


Chapter 11

This chapter contains events surrounding the sounding of the 7th and final  trump. Prior to its sounding, two prophets will be sent to the great city of Jerusalem, and serve a great mission. Their mission will end with their martyrdom, which is followed by their rising from the dead. The chapter recounts a great earthquake that will devastate Jerusalem prior to the sounding of the final trump. The final trump will pronounce the Lord as King of this earth, and usher in His second coming.

Before continuing with the commentary of the chapter, I would like to compare John's accounting of events surrounding the sounding of the seven trumps and the accounting given in the Doctrine and Covenants section 88. Both accountings differ greatly from each other; however, certain similarities are evident. One must keep in mind the different circumstances under which each accounting was written under and for. For the purpose of comparison a block summary is given for each trump sounding, for each account.



Prior to the sounding of the Trumps

Revelation 9:1-6

1. 1/2 hour of silence, followed by the unfolding of heaven and the unveiling of the Lords face.
2. Earthquakes, Lightnings, Thunders, Tempest, Waves.
3. Warning proclaimed by angels to prepare for the judgment and the return of the bridegroom.

Doctrine and Covenants 88:87-93

1. Earthquakes, Lightnings, Thunders, Tempest, Waves. Man shall fall to the ground and not be able to stand.
2. Signs in the sun, the moon, and the stars. Darkness will prevail.
3. Warning proclaimed by angels to prepare for the judgment and the return of the bridegroom.
4. Immediately thereafter there shall appear a great sign in heaven and all shall see it together.



1st Trump

Revelation 8:7

1. Hail & Fire mingled with blood falls to the earth.
2. All of the green grass as well as 1/3 of the trees are burned.

Doctrine and Covenants 88:94-98

1. Warning to the abominable church, her destruction is at hand
2. 1/2 hour of silence, followed by the unfolding of heaven and the unveiling of the Lords face.
3. The righteous will be quickened
4. The righteous dead will resurrect and rise to heaven.



2nd Trump

Revelation 8:8-9

1. A great mountain burning with fire falls to the sea
2. 1/3 of the sea life dies, 1/3 of the ships in the sea are destroyed

Doctrine and Covenants 88:99

1. The redemption and resurrection of those who accepted the Gospel in spirit prison



3rd Trump

Revelation 8:10-11

1. Great star ("Wormwood") falls from the sky
2. 1/3 of the rivers and fountains of water are made bitter, so that men die

Doctrine and Covenants 88:100-101

1. Warning to the wicked that they will not resurrect until after the Millennium is over



4th Trump

Revelation 8:12-13

1. 1/3 of the sun, moon, and stars are darkened
2. 1/3 of the day and the night refuse to shine

Doctrine and Covenants 88:102

1. Warning to the wicked that they will not resurrect until after the Millennium is over



5th Trump

Revelation 9:1-11

1. Star falls to earth with the key to the pit
2. The pit is opened, releasing smoke that darkened the sun and the air
3. From the smoke come locust, sent to torment man for 5 months. Only those not sealed will be hurt
4. Many will wish to die and can't

Doctrine and Covenants 88:103-104

1. Gospel is spread
2. We are warned to fear God, that every knee will bow
3. We are warned that the hour of judgment is at hand



6th Trump

Revelation 9:13-21, 11:1-14

1. Two prophets will be killed in Jerusalem, and rise again after 3 days
2. 1/3 of mankind is killed in the battle of Armageddon....An evil army is assembled, and it numbers 200,000,000
3. Remainder of men still won't repent

Doctrine and Covenants 88:105

1. The wicked nations shall now drink from the wine of the wrath of God



7th Trump

Revelation 11:15-19

1. The second coming of Jesus Christ occurs
2. The earth is proclaimed to be Jesus Christ's
3. The wicked nations are angered
4. Armageddon is ended, as Christ destroys the wicked

