and the pillar of fire by night, so that Zion truly becomes Mount Zion. That's what the gathering, that's what the redemption of Israel is all about. It's not **just** getting your bodies physically from one place to another.

In order to prepare for that great gathering, you've got to have a cleansing of this land, because this is the land of Zion. And then you've got to have a refinement of the people of the Lord, because they are they who are fore-appointed, the doctrine of election, to build Zion. And Zion is going to be built with judgment, and her converts with righteousness. Not just to cleanse out the inactive, but to refine and purify the faithful, so that their souls through faith, through diligence, through challenge, through opposition, through adversity will expand. Their reliance on the Lord will be perfected, and when they come out the other end of the tunnel, they will be a righteous remnant, ready to establish the New Jerusalem. And then to the New Jerusalem, endowed with glory and power, the great gathering of Israel will take place.

When Nephi sees that great scenario, then he is also shown that there is a special apostle of the Lord Jesus Christ who was foreordained to write about these events. These events in the cleansing of Zion, these events in the cleansing not just of America but the cleansing of the whole earth. So the book of revelation is a book explaining the cleansing of Zion and the cleansing of the whole earth and the establishment of God's kingdom on this earth for the millennial reign. How much more important can a book be than one that deals with those subjects?

It's interesting that Brother Hyrum Andrus asks here, almost 40 years ago, “what could be more important than this?” while here we are today with seemingly the majority of the Church not knowing about it, or teaching outrightly against it.

So Nephi sees this apostle of the Lamb, and the angel says concerning him, verse 21, "Behold, he shall see and write the remainder of these things." Then he clarifies that a little later in the statement indicating that Nephi saw the same thing that John the revelator saw and that Nephi, while he was not permitted to write it, nevertheless saw the full vision which John would see, and that was a point of future for him and his time. Nephi writes in a measure the introduction, the preface. If you want to study the book of Revelation, where do you start? You start with 1 Nephi 14. Why? Because that introduces the thing and gives the orientation. We are dealing, then, with an inspired commentary and an inspired introduction to a heretofore very difficult to understand book that has been interpreted in about every different way that is humanly possible by people from the beginning of the Christian era to the present time. And the key to the correct knowledge of that book is in this sacred volume, the Book of Mormon.

Nephi's commentary and introduction is like "The Hobbit" to the "Lord of the Rings"-people are focused entirely on The Book of Revelation and forget that the events in The Hobbit need to transpire before the events of The Lord of the Rings can transpire- i.e. "what Nephi saw in vision has to happen before what takes place in the Book of Revelation"... So not only does it provide the basis to understand the thing, it provides the universe, the way things are for the next events to transpire... And remember...

President Russell M. Nelson

*"We live in the day that "our forefathers have awaited with anxious expectation."<sup>1</sup> We have front-row seats to witness live what the prophet Nephi saw only in vision, that "the power of the Lamb of God" would descend "upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory."<sup>2</sup>*

*You, my brothers and sisters, are among those men, women, and children whom Nephi saw. Think of that!*

*Regardless of where you live or what your circumstances are, the Lord Jesus Christ is your Savior, and God's prophet Joseph Smith is your prophet. He was foreordained before the foundation of the earth to be the prophet of this last dispensation, when "nothing shall be withheld"<sup>3</sup> from the Saints. Revelation continues to flow from the Lord during this ongoing process of restoration." (Hear Him, Apr 2020 Sunday Morning Session)*

President Russell M. Nelson

*"As you study your scriptures during the next six months, I encourage you to make a list of all that the Lord has promised He will do for covenant Israel. I think you will be astounded! Ponder these promises. Talk about them with your family and friends. Then live and watch for these promises to be fulfilled in your own life." (Let God Prevail, Oct 2020 Sunday Morning Session)*

President Nelson is aware that these events are taking place right now and in our future—“the greatest manifestations of the Lord’s power will take *between now* and when the Lord returns”...

Ether 4

15 Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you—yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

16 And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.

Now, with that as introduction, let me turn to the book of Revelation and let's see if we can meet the challenge of analysis and get focused in on this particular volume and see what it means.

Brother Andrus skips the early chapters of Revelation, I'd recommend if you are interested in those (as those actually are the bridge between what Nephi saw and the events after, i.e. the bridge between *The Hobbit* and *The Lord of the Rings*) to check out my [Understanding Revelation 1-3](#)

Chapter 4 [is] where you get right into the beginning of the prophetic picture. The first thing John sees as expressed in chapter 4, or one of the first, is the great goal and objective for the creation of this earth.

With that in mind, let's turn to Section 77, and maybe you can put your thumb in Section 77 for awhile, because we'll want to come back to it for a few clarifications. Section 77 is an interesting revelation. It's a series of questions and answers, and they all pertain to the book of Revelation. In this particular question and answer series, the Prophet deals with this subject of the sea of glass and indicates what it is. Verse 1: "What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Revelation? It is the earth, in its sanctified, immortal and eternal state

This earth will be Christ's, and those who are celestial will dwell on it, and they will have that means of acquiring knowledge and understanding. Then they will each have their own pocket-size Urim and Thummim the Prophet points out in Section 130, whereby things pertaining to a higher order of celestial orbs can be made manifest to each of those. And on that Urim and Thummim that they have will be a New Name that no man knows, etc.

So according to the Prophet Joseph Smith's clarification, starting with the book of revelation is a great cosmic picture dealing with this earth. And that great cosmic picture commences opening up with the goal and the objective that this earth is to be sanctified

and is to become a millennium. And then after the millennium as John sees in chapter 20, you will have the final great battle of Gog and Magog, *there being two such battles. One is before the millennium and one is after.*

(That is an important point of clarification that I hope people will take notice of- there are two such "battles", one before the millennium and one is after, the one before is battle, blood, and tears and the destruction of the wicked on the earth, and the one after the millennium ties into the resurrection of telestial bodies, and the sons of perdition and the ultimate final judgement of them.)

So the book of Revelation, then, is a great revelatory work concerning this earth and its ultimate destiny.

Another thing that we need to understand is these 4 beasts and some details here in chapter 4 of the book of Revelation. Here in the forepart of this chapter, and I'm just going to abbreviate, John sees the throne of God, and then in verse 4, he says, "And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."

He goes on to say that he also saw four beasts. In the latter part of verse 6, "And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion," and he goes on and describes them.

Now, let's turn to Section 77 again and pick up the Prophet's clarification on this subject. The question is asked, verse 2, "What are we to understand by the 4 beasts spoken of in the same verse? They are figurative expressions, used by the revelator, John, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also the spirit of the beast, and every other creature which God has created."

The question then is asked, "Are the four beats limited to individual beasts, or do they represent classes or orders? They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined order or sphere of creation, in the enjoyment of their eternal felicity.

The Prophet Joseph Smith once took up this subject of the book of Revelation in comparison with the book of Daniel. Daniel talks about "figures of beasts," and there are the 4 great figures of beasts. *The Prophet made it very clear that there's a great difference between Daniel's use of beasts and John's use of beasts.* (another great point of clarification that many "saints" would do well to pay attention to) Daniel uses the term "figure of a beast," which is actually a representative thing and it applies to beastly kingdoms here on the earth, which are degenerate and which, then, are vicious in their basic spirit. In that sense, then, those 4 beasts represent the Babylonian kingdom, the MedeoPersian, Greco-Macedonian, Roman, etc. Those are the 4 beasts.

When it comes to the book of Revelation, John sees actual animals in the paradise of

God. He sees actual animals there. These animals are made figurative in the sense that there are things portrayed about them which depict some of the nature that they have. The Revelation says that the four beasts "were full of eyes before and behind." Now, the eyes are symbolic of light, intelligence, and that kind of thing. The wings are symbolic of the power to move and to act. So while they are individual animals, they are figuratively portrayed to symbolize their nature. But we're talking about different creatures.

For example, here's the Prophet Joseph Smith's statement. He says, "I suppose John saw beings there of a thousand forms that had been saved from ten thousand times ten thousand earths." Now, John sees the whole vision of the creations of Christ. He sees the animal kingdom. And that's just simple. And in that animal kingdom on the world's which Christ has created and redeems, John apparently saw beasts from ten thousand times ten thousand earths. He says, "...strange beasts of which we have no conception. All might be seen in Heaven. The grand secret," and keep this as the central point, "The grand secret was to show John what there was in Heaven." I've always said that if there's not a cow there, I don't want to go there! I love milk that much! And I've got a good old mutt friend or two that I've had in life that were just as near and dear to my heart as a member of the family. I hope I have that continued relationship in the resurrection.