Doctrine and Covenants 88:106-108

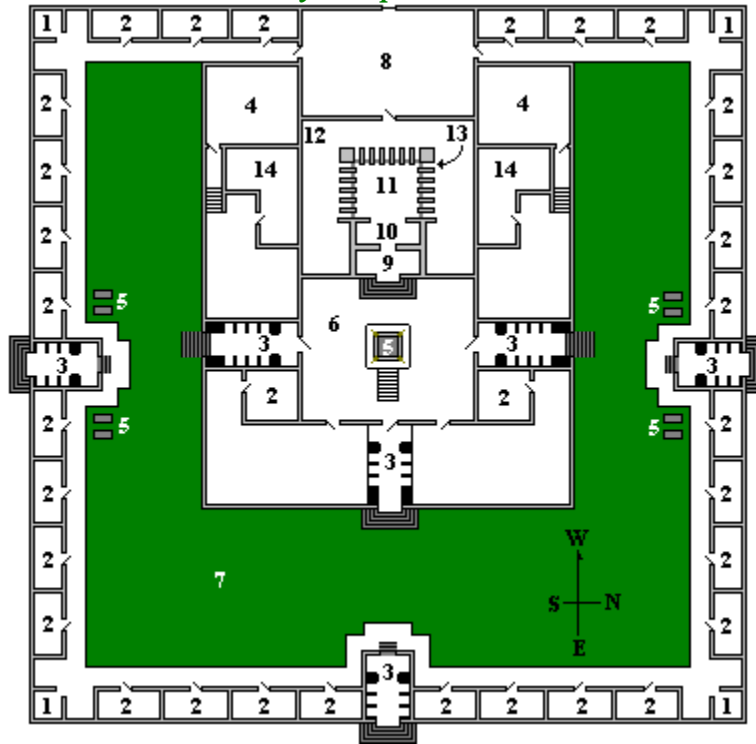
1. It is proclaimed that all is finished, the Lamb has overcome
2. Saints are glorified
3. The secret acts of men are revealed

The two accounts differ in many ways; however, they still maintain some degree of similarity. I think we should understand that each of these accounts are illustrating different types of events. The sounding of the trumpets in the Book of Revelation accounts for largely temporal events preceding the second coming, and the Doctrine and Covenants accounts for mostly the spiritually natured events that precede the second coming. At this point, let us proceed with chapter eleven.

Verses 1-2: These two verses are quite puzzling when one reads them for the first time. They don't *seem* to have anything to do with the occurrences in the rest of the chapter, and they are not specific as to what they are speaking of. We find that John was give a "*reed like unto a rod*". The dictionary definition of a reed, is any of various tall perennial grass, having hollow stems, broad leaves, and large plum like terminal panicles. We find in the book of Ezekiel, that not only was Ezekiel given a vision similar to these two verses, but we are told that a reed is used as a unit of measure, "*...the length shall be the length of five and twenty thousand reeds...*" A reed is said to be approximately ten and one-half feet long or just over three meters. The fact that John compares the reed to a rod isn't that hard to understand. A rod is used to symbolize exactness. Like the primary song that says, "The Iron Rod is the Word of God", or that in the word of God is found exactness and strength. With exactness, John is commanded to measure the temple of God, the altar, and the people that worship in the temple; however, he is commanded not to measure the outer court of the temple. It is explained that the outer court will be "*tread under*" by Gentiles for three and one-half years. The word tread is defined by dictionaries as to be walked on or stepped on. It is often used in connotations of occupation, in slavery, or defeat in war. One of the original American flags stated, "Don't tread on me", a proclamation to other countries that we will not allow any warlike advances on our country. The choice of John's symbolism would lead me to believe that quite possibly Jerusalem will be either sieged upon for three and one half years or they will actually be occupied for that time. The latter is probably more probable than the first since it states that the outer courts of the temple will be tread under by gentiles.

Without any other information concerning why John was to measure the temple or what measurements he collected, John continues with his vision. To understand what the measuring of the temple is all about, one must turn to the book of Ezekiel where the prophet Ezekiel expounds in greater detail as to the task of measuring the temple. A rough sketch of this temple could be derived from his accounting as follows;