That's what Joseph is saying: "The grand secret was to show John what there was in Heaven. John learned that God glorified himself by saving ALL that his hands had made, whether beasts, fowl, fishes or men, he will glorify himself in them."

Now, realizing this, that there is a resurrection of animals, realizing that God is going to save everything that he creates and glorify it, he's going to do that and that's his committed program, then John sees 4 great animals, and the Prophet talks about those 4 great animals, and they represent "the order of the animal kingdom in the enjoyment of their eternal felicity."

The Prophet says this as he speaks of them: "God who made the beasts could understand every language spoken by them. The four beasts were four of the most noble animals that had filled the measure of their creation and had been saved from other worlds," other worlds than this one.

### Moses 7

64 And there shall be mine abode, and it shall be *Zion, which shall come forth out of all the creations which I have made*; and for the space of a thousand years the earth shall rest.

It will be truly amazing to witness animals, food, plants, etc. from all the Lord's creations, not simply "this earth"...

### 1 Cor 2

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.



Truly, these scriptures being read here are more literal than most realize... How amazing!

[Joseph Smith continues], "Because they were perfect; they were like angels in their sphere. We are not told where they came from," that is, which world, "and I do not know. But they were seen and heard by John, praising and glorifying God.

John, then, begins by seeing the throne of God.

Can we begin to see what the meaning is of John's Revelation? As he sees these, he sees, verse 9: "And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth forever and ever." See, these aren't beastly systems like Daniel sees, that are beastly and make war against the Kingdom of God. These are actual animals in the paradise of God that represent the creative processes as they pertain to the animal kingdom, and the twenty and four elders represent the faithful saints who will be redeemed and the blessings given to them.

As John sees these things then, in chapter 5 he sees a book written within and on the backside, sealed with seven seals. Verse 2: "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

This gives us a real point of reference for when these events in the vision are taking place... He continues

And one of the elders saith unto me," one of these four and twenty elders, "Weep not: behold, the Lion of the tribe of Judah," and that's just another name for the Messiah or for Christ, "the Root of David," that's just another name of Christ in relation to his lineage in the flesh, "hath prevailed to open the book, and to loose the seven seals thereof."

The book is sealed with seven seals and Christ prevails and is worthy to open it.

Let's turn again back to Section 77 and get the Prophet's clarification on the subject before we move on. As he speaks on this subject, he says this, verse 6: "What are we to understand by the book which John saw, which was sealed on the back with seven seals? We are to understand that it contains the revealed will, mysteries, and the works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence." Now, the temporal existence began with the fall. The word "temporal" comes from the word "temporary," and the temporal existence of the earth begins with the fall of Adam and Eve. Verse 7: "What are we to understand by the seven seals with which it was sealed? We are to understand that the first seal contains the things of the first thousand years, and the second also for the second thousand years, and so on until the seventh."

The book, then, is sealed on the back with seven seals. Its content is a revelatory record of all that has gone on, on this earth, from the fall of Adam down through time. The contents under each seal, or within the book sealed by a given seal, deal with that particular 1,000 year period of time. Is that clear?

Let's just say a word or two of clarification that is very important at this point in relation to that book and its seals. Sometimes people get the idea that those seals are opened at the beginning of each thousand years. That's not true. They are all sealed, and they are all opened, not in the thousand years where the events transpire, but they are opened in the latter-days.

There is another feature to this that we need to see. This other feature relates to the opening of these seals. In Revelation 6, we see the opening of those seals, or the opening, at least, of the first 6 of those seals. With the opening of the first 6 of those seals, we see things portrayed in this chapter. When the first seal is opened, he sees a white horse, and "he that sat on him had a bow (Rev. 6:2); and a crown was given unto him: and he went forth conquering, and to conquer."

When the second seal was opened, he writes, and keep in mind now that these animals, and they are from other worlds, are involved in this great process. So the second beast is heard to say, "Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Now, this beast is a tremendous military system, and power is given to take peace from the earth.

When the third seal was opened, he says, "I heard the third beast say, Come and see. And I beheld, and lo a black horse: and he that sat on him had a pair of balances in his hand." "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

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

Then he sees the fifth seal reading in verse 9, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them," which symbolizes blessings, endowments, elevation in their status. White robes were given to them, "and it was said unto them that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." In other words, let's let all the martyrs get taken care of and then the Lord will come out in his judgment. In the meantime, he pacified them, if you want to use that term--it's a little more than that. They were given white robes, symbolizing the glory and the power and the things that came to them.

Then he says, when he opened the sixth seal, and I'm going to turn here to the Inspired Revision of the Prophet Joseph Smith who dealt with this, in order to get you the more complete and accurate picture from the standpoint of latter-day revelation. In relation to the sixth seal, I.V. Rev. 6:12: "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 heavens opened as a scroll is opened when it is rolled together; and every mountain and island was moved out of its place. 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 wrath is come, and who shall be able to stand?

All right, the sixth day is the ordination--and I use that word meaningfully--not the fulfillment, the ordination of the second coming.

Now let's go back and see if we can pick up the picture on this. Some people maintain that these various figures associated with the opening of the seals represent actions and activities in the respective thousand year period, so that the white horse and he that sat upon the white horse with the bow represents something that took place between the fall of Adam and 1,000 years of the year of the world. And the red horse represents something that took place between 1,000 of the year of the world and the year 2,000, which would include the flood which took place somewhere around the year 1635 or so after Adam's fall. And so on down.

This, however, disregards the clarification given by the Prophet Joseph Smith- so let me give you that clarification. Let me turn to the Prophet Joseph Smith's statement, and let's see what he says about it. He's the person who called it the plainest book God ever caused to be written; he's the person who, like John the Revelator, saw what John saw. And, like the brother of Jared, saw what the brother of Jared saw. Hence, he just may be qualified to make a clarification that is meaningful.

Here in the *Teachings*, page 290, he says this: "John saw beasts that had to do with things on the earth, **but not in past ages**. The beasts which John saw had to devour the inhabitants of the earth **in days to come**." Future from John. And then he quotes the book of Revelation: "And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw and beheld a white horse: and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer."

Now, is this in the first millennial period of this earth's temporal state?

Or is it after John the Revelator's time, according to Joseph Smith? He makes it very clear, does he not?

Then he goes on. "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." Then he says, "The book of Revelation is one of the plainest books God ever caused to be written." And that's where the statement comes in.

So these things that happened when the seals were opened, when the first seal was opened and the white horse went forth, it has nothing directly to do with 1,000 years from Adam's fall to the first millennial period. It is that which is depicted when that seal is opened. ***The opening of the seals are made to reveal the sequence of events in the last***

*days*. I don't know whether you've picked that one up, but that's one of the best statements I've made all day long- ***The opening of the seals are made to reveal the sequence of events in the last days.***

These seals are to be opened in the last days, and at the opening of each seal, there are certain prophetic events to take place.

[\(For those still confused on this point, I would recommend the Understanding Revelation Introduction\)](#)

Are the contents of the seals revealed immediately upon their opening? The answer is no. How do we know that? We turn to Section 88 of the D&C. Here the Lord talks about the immediate events ushering in the millennial reign.

Then here in Section 88, verse 108, he says, "And then shall the first angel again sound his trump." This is another group of angels; it relates to the events of the second coming, to what takes place. They sound, they get the events of the second coming in gear, and the second coming takes place, and then immediately after the second coming, they blow their horns again. And note what it says:

"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." Now, here's when the contents of the sealed book are revealed. It is after Christ comes in his glory and as a preparatory thing for that great task that the Saints will perform when they judge the nations of the earth. And in order to exercise a righteous judgment at the beginning of the millennium. Zion will have been established, the millennial order, and the first item of business is to bring about a judgment of all men from Adam on down. And in order for that judgment to be made in righteousness, then that sealed book, the seals of which have been previously opened in the last days, that sealed book has its contents revealed as this order of angels sound their trumps.

Why so? So that the Saints who have the challenge of judging the world will have a basis, an intelligent basis to fulfill that challenge and that responsibility.

He goes on and says, verse 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--And so on, until the seventh angel shall sound his trump...."

...The contents under each of these seals is a revelatory record of the human family, including the secret thoughts of their hearts, for the various successive thousand year periods from the fall of Adam down to the opening of the seventh seal. That's what it contains. Now, as those seals are opened, then John sees prophetic events. The white horse represents something that's going to take place on earth when the first seal is opened. The red horse represents something that's going to take place on earth in the way of judgments, in the way of the cleansing of Zion, in the way of the cleansing of the earth, when the second seal is opened. And so on down through. Actually, there are four horses. These are the four horsemen of the apocalypse. They represent four major eras of judgment leading up to the final cleansing of the earth.

Let us turn to the Prophet Joseph Smith for some more clarification. Section 87 of the D&C, which is called the "Prophecy on War." So let's just say a few words about this, and then we'll come back to the book of Revelation and see if we can pick up the theme with the Prophet Joseph's clarification as a basis.

Section 87 of the D&C was given Christmas day, December 25, 1832. Many people as they read this say that this is a prophecy of the Civil War. Let me back up and say that's not quite so. This is too narrow a view. This is not merely a prophecy of the Civil War. Note, for example, the opening verse. "Verily, thus saith the Lord concerning the wars," and that's plural, not "a" war, "concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls; And the time will come that war will be poured out upon all nations, beginning at this place."

Now, what's the prophecy on war about? Let me give you the Prophet Joseph Smith's own words on it; this is Section 130 of the D&C, where a few years later he comes back to this same subject and draws information and makes clarification on the prophecy on war. In verse 12, he says, "I prophesy, in the name of the Lord God, that the commencement of the difficulties which will cause much bloodshed previous to the coming of the Son of Man will be in South Carolina." Now, do you get the scope of things? It's not a prophecy about the Civil War, it's a prophecy about this era of judgment that we call "the last days" that will exist, transpire, take place *previous to the coming of the Son of Man*.

He says, "This a voice declared to me, while I was praying earnestly on the subject, December 25, 1832." What's the date of the prophecy on war? December 25, 1832. He clarifies that the prophecy on war is a statement of an overview of the judgments that *will come*, that will finally lead up, as the prophecy says, to that time when the "consumption decreed hath made a full end of all nations" (87:6). Now, that's what it's talking about.

Within that scope of prophetic vision, let's take the prophecy on war for just a minute and we'll carefully or quickly, at least, dissect it a little bit.

The prophecy begins with a statement about the American Civil War, and it makes it clear that the American Civil War is the beginning of an era of warfare.

"For behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called...." This the Southern States did, and Great Britain became involved in our internal affairs, and it cost them 15 million 500 thousand dollars in the Geneva arbitration of 1870, when the thing was finally cleared up. If I were doing this revelation, I'd put a new paragraph right there, because there is the beginning of a new idea.

It begins this new idea and says, "And they," and the antecedent to "they" is Great Britain, "And they shall also call upon other nations, in order to defend themselves against other nations; and then," not till then, not in the Civil War, but "then" when Great Britain calls on other nations to form a coalition against other nations, and this was

the Allied and associated powers, with Great Britain in 1909 calling upon other nations against the central powers of Austria, Hungary, Bulgaria, etc., "then war shall be poured out upon all nations."

In 1909, Great Britain called upon other nations to defend herself against these other nations, and by then this secret network had divided the nations of Europe into two opposing camps. When they were thus divided into two opposing camps, all it took was a little incident for one nation to go to war against the other. And as a result, then one nation after another was dragged into that.

For America, Wilson ran on the ticket of keeping us out of the war.

But B. H. Roberts, an L.D.S. scholar in the summer of 1914, wrote a little article on the prophecy on war, which was published, in which he quotes this statement--"When Great Britain calls on other nations to defend herself against other nations, then war will be poured out upon all nations." Brother Roberts then said, "Hey, they have called upon other nations, and this incident that is underway there is not going to be the end of it. One nation will be dragged into this after another, until it has become global in its impact." So war was poured out upon all nations. That's the second thing.

You first of all had the American scene. Then you have the scene shift to Great Britain.

Then the prophecy on war goes on down, and this is all related to the 6th chapter of the book of Revelation. Let me just put it this way: Revelation 6, 1 Nephi 14 and the D&C Section 87 all deal with the same subject and the same prophetic picture. That's an important point. They all deal--Nephi sees it and writes it in his manner, saying, "I've seen it," talking about wars being poured out, etc. The book of Revelation sees it, and now here the prophecy on war. Let's get the picture, then, from here and then we'll go back.

In verse 4, following in sequence, "And it shall come to pass, after many days"--many days after what? Well, you can take two possibilities. Many days after the rebellion in South Carolina. Or you can take the other alternative or choice, many days after war has been poured out upon all nations, [i.e. WWII]. If you'll study this out carefully, you'll find that the general tenor of thought is that this is in sequence. So we're talking about many days after [WWII].

"Many days," after that, "slaves shall rise up against their masters, who shall be marshaled and disciplined for war." Many days. That gets us clear on down through a ways, and slaves rise against their masters. I've seen articles written on the prophecy on war that try to bring the American slaves who joined the Civil War into the picture, and have them fulfill this. You can't do that; that's wrenching the scriptures. That's taking them out of context. You've got to say, "O.K., we first have American Civil War and then we have Great Britain calling upon other nations, an era of world war, and then many days after that you have slaves rising against their masters. Their masters are marshaled and disciplined for war. They are a militaristic program, and slaves revolt against them.

Then note in verse 5, "And it shall come to pass also...." The word "also" extends the statement in verse 4, saying that the kind of thing you are talking about in verse 4 is going to take place in another setting, with another group. "And it shall come to pass also that the remnants who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation."

Now, we know from the Book of Mormon what verse 5 is all about. We know what it is when the remnants who are left in this land go through among the Gentiles like a lion and the beasts of the forest, and like a young lion in the midst of a flock of sheep. And they are exceedingly angry, and they vex the Gentiles with a sore vexation.

The parable of the Nobleman and His Olive Trees in Doctrine and Covenants 101 not only clarifies who that group is, what they are doing, but also why they are "angry". 3 Nephi 21 also deals with this same time period.

#### Doctrine and Covenants 101

43 And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion.

47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

48 And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

49 Might not this money be given to the exchangers? For there is no need of these things.

50 And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

51 And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

52 Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

53 Ought ye not to have done even as I commanded you...?

54 And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

55 And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;

56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money.

57 Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen.

58 And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land.

59 And the servant said unto his lord: When shall these things be?

60 And he said unto his servant: When I will; go ye straightway, and do all things whatsoever I have commanded you;

61 And this shall be my seal and blessing upon you—a faithful and wise steward in the midst of mine house, a ruler in my kingdom.

62 And his servant went straightway, and did all things whatsoever his lord commanded him; and after many days all things were fulfilled.

### 3 Nephi 21

7 And when these things come to pass that thy seed shall begin to know these things—it shall be a sign unto them, that they may know that the work of the Father hath already commenced unto the fulfilling of the covenant which he hath made unto the people who are of the house of Israel.

8 And when that day shall come, it shall come to pass that kings shall shut their mouths; for that which had not been told them shall they see; and that which they had not heard shall they consider.

9 For in that day, for my sake shall the Father work a work, which shall be a great and a marvelous work among them; and there shall be among them those who will not believe it, although a man shall declare it unto them.

10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

11 Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause him to bring forth unto the Gentiles, and shall give unto him power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant.

12 And my people who are a remnant of Jacob shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver.

we are once again dealing primarily with the Redemption of Zion with the servant Joseph Smith Jr... But that Redemption follows... the Assyrian [or destroyer, in] this land. We, then, with the power we can muster and with the power of the Lord-keep in mind as we discussed here the other evening, Isaiah says that the Assyrian will be driven back by the "power of the anointing." So it will be a combined situation.



The Lord says, "I will send the Assyrian against a hypocritical nation, and he will cleanse," etc. This land, [this church and its people] having been cleansed [and prepared], will [Redeem Zion].

The Church has been humbled and it has been cleansed. Zion has been refined, and the remnant that Isaiah talks about over and over again, that the Book of Mormon talks about--we discussed here earlier in the Isaiah prophecies--then that remnant that has been cleansed and sanctified, this will be the group of people who will redeem Jackson County. And they'll build up that order and they'll save the Constitution--not in Washington, D.C., perpetuating the Gentile order. The times of the Gentiles are fulfilled! They were fulfilled in 1967. Jesus gives us a clue in Luke 21. He says there that Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles are fulfilled.

When did Jerusalem cease to be trodden down by the Gentiles? It began in 1948 with the war there, and then there was this 6-day war in 1967 and the times of the Gentiles were officially fulfilled.

[For those curious more specifically just about the Times of the Gentiles and the difference between them "being fulfilled" \(past tense\) and "ending" \(future tense\) check out that chapter in The Macro Last-day Timeline.](#)

So he sees in the book of Revelation, he sees the American Civil War, he sees the coming of world war, he sees slaves rise against their masters, and he sees the latter-day remnant. Then he doesn't say anything more specifically, he just says this: "And thus with the sword and by bloodshed the inhabitants of the earth shall mourn; (D&C 87:6) and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations." He doesn't give any specific details more than that.