***Ezekiel's Description of the
Latter Day Temple in Jerusalem***



*** Note that the above sketch is not to scale, nor is it necessarily in proper proportion.*

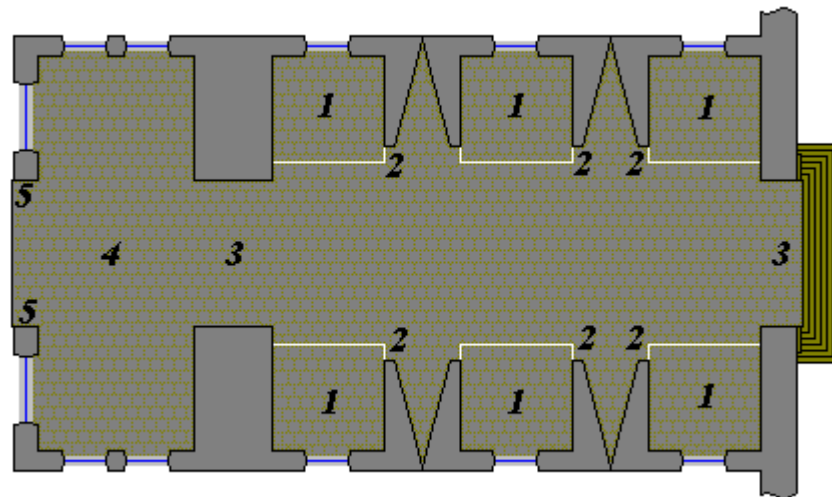
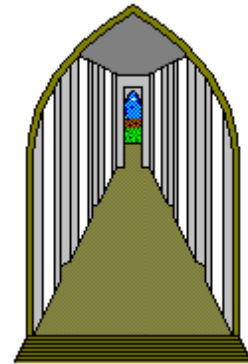
<i>Number</i>	<i>Location</i>
1	Ordinance Room
2	Chamber
3	Gateway
4	Ordinance Room for Priest
5	Altar
6	Inner Court
7	Outer Court
8	Building
9	Porch
10	Holy Place
11	Holy of Holies
12	Separate Place
13	Side Chambers
14	Priest Chambers

Let us briefly examine the different locations described by Ezekiel, in respects to the temple and their possible usage;

Ordinance Rooms- Such rooms are set aside for the preparation of sacrifices. The burnt offerings were to be washed in this location (Ezekiel 40:38).

Chamber- Probably the most vague of all the descriptions given for the different locations in the temple. A chamber is defined by Webster's dictionary as simply a room or an in closed area. Its purpose is a mystery, in fact, each chamber could have a different purpose.

Gateway- The Gateway's purpose is not specifically given. We can assume that it is the entrance to the temple's outer court since no other entrances are given. The Gateway is to have six side rooms or chambers with barriers at their entrance. These barriers are not described in detail, but could be low walls, curtains, or half doors. Some would speculate that these are guard posts; however, their real purpose is not given. One could speculate many other purposes for such small chambers in the temple. Perhaps they are changing rooms before entering the temple. The entrance to the gateway is preceded by 7 steps, followed by a threshold. After passing the six chambers, one comes to what is called a porch, we might refer to such as a lobby. From the porch, one can enter into the outer court of the temple. Ezekiel describes what will be the following floor plan;



<i>Number</i>	<i>Description</i>
1	Chambers or side rooms
2	Barrier
3	Threshold
4	Porch
5	Post

Ordinance Room for the Priest- This was the area designated for the priest to partake of the burnt offerings (Ezekiel 42:13-14). This was part of the symbolic cleansing that was necessary to officiate in the temple. In this room the priests changed their attire, laying aside their normal clothes, and dressing in the clothes necessary for working in the temple.

Altar- Since Adam, man has used altars in sacred ordinances pertaining to God. Adam built an altar to pray to God after being cast out of the garden of Eden. Abraham brought Isaac to a mount, where they built an altar to offer Isaac as a sacrifice. There the Lord provided a scapegoat, in similitude of the Savior, and initiated the law of sacrifice. All the ancient edifices built to God contained altars for sacrifice. When the Savior came in the meridian of time he offered the great sacrifice, giving His life for mankind, and fulfilling the ancient law of the sacrifice. In modern day temples, the holy altar is still used. It is there that one can knee before ones maker, showing total submission and obedience. At the altar man is taught the ways of the Lord, learning the key knowledge one needs to enter back into the Fathers' presence. It is also at the holy altar that the highest and most sacred ordinance in the temple is performed, the eternal sealing of a man and his wife.

In the last days, we are told that the sons of Levi will once again offer a sacrifice unto the Lord in righteousness (Doctrine and Covenants 128:24). This is perhaps why this modern day temple is equipped with sacrificial tables or altars in the outer court yard (Ezekiel 40:39-43), and places for preparation and consumption of the sacrifices.