But those are enough. John's Revelation 6 does the same thing. In John's chapter 6 overview of the last days, he mentions four things--the white horse, the red horse, the black horse, the pale horse. And these four events are correlated with the prophecy on war.

### **Doctrine and Covenants 87**

4 And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war.

5 And it shall come to pass also that the remnants who are left of the land will marshal themselves (#1), and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation.

6 And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn (#2); and with famine (#3), and plague (#4), and earthquake (#6), and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made

to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations;

7 That the cry of the saints, and of the blood of the saints, *shall cease to come up* into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. (#5)

1. The Redemption of Zion
2. War poured out upon all nations
3. Famine
4. Plague
5. Blood of the Saints crying
6. Earthquake

### **Revelation 6**

1 And I saw when the Lamb opened one of the seals, one of the four beasts, and I heard, as it were the noise of thunder, saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. (#1)

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. (#2)

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and hurt not thou the oil and the wine. (#3)

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. (#4)

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. (#5)

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake (#6)

1. White horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

2. Red horse: war, peace was taken from the earth
3. Black horse: famine
4. Pale horse: plague
5. Blood of the Saints crying
6. Earthquake

You'll notice that these are exactly the same, like word-for-word the same, save for the first point- "a man on a white horse with a crown and a bow". Would we be stretching things to say that this man on a white horse with a crown riding forth and to conquer is none other than the Lord himself via the Redemption of Zion?

### **Doctrine and Covenants 103**

15 Behold, I say unto you, the redemption of Zion must needs come by power;

16 Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

17 For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm.

18 And as your fathers were led at the first, even so shall the redemption of Zion be.

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence.

20 But I say unto you: Mine angels shall go up before you, *and also my presence*, and in time ye shall possess the goodly land.

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

22 Therefore let my servant Joseph Smith, Jun., say unto the strength of my house, my young men and the middle aged—Gather yourselves together unto the land of Zion

### The Prophet's Characterization of Himself (TPJS 304)

I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver<sup>1</sup> of the Almighty, who will give me dominion over all and every one of them, when their refuge of lies shall fail, and their hiding place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.

Footnote on "quiver"

**1 Nephi 21**

1 And again: Hearken, O ye house of Israel, all ye that are broken off and are driven out because of the wickedness of the pastors of my people; yea, all ye that are broken off, that are scattered abroad, who are of my people, O house of Israel. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me: Thou art my servant, O Israel, in whom I will be glorified.

4 Then I said, I have labored in vain, I have spent my strength for naught and in vain; surely my judgment is with the Lord, and my work with my God.

5 And now, saith the Lord—that formed me from the womb that I should be his servant, to bring Jacob again to him—though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.

So we have Christ on a horse, with a bow, and Joseph Smith is the polished shaft (arrow) in the Lord's quiver who will be used to gather them, i.e. "say unto the strength of mine house"... But what about the crown? Well obviously the Lord is King of kings and will eventually be crowned such, but there is, I believe, even more beautiful symbolism there.

**3 Nephi 24**

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.

We have Joseph Smith returning and discerning here, but we also have the Lord mentioning these elect, these "remnants of Jacob" as being "his Jewels"... His jewels in what?

**Zechariah 9**

16 And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

The footnotes on "stones" takes you directly back to 3 Nephi 24, "jewels"...

When the sixth seal is opened, it is the ordination of the second coming [to the world in glory, Christ does not come to the world in actual fact at that time] We've got a bunch of literature out, but they've never really done their homework in relation to the prophetic

events. Let me turn to Section 77 again, and let's go back and pick up the picture from the Prophet Joseph Smith. He's talking here about the events to take place as depicted in Revelation 8 and 9.

Revelation Chapter 7 is a special spotlight scene, that deals with the calling of the 144,000 great High Priests of the Holy Order, whose mission it will be to gather people in to the Church of the Firstborn, the sanctified Church, the Church prepared for the second coming of the Christ. It's this Church that's going to be caught up to meet Christ [when Christ does appear in actual fact to the entire world in glory]. The 144,000 will have that ministry. And then they do their work in a period of 21 years, plus. After the opening of the 7th seal, there is silence in Heaven, not on earth, in Heaven, for the space of 1/2 hour, or "about" one-half hour it says. One-half hour would put it, in the Lord's time, 21 years. "About" indicates that it can be a little more than that. And it's during that period of time, when the heavens look on with awe, in silence, that the 144,000 go forth in the earth. There are plagues, there are judgments, and their ministry is to bring people into the Church of the Firstborn.

Let's read what the Prophet Joseph has to say about that. He says, "When are the things to be accomplished which are written in the 9th chapter of the Revelation?" His answer is, "They are to be accomplished after the opening of the 7th seal, before the coming of Christ." Now, is Christ going to come at the opening of the 7th seal in his great world appearance? No. Why? Because these last great plagues and judgments that cleanse the wicked from the earth--and this is merely the parable of the wheat and the tares, the 144,000 gather the wheat. They gather them into the Church of the Firstborn; that's the bin. And they organize them according to the Holy Order as the Lord revealed to Joseph Smith in Section 86.

Then when they are gathered in, the Lord comes to his temple and the great Adam-ondi-Ahman council is held in connection with that great gathering and its accomplishment. Then the great plagues are poured out and the wicked are cleansed from the earth. And this is spoken of in Revelation 8 and 9.

The Prophet says, "They are to be accomplished AFTER the opening of the seventh seal, BEFORE the coming of Christ." [And remember, President Nelson said these events lie between now and when Christ comes again- they haven't happened yet!] So Christ doesn't [make his world appearance] until after the opening of the 7th seal [in heaven]. [During that] halfhour of silence, there's plagues, and it's under the 6th plague that the wicked are gathered to Jerusalem for the great Abomination of Desolation. The last stage of that period of things is 3 1/2 years. There's a longer period that leads into it, but the last stage of it will be a 3 1/2 year period of time. Then you'll have, after that, Christ stands on the Mount of Olives and then the wicked are cleansed. But Christ doesn't [make those later appearances] until some time way after...

When people put [the Great and Dreadful Day before the Redemption of Zion and building of New Jerusalem] they don't know the prophetic picture. When they put Christ coming to his temple [as being the Palmyra New York temple dedication] they don't know what they're doing. We've got some literature out, and somehow someone got one

to me somewhere that's all geared up with those great events and those 3 1/2 years somewhere, *and it's just a bunch of garbage*. Leave it alone. Well, read it. If you can't separate the wheat and the chaff, *go ahead and eat the chaff!*

In Revelation 7:1 John discusses the choosing of the 144,000. Let's read what it says "And after these things," and the antecedent to these is the event depicted in chapter 6 which gives you an overview of the judgments in the last days under the figures of the white, the red, the black, and the pale horse and the other openings of the seals. They goes on to say "*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 winds should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel"--they saw first of all, four angels. Then he says, "And I saw another angel ascending from the east, having the seal of the living God; and I heard him cry with a loud voice to the four angels, to whom it was given to hurt the earth and the sea." Now, these are four destroying angels, or at least their ministry at this time is one of destruction. So he says, "And I heard him cry 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."

Let me turn to the *Teachings* of the Prophet Joseph Smith, page 321, where he deals with chapter 7 of the book of Revelation, and he says just briefly, this. This is the report or the digest of his discourse. "Four destroying angels holding power over the four quarters of the earth," and that's a better translation, "until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant." And in this he goes on to indicate bringing them into the Church of the Firstborn.

Can you see the significance of that clarification? You see four angels, they have power to destroy. Then you see a fifth angel, and this fifth angel ascends from the east and as the four angels are about to do their thing, he says, "Hey, fellas, now you hang on. Don't get over-zealous. We've got a job to do before we reap down the earth even though it's as corrupt as it is. And the thing we've got to do is to seal the servants of God in their foreheads," which means sealing the blessings of the gospel and the house of the Lord upon them, and thereby organizing the Church of the Firstborn.

[Who is this angel flying in the midst of heaven?](#)

Let us now break down a key quote from Joseph Smith, identifying himself in this role: "The Savior said when these tribulations should take place [Matthew 24, D&C 103:12-13, Rev. 7:14-15, etc], it should be committed to a man who should be a witness over the whole world: the keys of knowledge, power and revelations should be revealed to a witness who should hold the testimony to the world. It has always been *my province* [responsibility]... Just at the time when some men think that I have no right to the keys of

the Priesthood- just at that time *I have the greatest right.*” (Teachings of the Prophet Joseph Smith, p.364)

When the debate begins on what is and will not be Joseph Smith’s calling, province, responsibility etc., he reminds us that in that moment he is the man with the greatest right.