Inner Court- A court is defined as a residence of royalty, an open space enclosed by a building, or an open field. In this case, the entire temple is the residence of God, and more specifically the Holy of Holies, not the inner court. The inner court is enclosed in the main temple structure and Ezekiel doesn't state it's specific function. It might simply serve as a large transit room between different areas in the temple. Since an altar is placed in the room, and the room accesses the Holy of Holies, it might be an endowment room, where one is prepared to enter the Holy of Holies.

Outer Court- Ancient temples built on temple mount all had an outer court. In these temples the outer court was almost a public place. It was there that businessmen sold unspotted animals for sacrifice and people gathered during the day. It would appear that the outer court became so worldly during the meridian of time that the Savior displayed his greatest recorded showing of anger while he was in mortality. In a fierce outrage he chased the "moneychangers" out of "His Fathers house". I would expect that the last days will contain similar circumstances. John says that the outer court will be occupied by Gentiles, or the symbolic equivalent for the wicked. Though they will not occupy the temple itself, I am sure that the surroundings of the temple will not be favorable in the sight of God.

Building- Ezekiel is very vague in his description of this part of the temple. Either the purpose of this "building" was so present day oriented that it was beyond his description or the Lord did not wish it's purpose revealed. It could also be that the building was an insignificant part of the temple. In any such case we are left only with our own speculations. Based on the layout of the temple, and my own speculation, I could envision the room as the equivalent to our modern day temple's celestial room

Porch- Aside from a small porch described in the gateways, there is a main porch inside the temple. A porch is a covered entrance, and in this case it is the entrance into the Holy Place and the Holy of Holies. It might be considered a lobby, waiting room, or preparation room before entering into the presence of God.

Holy Place- Before entering the Holy of Holies, one must pass through the Holy Place. One might guess that one must be properly attired and washed to be allowed access into such a location in the temple.

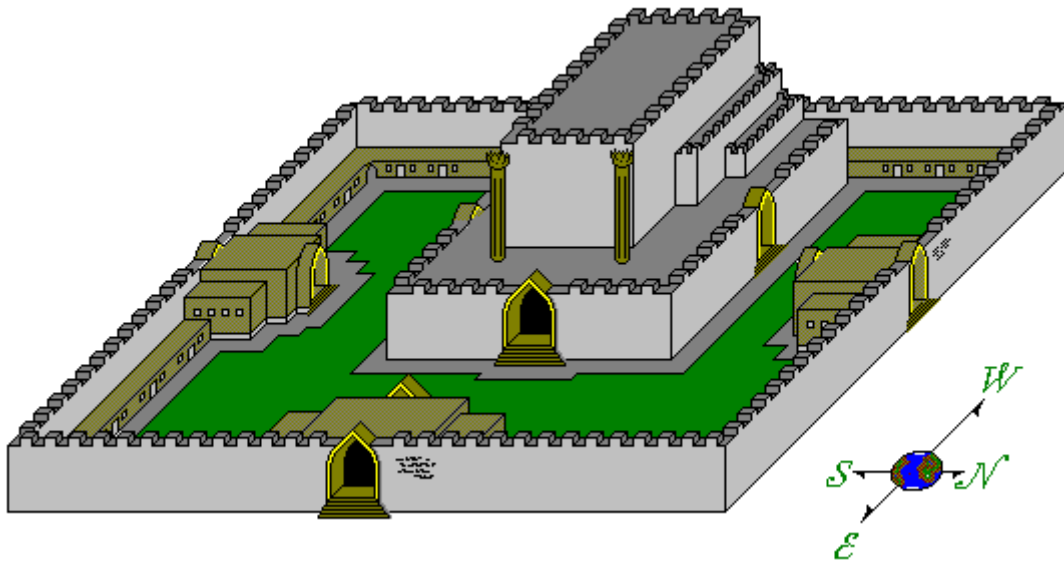
Holy of Holies- In ancient Israel, the sacred ark of the testament was placed in the holy of Holies. The lid of the ark was called the mercy seat, and from above it the Lord would communicate with his people. The Holy of Holies represented the presence of God. It was, as its' name indicated, the holiest place on the earth. Only worthy, obedient followers are permitted to enter the holy of Holies. In ancient days, it was restricted to only specific individuals.

Separate Place- No purpose is stated for this area, in fact, the name itself is very vague.

Side Chamber- This group of narrow chambers stand between the Holy of Holies and the Separate Place. For those that have been through a temple of the Lord, one might wonder if this area is not reserved for the working of the veil. It is probably a good speculation; however, the Lord doesn't reveal it's purpose to mankind at this time. It is said to be sectioned into thirty (30) small cubicles (Ezekiel 41:6).