Continuing the quote, “All the testimony is that the Lord in the last days would commit the keys of the Priesthood to a witness over all people. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes it him Himself?” (Teachings of the Prophet Joseph Smith, p.364-65)

When will Joseph Smith be crowned among the prophets of old? When will the keys be taken from Joseph Smith, as Joseph explained, by Jesus Christ himself? The same event, Adam-on-di-ah-man.

Continuing the quote: “I have read it precisely as the words flowed from the lips of Jesus Christ. John the Revelator saw an angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth.” (Teachings of the Prophet Joseph Smith, p.365)

Joseph Smith has now identified himself as John’s “angel flying through the midst of heaven.”

Continuing with the quote, “The scripture is ready to be fulfilled...” (Teachings of the Prophet Joseph Smith, p.365)

Joseph Smith has identified himself as this angel and then says this prophecy is ready to be fulfilled, meaning a future event. When Joseph Smith spoke those words, in 1844, the Book of Mormon was already published (Moroni), and the Church of Jesus Christ of Latter-Days Saints was already restored and missionary work had already commenced. Firstly, Joseph Smith did not believe that this angel was Moroni or any of the angels that appeared at Kirtland Temple singularly because they appeared in the past and this event was to happen, according to Joseph Smith, in the future. So when would this happen according to Joseph Smith? Joseph explains as he continues,

“...when great wars, famines, pestilence, great distress, judgments, etc. are ready to be poured out on the inhabitants of the earth.” (Teachings of the Prophet Joseph Smith, p.365)

Joseph here identifies the time period that this is to happen as being directly before the great wars, famines, pestilence, etc.

Continuing the quote once again: “John saw the angel having the holy Priesthood, who should preach the everlasting Gospel to all nations. God had an angel- a special messenger- ordained and prepared for that purpose in the last days.” (Teachings of the Prophet Joseph Smith, p.365)

Once again, Joseph Smith is identifying himself as this angel.

Finishing the quote, the prophet says, "Woe, woe be to that man or set of men who lift up their hands against God and His witness in these last days: for they shall deceive almost the very chosen ones!" (Teachings of the Prophet Joseph Smith, p.365)

Now, let's go to Section 77 again and pick up the picture here as the Prophet Joseph Smith gives it to us. He says, and here's as very important clarification, verse 8: "What are we to understand by the four angels, spoken of in the 7th chapter and 1st verse of Revelation?" And note his answer, "We are to understand that they are four angels sent forth from God, to whom is given power over the four parts of the earth to save life and to destroy." Their powers are to seal to eternal life and to seal to the damnation of hell, and to raise to life and to administer judgment unto death, over the four parts of the earth to save life and to destroy.

"These are they," and note this, "who have the everlasting gospel to commit to every nation, kindred, tongue, and people; having power to shut up the heavens, to seal up unto life or to cast down to the regions of darkness."

Note what is said in the next verse in Section 77: "What are we to understand by the angel ascending from the east in Rev. 7:2? We are to understand that the angel ascending from the east is he to whom is given the seal of the living God over the twelve tribes of Israel; wherefore, he crieth unto the four angels having the everlasting gospel, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." And then the Prophet adds, "And, if you will receive it, this is Elias which was to come to gather together the tribes of Israel and restore all things."

Who are the 144,000? Let me read further in Section 77. "What time are the things spoken of in this chapter to be accomplished?" This sealing of them, let's get to that first. "They are to be accomplished in the sixth thousand years, *or the opening of the sixth seal*," during that period of time. Some time between now and the opening of the 7th seal, there is going to be the calling of the 144,000. They will be prepared, they will be great High Priests--note what the Lord says about it.

"What are we to understand by sealing the one hundred and fortyfour thousand, out of all the tribes of Israel--twelve thousand out of every tribe? We are to understand that those who are sealed are High Priests, ordained unto the Holy Order of God." These aren't High Priests, say for example like I'm a High Priest. I'm a High Priest in the ecclesiastical order. I have the temporary job of being a member of the High Council of the Alpine Stake of Zion. That High Priest office is in the ecclesiastical order.

These High Priests are the kind of High Priests that Abraham wanted to become. Read chapter 1 of Abraham where he sought for his appointment, and he became a High Priest holding the rights belonging to the fathers. And this order of priesthood came down from the beginning. "It was conferred upon me by the fathers." It came down and pertains to God's appointment to the fathers concerning their seed.



A High Priest of the Holy Order is one, first of all, who has received fulness of priesthood in the house of the Lord where it is given, and where only it is given. It is given as a joint ordinance. The sisters are involved and will be involved in that great ministry. So it's a joint ordinance and it is conferred in the house of the Lord. One who is a High Priest, then, is one who has received that fulness of priesthood and then presides in that order. He has the right to do it. He has the right to administer fulness of priesthood. And he has the right to preside in the Holy Order of God on that plane and level of the Zion society.

With that clarification, "What are we to understand by the sealing of the 144,000, out of all the tribes of Israel," and keep in mind there are 12,000 out of every tribe. "We are to understand that those who are sealed are High Priests, ordained unto the Holy Order of God, to administer the everlasting gospel; for they are they who are ordained out of every nation, kindred, tongue, and people, by the angels to whom is given power over the nations."

So he says these High Priests are ordained by the angels "to whom is given power over the nations of the earth, to bring as many as will come to the church of the Firstborn." This is not a missionary crew! They will preach the gospel, they will do that, yes. But their primary objective is to take those who have received the gospel and have been sanctified and bring them into the church of the Firstborn by and through the sealing powers of the holy priesthood and the fulness of the priesthood given in the house of the Lord. And that's the way you build the church of the Firstborn. And it's that church that's going to be caught up to meet Christ in his coming in glory.

So with that, let's go back to Revelation 7.

In this particular revelation, let's read what he says starting with verse 1. He saw four angels standing on the four corners or parts or quarters, rather, of the earth, holding the four winds "that the wind should not blow on the earth, nor on the sea, nor 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," and this is the sealing powers of the priesthood.

"And I heard the number of them who were sealed: and there were an hundred and forty and four thousand of all the tribes of the children of Israel." (verse 7) Now, a clarification or two. You've got to gather enough of the tribes to have a basis to do that. ***The return of the ten tribes will come before the selection of the 144,000, that's simple. The return of the ten tribes will come before the opening of the 7th seal, that's simple.*** There will also be those from Judah who will be thus sealed.

I suspect in these mighty events while the Jewish nation as a nation is not redeemed until the [events at the Mt of Olives], that there will be those of the sons of Judah who will participate in many of these things. There will be those of the sons of Judah who do.

Before the opening of the 7th seal, you will have the calling out and the giving of the sacred rites and the appointments of High Priests within the Holy Order and over the

Holy Order, to a body of men of 144,000, from every tribe of Israel. We are from Ephraim, and Ephraim will be called out **and elected first**, I presume, because he is the birthright tribe. And you will get some from Joseph, from the [tribe of Manasseh]. And when the ten tribes come--**and they will return in a body**. The Prophet Joseph said that so clear, there should be no issue on the matter. He gave us that knowledge with such certainty that there should be absolutely no issue on that matter.

They will return as a body, and they'll have prophets in their midst. And like we said this afternoon, they will come to Zion and be crowned with glory. And from among that body, that body of Israel, many of the 144,000 will be called, because they will be on that plane and that level of things.

Let me just make this clarification: The Prophet Joseph Smith makes it clear that the 144,000 **began to be called out** as early as Kirtland. There were some of the faithful brethren in Kirtland who were given that promise, that they **would be part of that number**. The 144,000 will include not just mortal people, but translated people and **even some resurrected people**. [And Joseph Smith], will preside over that great work. And this is the harvest! This is the gathering of the wheat, this is the parable of the wheat and the tares. And you gather the wheat into the church of the Firstborn.

When that is done and it's done through this sacred ministry, then you have the time for the cleansing of the earth. That's what the book of Revelation is about. It's about the great harvest season of this earth and about the ushering in of the millennial period and the cleansing of Zion and the cleansing of the earth. And eventually the celestialization of the earth as an abode for the righteous. And it's just that simple!