Priest Chamber- Like the other chambers, this area is simply a room; however, it is more specifically for the priest. Priests in ancient temple worship were the officiators in the ceremony. The fact that the priests have rooms set aside for their use is understandable. What the priests do in these chambers is not apparent. We do not know if they are preparation rooms or living quarters or even something totally different. We are told that the priests are keepers of the charge of the house. They maintain, watch over, and protect the temple. They might very well reside at the temple. Ezekiel says that these priests are the sons of Zadok, who are among the sons of Levi (Ezekiel 40:45-46).

Personal Depiction of the Latter Day Temple in Jerusalem



In order to understand the significance of this temple, and why these two prophets were asked to measure it, we need to point out a couple of not so obvious facts. First, this temple is in Jerusalem. John himself indicates that it is in *"the holy city"*. Ezekiel starts his vision by saying, *"God brought me into the land of Israel (Ezekiel 40:2)"*. It was there that he saw the temple. We understand that both prophets were seeing things in the future. The temple in Jerusalem was destroyed in 70 ad. by the Roman army. An edifice of God has not since been erected on that site. Other great prophets have

prophesied of the rebuilding of the temple in Jerusalem in the last days. In the book of Isaiah it is recorded, *"The word that Isaiah the son of Amoz saw concerning **Judah and Jerusalem**. And it shall come to pass in the **last days** that the mountain of the **Lord's house shall be established** in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it (Isaiah 2:1-2)".* In speaking of the gathering of the Jews to their home land the prophet Zechariah quoted the Lord by saying, *"And I will bring them, and they shall dwell in the midst of **Jerusalem**: and they shall be my people, and I will be their God, in truth and in righteousness thus saith the Lord of Host; Let your hands be strong, ye that hear in these days these words by the mouths of the prophets, which were in the day that the foundation of the house of the Lord of host was laid, that **the temple might be built** (Zechariah 8:8-9)".* The book of Zechariah indicates that quite probably the temple in Jerusalem that is to be built in the last days will sit on the ancient temple sight. It will sit on the foundation that was laid in the days of the ancient prophets. This brings us to a very interesting thought. The current temple foundation is occupied. The greatest edifice to the Muslim community lies on "Temple Mount", "The Dome of the Rock". It is there that the Muslim prophet Mohammed ascended to heaven. It is this monument that, despite the divisions in the Muslim religion, unites all Muslims. The building of the House of the Lord on Temple Mount will obviously require fairly drastic measures; nevertheless, the Lords' purpose was specific when gathering the Jews. Joseph Smith said in answering the question as to the objective of gathering of the Jews, *"The main objective was to build unto the Lord a house where by He could reveal unto His people the ordinances of His house and the glories of His kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practiced, must be done in a place or house built for that purpose (Joseph Smith, History of the Church, volume 5, pages 423-424)".* One can see that it is the destiny of the Jews to gather in their homeland, and again build a temple unto their God.

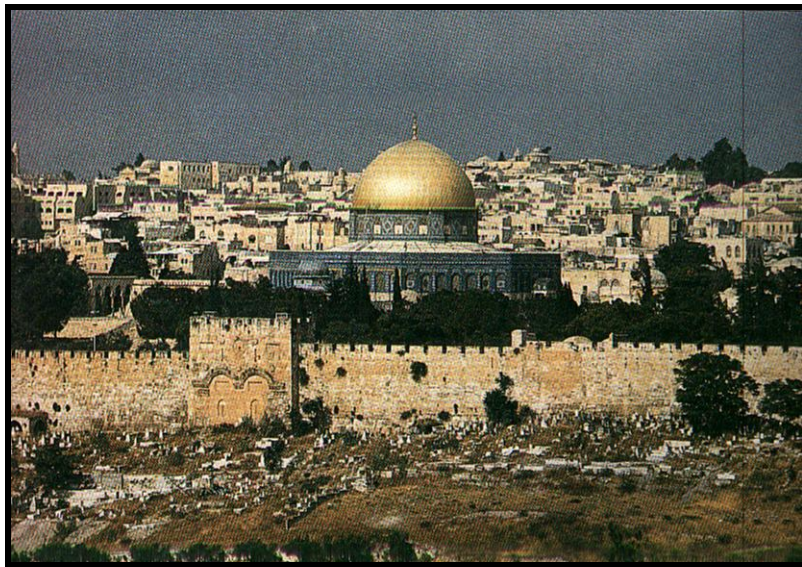
The next question is, How does the Church of Jesus Christ of Latter Day Saints fit into this picture? The prophet of the Church of Jesus Christ of Latter Day Saints is the only person on the face of the earth with the keys (power and authority) to build a temple unto God. Somehow, and in some way the prophet of the only true and living church must be involved with the building of this edifice. The Jews that build this temple will be members of the church and will have accepted the Savior as their promised Messiah and their Redeemer. Can one suppose that a group of Jews could erect a holy edifice unto God without believing in the church of the firstborn, or the Savior of the world? The Lord best answered this question when he told King