He talks, then, about the 144,000, and then he goes on and says, verse 9: "After this, I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues"-it's one thing to be the work crew, the 144,000 who do this, and these are High Priests, **and there will be others** and it's another thing to receive the benefits and blessings and to receive fulness of priesthood and prepared and made members of the church of the Firstborn. This will be a great multitude as he says here, "clothed with white robes, and palms in their hands." [Meaning the 144k are a part of The Church of the Firstborn- The Church of the Firstborn is a much, much larger group consisting of all the exalted.]

So much for chapter 7.

In chapter 8, it begins by saying, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." That's the Lord's time. One day of the Lord is a thousand years for us. You compute that out and a half hour is about 21 years of time. And when he says, "about a half hour," he's not talking exactly half an hour, but about. I suspect it may be a few months over that, say 21 years and 10 months or something like that. There is silence there, and it's during that period of silence in heaven that this great task force goes forth [in the midst of these plagues and judgements]. These are those who fulfill the prophecy of Jeremiah in chapter 16--"I will send for fishers, and then I will send for hunters, and they'll hunt them out of every hole and every crevice in the rock," the great 144,000. They are really the ones who teach the gospel and administer its power and who seal up those who are rejected to the damnation of hell.

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

The four angels who are given power over the earth are kept from sending forth desolations upon the earth until God's servants are sealed in their foreheads. The Prophet Joseph Smith taught that this sealing "signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure" (*Teachings*, p. 321).

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.)

Read Section 1 of the Doctrine and Covenants where power is given to those who bear the message of the gospel to seal up to the damnation of hell those who reject this message.

The missionaries may go forth with some measure of that power, but its fulness is exercised by the 144,000. And when they get through, note what John says: "And I saw the seven angels which stood before God; and to them were given seven trumpets." Now here you are preparing for the great cleansing of the earth.

"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. And the smoke of the incense...came up. 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 thunders, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.

"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 the trees was burnt up, and all green grass was burnt up." So you go through those great plagues of the last times.

Let me just clarify, those plagues are spoken of in two places in the book of Revelation, chapters 8 and 9. And then John comes around and gives a different slant to them in chapters 15 and 16.

He says, "And I saw another mighty angel stand upon the earth--to lift up his hand to heaven." This mighty angel is Michael the Archangel. "And swear by him that liveth forever and ever, who created heaven, and the things that are thereon," etc., "that there should be time no more.

"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." Let me turn again to Section 77. The question is asked, verse 14:

"What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation? We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias who, as it is written, must come and restore all things." Now, [an] Elias is one who presides over the Holy Order.

We've left out a point here that is vital and important and we need to come back, so let me do that at this time. In verse 12, let's get another clarification. "What are we to understand by the sounding of the trumpets, mentioned in the 8th chapter of Revelation?" These seven trumpets of cleansing, etc. "We are to understand," and note how he puts this, "that as God made the world in six days, and on the seventh day he finished his work, and sanctified it," the world, "and also formed man out of the dust of the earth." Now, what is he saying?

The first six days of creation he organized the physical orb. What did he do on the seventh day? He finished it and he sanctified it, he brought it into full paradisiacal glory. And what else did he do? In addition to that he says he also formed man out of the dust of the earth. Man is ordained under the sixth day, fulfilled under the seventh. He uses that as an illustration. Note how he words it: "We are to understand that as God made the world"--we're going to use this to illustrate something else. "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." There is a likeness between creation and cleansing. He will sanctify the earth, "and complete the salvation of man." What does it mean to complete the salvation of man?

It means to give the righteous the fulness and bring them into the house of the Lord and crown them with glory and all of that. "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 word "End" ought to be capitalized. Why? Who is the End of all things? Who is the beginning and the End? It's Christ. So you seal all things to the End of all things. [\[This is also what is meant by "enduring to the End", it's Christ\].](#)

"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." After the opening of the seventh seal, the beginning of it, "the preparing of the way before the time of his coming." So Christ does not [make His world appearance in the events tied to] the opening of the seventh seal. You have the half hour of silence [with all] the judgments, and all this designed to do what? To sanctify the earth, to complete the salvation of man. This is the harvest season, this is the parable of the wheat and the tares, to bring them into the church of the Firstborn, give them full blessings of exaltation. And all this in the seventh thousand years.

We should have put that one in. Going from there to Revelation 10, John has a special ministry on that. And that ministry is depicted in a little book that is given to him. He is told to eat it, and it has some interesting tastes in relation to it, which are referred to there. But it symbolizes the mission that he is given, and for this he was translated...

That's chapter 10. What's chapter 11 about? The second coming of Christ is actually a *series of events*, that he comes first of all to Zion. That appearance to Zion--actually there will be *multiple appearances*. The book of Mormon twice--once in 3 Nephi 20, and the other in 3 Nephi 21 talks about Christ coming to Zion. He indicates that when the New Jerusalem is built and the power of God descends upon them, then he makes this statement--verse 25 of 3 Nephi 21, "Then shall the power of heaven come down among them, and I also will be in the midst." He said that before, in 3 Nephi 20. So it's in this period of time when Zion is cleansed and Christ comes and dwells with his saints.

Technically, this is the beginning of the millennium [for the Saints, for] He lives among them. They will have the blessings of Christ's appearance. They will have him coming to them in this period of time. So in a way, Christ does come somewhere around the opening of the 7th seal. He doesn't come to the world, he will come to the faithful Latter-day Saints who have been cleansed, and keep in mind that somewhere between now and then the righteous remnant has to be cleansed and prepared. The New Jerusalem has to be established, and then Christ will come, just like Isaiah says in Isaiah 59. You need to read verse 19 as well as 20. Nineteen refers to the warfare against Zion. And then verse 20 refers to Christ coming to Zion in the last days.

[President Nelson just challenged us to become this people and President Eyring recently told the sisters that their children and grandchildren they have raised \(past tense\) would be at the center of creating this New Jerusalem in Jackson County...](#)

[Going to Isaiah] verse 19: "When the enemy shall come in like a flood," and that's the great and abominable church gathering multitudes to make war against Zion, "the Spirit of the Lord shall lift up a standard against him." What does Nephi see happen when the enemy comes against the Saints? The power of God in great glory rests upon them. Then in the next verse he says, "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." You remember also we read that statement from Moroni, Moroni's visit to Joseph on the hill Cumorah, where he says that the Saints will be persecuted until they finally receive an inheritance where the glory of the Lord rests upon them. And when this takes place, he says, then the ten tribes will be revealed in the

north country. Then he says, "And when this takes place, then will be fulfilled the words of Isaiah, the Redeemer shall come to Zion and to those that turn from ungodliness in Jacob."

So Christ will come to faithful Latter-day Saints very near to the time of the opening of the seventh seal in [the New Jerusalem]. How far is that in the future? I leave that for you to work out. So he comes in that respect to them.

Then as the 144,000 do their work and bring people into the church of the Firstborn and they are sanctified and given those higher priesthood blessings in the house of the Lord, when this is done and when their work is done, then Christ will come suddenly to his temple. In other words, "suddenly" didn't mean suddenly after Malachi's day.

It means suddenly after that work is done. Christ will then come to his temple [which is the end of Revelation chapter 7].

They've got to be brought in to the church of the Firstborn, they've got to be given fulness of priesthood and the promises and guarantees relating to that. They've got to be given those things. Then Christ comes to his temple and puts the capstone on, and that will take place after the ministry of the 144,000, [surrounding the throne an unnumerable host].

The next thing that's necessary is to build Zion and put the capstone on, and then you have to go to Adam-ondi-Ahman, and then you've got to seal the other dispensations into and under the canopy of this dispensation, and that makes the dispensation of the fulness of dispensations. And it's just like the Prophet said here on page 168 of the *Teachings*-- "Again God has purposed in himself that there should not be an eternal fulness until every dispensation should be fulfilled and gathered together in one." So you've got to gather all past dispensations into this dispensation. And when you do, it makes the dispensation of the fulness of dispensations. Or another way of saying it is the dispensation of the fulness of times. The words "dispensation" and "times" being synonymous.

Where is that done? That's done at Adam-ondi-Ahman. And can you fulfill all things and gather them to a fulness if the capstone hasn't been put on, if Zion hasn't indeed been [redeemed and] made an order of Kings and Priest and Queens and Priestesses? The capstone hasn't been put on. This has to be done *before* the great council at Adam-ondi-Ahman, and it has to take place after the ministry of the 144,000.

When the ministry of the 144,000 is over, then the great prophecy of Malachi will be filled where the Lord will come suddenly to his temple. Then after that, the great Daniel vision of Daniel 7 where he sees the ancient of days come and the Adam-ondi-Ahman council.

And there's the judgment that's set, and then you begin to look around and say, "Now how are we going to prepare people for the second coming?" The Prophet here in the *Teachings*, page 157, deals with that. He expresses it this way. He says, "Daniel in his 7th chapter speaks of the Ancient of Days. He means the oldest man, our Father Adam, Michael. He will call his children together and hold a council with them," and note this now, "to prepare them for the coming of the Son of God." Now, how does he prepare

them? He prepares them as the Prophet Joseph says in relation to the book of Revelation, where you "seal all things to the End of all things." You seal all things to Christ.

How do you seal all things to Christ? You start out and you seal all things to Joseph first, just like the scriptures indicate. Then this whole order of things, you have a program where the first is last and the last is first. Note where the Lord says here in Section 29:30, "And remember that all my judgments are not given unto men...that the first shall be last, and that the last shall be first in all things whatsoever I have created by the word of my power, which is the power of my Spirit."

Then turn over to Matthew 19 verse 27 where the Savior is talking to his disciples, and the Apostle Peter, a little impetuous, looks at his life of persecution and his following the Savior and wonders what he's going to get out of it. I guess that's a legitimate wonder, and he expresses that. He says, "Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye who have followed me, shall, in the resurrection, when the Son of man shall come sitting on the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." The judgment isn't that you are rewarded to be a Bishop in the celestial kingdom or a Stake President in the celestial kingdom, or one of the Brethren like lots of people want to be in the celestial kingdom.

Instead, he says, "And everyone that has forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold and shall inherit everlasting life." In other words, you perfect the Holy Order, the family order, and a man may have a family relationship over his physical posterity and he may be a father spiritually like Abraham over others, and those who have forsaken the world and followed the Lord will be given a hundredfold of fathers and mothers, etc., because they have a presidency within the Holy Order.

And then note what he says in verse 30. "But many of the first shall be last," in this judgment of things, "and the last first." Now, who is the last dispensation? Who presides over it? Who is going to put the capstone on finally? And when he gets the capstone on and the Holy Order is completed, and you go to Adam-ondi-Ahman and you visit around with Peter. And Peter says, "Hey, we didn't do it." Joseph says, "Hey, I've got a way. I know a way to do that. You be sealed to me and come in to my dispensation and become part of it, and we've still got people working around on earth doing temple work. We'll have your people's work done for them." So Peter's dispensation is brought to completion in the fulness, in Joseph. And Moses says the same thing. And the Jaredites say the same thing. And the Nephites say the same thing. And Enoch comes up a little bit shy, great and glorious as he is, and says, "You know, we did pretty good, but we didn't quite cut it, Brother Joseph." Joseph says, "That's fine, you come on in, too." And the last becomes first. And all dispensations are gathered into the dispensation of the fulness of times--to make the dispensation of the fulness of times.

This is done at Adam-ondi-Ahman. When this takes place, then you are ready to go to [Old] Jerusalem. The Jewish people haven't yet as a nation been brought in. So you are ready to go in the great prophetic timetable to Jerusalem. So John sees in the 11th



chapter of the book of Revelation, these two prophets who are sent to Jerusalem during the period of the Abomination of Desolation in the last days. He sees that. And he sees their ministry. He sees the power of the Spirit that they have, and this is a day of power. They have that spiritual power with their ministry, and he sees the power of the Spirit that they have. And this is a day of power. And they have that spiritual power with them. In the meantime there has been gathered to Jerusalem many Jewish converts. And there is a Jewish church made up of Jewish converts, the covenant people of the Lord that Nephi saw, on whom the power of God in great glory rested as well as upon the Latter-day Saints.

They flee to Jerusalem, and by their faith--I'm getting a little ahead of the story, because all don't stay there. But those who stay support by their faith these two prophets. It takes power of faith to perform the works of righteousness that they perform. And they hold in abeyance these great forces that gather against Jerusalem. As they do, finally these forces overrun the city. These two prophets are then killed and lie in the street.

As they are killed and lie in the street for a period of time, the revelation says that their dead bodies lie in the street for 3 1/2 days, "and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them" (see Rev. 11:9-10.) --you'll get the media going there, and everyone will be happy that those two guys have finally been taken care of.

So they send gifts back and forth to each other, and they get all ready and celebrate before they go in to mop up the Jewish people. But just about that point, Christ stands on the Mount of Olives. "And after three days and a half, the Spirit of life from God entered into them." When Christ stands upon the Mount of Olives, that signals the resurrection of the righteous. With that great cataclysmic upheaval taking place, the graves of the righteous will be opened. What happens to those two prophets who are lying in the street? They get resurrected too.

It says in verse 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. 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."

These events, then, center in [Old] Jerusalem.

Whenever the Lord ordains an earth be created and inhabited or populated, along with that ordination is the ordination that there will be two great centers of power. One will be called Jerusalem and the other will be called Mount Zion. And the Jerusalem and the Mount Zion that are to be built on this earth are patterns of an eternal plan. The Prophet Joseph Smith makes this comment in the *Teachings*, page 12: "A man may be saved after the judgment in the terrestrial kingdom or in the telestial kingdom. But he can never see the celestial kingdom of God without being born of the water and the Spirit." Now, note his added comment: "He may receive a glory like the moon or like the stars, but he can never come to Mount Zion." He's talking about getting your head above the veil and back there. Mount Zion is up there, really. The Mount Zion here is merely the funneling

down of knowledge and truth and building an order of things that approximate that one up there.

He's talking about the blessings of the Second Comforter. "He can never come to Mount Zion and to the city of the living God, the Heavenly Jerusalem." There are two--Mount Zion and the Heavenly Jerusalem. Let me give you a reference here from 3 Nephi 20, and this is another reason why when you study the Book of Mormon, read every word and then read those words backwards if you have to, and upside down and over and crosswise, because every word becomes important at points.

In 3 Nephi 20, he's talking about the great judgments that are associated with and finally consummated in the building of the New Jerusalem on this earth and the sanctification of Jerusalem in Palestine, and the establishment of the great world order of millennial righteousness where the law goes forth from Zion and the word of the Lord from Jerusalem.

He says this in verse 36: "And then shall be brought to pass that which is written:" and he quotes Isaiah here. But he adds something to him. "Awake, awake again"--the word "again" is not in Isaiah. Jesus put it in. "Awake, awake again, and 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. Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."

Now, you ask yourself this question: Whenever before in this mortal period of time, from the days of Adam down, have we had Zion and Jerusalem rise to become universal powers in the earth? When did that happen the first time? In the latter-day when it happens, it's going to be the second time it happens. "Awake, awake again"--do it over again! Do it over again the second time. "Awake, awake again and put on strength. When did it happen the first time that Zion arose in power and Jerusalem to become a universal order, a millennial system? When did it happen? Well, it didn't. Its not talking about the first time being in mortality, and that's the thing I want you to see now.

We've said before earlier, that the general pattern of warfare against Zion has two main divisions or two main thrusts or attacks. One is the warfare against Zion in America and the elements of Zion throughout the world by the multitudes of the abominable church that gather against them. They don't overrun us, they cleanse us, they do us good and kick us into the dust and bat us over the head with a 4 x 4, and they do a lot of other things. But they merely cleanse the righteous and sanctify them.

And out of that whole difficulty you establish the New Jerusalem [this is primarily what Revelation chapter 12 covers]. Then after we've established the New Jerusalem and Satan has failed in that purpose, then he knows there can't be an eternal fulness unless the two cities are established in righteousness and power. And he knows that if he can thwart the work of the Lord at [Old] Jerusalem, he can in some measure gain a tactical advantage and prevent the Lord from reigning in full glory and power. So he then shifts his gears, and all nations are gathered against [Old] Jerusalem.

For a more complete breakdown of Revelation chapter 12, check out my [Understanding Revelation](#).

There are 3 great gatherings spoken of. Here in the *Teachings*, page 231, the Prophet puts it this way: "The three great gatherings, the Saints of God will be gathered in one from every nation. The Jews will be gathered together in one, and the wicked will also be gathered together to be destroyed, as spoken of by the prophets." Now, what prophet speaks of it? Well, John the Revelator does. Joel does. Isaiah does. They speak of the gathering to Jerusalem to be destroyed.

So when Lucifer can't achieve his purposes in relation to Zion, he gathers all nations against Jerusalem in a great zealous attack against the Jewish people. And he would succeed, too, except Christ stands upon the Mount of Olives.