David that he would not be allowed to build a temple unto God because his worthiness was not acceptable before the Lord (1 Kings 5:3).

Verse 3:

The story of the two prophets contained in the Book of Revelation chapter eleven (11) verses three through twelve (3-12) is one of John's few accountings that is not full of symbolic metaphors; in fact, it is a fairly straight forward account. John says that after the gathering of the Jews in Jerusalem, the Holy City, and the rebuilding of the Temple, two witnesses will prophesy in Jerusalem. The Lord said, "***And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth***". The fact that these two witnesses have power from on high would indicate that they are armed with the priesthood of God, the power and authority to act in His name. This would indicate that these two witnesses are members of the church of the firstborn, the only organization with the priesthood of God. Prophesying as a witness of Jesus Christ is usually reserved for prophets, seers and revelators. The prophet of the church, his counselors, and the quorum of the twelve fit this role.

Present Day Jerusalem, and The Dome of the Rock



Whoever these two witnesses are, they are to prophesy for 3 and one-half years. John refers to them as clothed in sackcloth. Sackcloth was worn anciently as a sign of mourning and grief. Later in John's accounting of this episode we find that these two witnesses bring about many woes upon mankind, it is therefore fitting that they be clothed in sackcloth. In response to Joseph Smith's question as to who the two witnesses are the Lord answered, "*They are two prophets that are to be raised up to the Jewish nation in the last days, at the time of the restoration, and to prophesy to the Jews after they are gathered and have built the city of Jerusalem in the land of their fathers (Doctrine and Covenants 77:15)*".

Verse 4: The prophet Zechariah wrote a very symbolic piece of scripture, before the meridian of time, which reads, "*Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again and said unto him, what be these two olive branches which through the two golden pipes empty the golden oil out of themselves?Then said he, these are the two anointed ones, that stand by the Lord of the whole earth (Zechariah 4:11-14)*". When reading this passage one is not given a clear picture as to what the prophet is talking about. We know that the olive tree usually represents the righteous or the Lord's people. Zechariah differentiates between the olive tree and the olive branch. The tree might indicate the Lord's people as a whole. The fact that there are two olive trees could be significant in that we know that Judah and Israel will, in the latter days, be reunited. The branch of the tree could refer to a righteous individual. John really helps us understand Zechariah's writing when he states that the two witnesses "*are the two olive trees, and the two candlesticks standing before the God of the earth*". A point that might draw some confusion is the fact that Zechariah refers to the two anointed ones or witnesses as olive branches and John refers to them as olive trees. Both might be the case if these two witnesses are apostles of the Lord. That would mean that they are representatives of the whole church, the olive tree if you will, yet individually they are apostles, or symbolically olive branches. Likewise, the golden candlestick mentioned by Zechariah makes reference to the church. In chapter 1 of the Book of Revelation, John himself uses the symbol of the golden candlestick in reference to the church. Another interesting choice of symbolism used by Zechariah in reference to the two witnesses is the metaphor of, "*through the two golden pipes empty the golden oil out of themselves*".



Golden pipes or golden vessel represent the physical body given to us from God. The golden oil is used to represent the spirit that fills the body. These two prophets will give their life, represented by the oil leaving the vessel, or the spirit leaving the body.