### Revelation 12

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. (Redemption of Zion)

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. (Satan trying to take out Zion)

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. (Lord protects Zion)

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 also the testimony of Jesus Christ. (Satan shifts tactics)

Then when that happens, in the latter-days the scene will shift to Jerusalem. And that's what the rest of chapter 12 is all about. He sees the scene shift to Jerusalem. As it does, there is a church there in Jerusalem

In the meantime, what's going on in Zion? We are endeavoring to gear ourselves with power to do that final thing--take the rascal and throw him out! The second time! We want to do that. So we are gearing up in spiritual power. Then in the great events of Zion, the council of Adam-ondiAhman, etc., the judgment is set and things are ready for the second coming.

The Savior takes a group of people from Mount Zion. He says, "Come on, boys, it's time now to go to Jerusalem. We have now got the faith to develop among these people necessary to do the job." So he takes a group of people of the Saints. Heber C. Kimball said he was going to be there, anyway, and others. And he takes them and they go and stand on the Mount of Olives just in the nick of time. And they overthrow the forces of darkness. And they sanctify the Jews, they cleanse Jerusalem. They rebuild the temple, and they sanctify it. They administer the ordinances of the temple and they give

fulness of priesthood to the Jewish people. And they prepare them by bringing them into the church of the Firstborn.

All of this is preparatory work. They've stopped the forces and the powers there by Christ coming to the Mount of Olives. They then do this, and when they have done that and the Jewish people are brought into the church of the Firstborn, then Christ comes in his glory. Then those who are righteous on earth are caught up to meet him, the resurrection of the righteous having previously taken place, just as Paul says--We which are alive shall not prevent those who are dead, for the dead in Christ shall rise first. (see 1 Thes. 4:15-16)

Isaiah says, as quoted by the Savior, "Awake, awake, again!" Let's do it again now, boys! Awake, awake again, put on righteousness! And bring these two great poles of power back on this earth, into being, to usher in a millennial era on this earth, of righteousness and peace.

#### Revelation 14

"And I looked, and, lo, a Lamb stood on the mount Zion," and this is Zion established finally upon her Mount in glory and power, "and with him a hundred forty and four thousand, having his Father's name written in their foreheads. 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; 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." They have a unique and distinct position with the Lord.

They are they in the Holy Order who are sealed immediately and directly to him, just like the Lord promised the twelve in Luke 20. "Ye are they who will eat at my same table." They are sealed directly in the Holy Order. And they have a role that is unique and distinct.

So he sees Christ stand upon Mount Zion, and he sees the 144,000, and he is taught that they are a distinct body, and he says, "These are they which are not defiled with women; for they are virgins." (see Rev. 14:4.) And some people think they are all a bunch of bachelors, [I guess] they've never heard the story of the ten virgins, [those virgins] include men and women- [how do they square that? No...] The word "virgin" here merely means "sanctified one." And they are they who have fulness of priesthood, and you don't give fulness of priesthood except to a man and a woman combined together jointly [sealed by the power in the temple]. So they are all good, married guys, believe that, brethren, these are all good married folk.

But they are called virgins because of their purity. He says, "And they are they which follow the Lamb whithersoever he goeth." They have that relationship. "These were redeemed from among men, being the first fruits unto God and to the Lamb." They stand as the first fruits, eat at the same table, are sealed in the Holy Order immediately to

Christ. "*And in their mouth was found no guile*; for they are without fault before the throne of God."

Now, in order to bring this about, this great division where he sees Mount Zion and the 144,000, then he sees that the means of bringing this about would be the restoration of [Joseph Smith] in the last days. So he says in verse 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, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come...."

The great division is then underway and taking place and it is brought about by the [the return of Joseph Smith and the blowing of his trumpet], by [that] angel to all the earth.

Now note what he says, verse 13: "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 labors; and their works do follow them"

### **D&C 63:47-49, 52-54**

47 He that is faithful and endureth shall overcome the world.

48 He that sendeth up treasures unto the land of Zion shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come.

49 Yea, and blessed are the dead that die in the Lord, from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, *they shall rise from the dead and shall not die after, and shall receive an inheritance before the Lord, in the holy city.*

52 Wherefore, *for this cause preached the apostles unto the world the resurrection of the dead.*

53 *These things are the things that ye must look for*; and, speaking after the manner of the Lord, they are now nigh at hand, and in a time to come, even in the day of the coming of the Son of Man.

54 And until that hour there will be foolish virgins among the wise; and at that hour cometh an entire separation of the righteous and the wicked; and in that day will I send mine angels to pluck out the wicked and cast them into unquenchable fire.

When the Lord is referring to healing a dead man he is referring to the resurrection. But not only that, we gain another bit of crucial information regarding this event (i.e., Joseph Smith's resurrection and restoration/return) in regard to last day timelines and prophecies. And that is found in verse 52 and 53. The Lord says here that this is the reason why the apostles preached the resurrection of the dead, for the resurrection of the dead (or more specifically the resurrection of a specific person) is "the thing that ye must look for" in the last days and this is obviously not talking about Jesus because he has been resurrected for almost 2000 years. The Lord then in the year 1831 says that these things are *close at*

*hand*, speaking “after the manner of the Lord”, which means it might be a while for those in 1831 to see it but that this/these resurrections were *post* 1831, ruling out people such as Moroni. Why is this the thing we must look for and prepare ourselves for?

[Because this kickstarts] the gathering of the wheat [into the garner, i.e. the Redemption of Zion and building of New Jerusalem and the gathering into it]. You [are seeing] the great division, you [are seeing] that division that [was prophesied to take place] produced by the angel flying through the midst of heaven.

[We will next] see the proclamation that Babylon is fallen.

This, then, is the great division, the great division seen by John [who then] sees the 144,000 stand on Mount Zion. And he sees that they are a select group, and he sees that they sing a new song. He sees that they are sealed directly and are directly related to the Christ. Then he shifts and sees how this is all brought about--*the angel, flying through the midst of Heaven*. And after that, Babylon is said to fall. Then he finally sees specifically the gathering of the righteous and the gathering of the wicked. And in the gathering of the wicked, they are gathered to Jerusalem to be destroyed, and in that destruction, the destruction is so devastating and so gruesome that blood runs to the bridle of a horse's bit. That's how it is.

So the book of Revelation deals with what? It deals with fulfilling this great objective of making this earth a celestial orb. It deals with the great gathering of the righteous in the latter-days, the harvest season where you gather the righteous into the church of the Firstborn, and where the wicked are gathered together finally at Jerusalem to be destroyed. He sees that marvelous thing.

It's “one of the plainest books God ever caused to be written.” [*Teachings*, p. 290] It's as easy to understand as the Ally Oop comic strip--if you read it in the right context.

May the Lord bless you, my brothers and sisters. It's been a thrill to be with you. I feel that he has given me strength--when I got here the other day I felt like I was just about half sick and ready with a real throat problem, and I asked the Lord to help me on this one. And I believe he has. I believe he has. *(well that's weird)*

I just want you to know that I know the gospel is true. I know that Jesus is the Christ with an absolute knowledge. I know that this is his work. *I know that the greatest responsibility of the Latter-day Saints is to yield obedience to the living prophet and join with him hand in hand in the program that he has inaugurated, and that goes, too, with the Stake President and the Bishop. You can't build Zion on your own...* So please, brothers and sisters, unite, get away from the clicks, get away from the special hobby situation, get the vision of Zion, get on fire, get your home teaching done with the Spirit of the Lord in your life. Get your welfare programs, be generous in your consecrations, live the temple covenants, join together with a oneness that comes from the Spirit of the Lord and the love that's born of the love of Christ and the power of his Spirit in your life, and let's build Zion.

I bear you my testimony that God does live, and this is his work and that Ezra Taft Benson ([President Nelson](#)) is his prophet, and that your respective Stake Presidents are called of God and have the mantle of God- let's get this great vision of things.

You know, the Book of Mormon is a miracle. When you think of all this stuff put in there in clarification in one working period of 75 days or less, producing a document that does all this--and I haven't even gotten started yet! I haven't! I've run out of time and I have hardly gotten started yet.

All of this comes in the Book of Mormon, and there's a lot more. How Joseph Smith got that all packed in there and put in proper perspective in so fine a way and with so precise a language as it opens up the vision of things, how did he do that except by infinite intelligence and knowledge--how did he do that? ***He was [and is] a Prophet of God.*** If there has ever been a prophet of God, it was he. He was a greater Prophet than Moses, and greater Seer than Samuel. He had a more dramatic rise out of humble circumstances than Abraham Lincoln, and he, and not Emerson, is our wisest American. ***And he is our Prophet, and I love him. I love to hear his voice--the Spirit bearing witness of him.***

I have studied him all my life. I know that he was a Prophet of God, and I know this work is true. I bear that testimony in the sacred name of Jesus Christ, amen.