From the facts provided we can form the following criteria for the two witnesses;

- ☞ They are members of The Church of Jesus Christ of Latter Days Saints.
- ☞ They are Holders of the Priesthood of God, with all it rights and privileges.
- ☞ They are anointed for this call.
- ☞ They will prophesy in Jerusalem, during it's occupation/siege by Magog.
- ☞ They will prophesy after the gathering of the Jews.
- ☞ They will prophesy after the Jews have come unto Christ (the restoration of Judah).
- ☞ They will prophesy after Israel (Ephraim) and Jews are reunited.
- ☞ They will prophesy after the Jews have rebuilt Jerusalem and the Temple.
- ☞ They will prophesy unto the Jews.
- ☞ They will be raised up unto the Jewish Nation.
- ☞ They are special witnesses.
- ☞ They are Prophets.

Verse 5:

Ancient Israel was commanded that only the children of Levi could carry and touch the ark of the covenant. On one of Israel's marches, the oxen used to transport the ark shook it, to the point that a man named Uzzah thought it was going to fall. Uzzah reached his hand forward to steady the sacred ark. This broke the commandment of the Lord since Uzzah was not of the children of Levi, and the Lord smote him dead (2 Samuel 6:1-7). This ancient story seems rather harsh; however, we see that the Lord is a Lord of exactness. His purposes will be accomplished and His will fulfilled. Two witnesses will be sent forth in the latter days with a very specific mission from the Lord,

and until this mission is fulfilled no man can or will be able to stand in their way. John said, *"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed"*. Though the Lord is often literal in his prophesies, the word fire is often used to represent or symbolize the Judgment of God. In the Old Testament we read of the Lord sending literal fire upon violators of the law. It would seem that two of the sons of Aaron, Nahab, and Abihu, broke the law given to the children of Israel by offering an improper sacrifice *"and there went out fire from the Lord, and devoured them, and they died before the Lord (Leviticus 10:2)"*. I am sure that Gog and the people of Magog will wish the two prophets dead, and will make attempts to bring about the fulfillment of that wish; however, the Lord will not allow such to happen before his purposes are fulfilled. The prophet Ezekiel prophesied centuries ago about the Lord and Gog and Magog. He wrote speaking for the Lord, *"And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. And I will send fire on Magog (Ezekiel 38:22, 39:6)"*. These two prophets will be the tools of the Lord to bring to pass Ezekiel's prophesy. Even the Prophet Nephi saw the last days and what must have been the time of Gog and Magog. He wrote, *"And with the righteous shall the Lord God judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire (2 Nephi 30:9-10)"*. We must not be fooled as the last days unfold, and it appears to us that wickedness rules the earth, for the Lord is in command and nothing will occur on the earth but that he allows it. We must feel assured in that no matter what the Lord allows, we know that the righteous will be saved and the wicked will be burned. It cannot happen any other way, for is not our God a God of exactness? I am sure that Uzzah could answer that question for us.

Verse 6: *"These have the power to shut heaven, that it rain not in the days of their prophesy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will"*. Having power to shut heaven can be symbolic of holding back the rains that replenish the earth. This usually happens in the biblical use of the word as punishment for the wicked. *"When heaven is shut up, and there is no rain, because they have sinned against thee...(1 Kings*

8:35)". The power to be able to shut up heaven is also a phrase used to reference the great sealing power. The power to seal things up on earth and in heaven. Those with this power have "*power to shut up the heavens, to seal up unto life, or cast down to the region of darkness (Doctrine and Covenants 77:8)*". The Savior himself said in the Book of Ether, "*And at my command the heavens are opened and are shut; and at my word the earth shall shake; and at my command the inhabitants thereof shall pass away, even so as by fire (Ether 4:9)*". It is apparent that the days of the two prophets will probably be ones of great drought. The two prophets will hold the great sealing power, giving them great power over the earth. I can't help but think that the people of Judah will be brought back to the remembrance of another prophet that came to their rescue anciently. Like the days of Pharaoh and Moses, Gog will occupy or as John said "*tread under foot*" the Jewish people. I am sure it will be a time of great oppression. But like Moses was raised up to the children of Israel, so will God raise up two witnesses unto the Jewish people. Like the days of Moses, these two prophets will bring down plagues to call for the release of God's people. And like Pharaoh, Gog will be slow to listen. We are not told what specific plagues, other than drought, will be brought about by the two witnesses; however, we can look at the plagues that Moses called upon Pharaoh (Exodus 7-13) to gain an idea of what might wait in store for Gog and Magog. The plagues of Moses are as follows;

- 1st Plague*** The river was turned to blood. The fish in the river died, and the water stank. There was blood throughout the land of Egypt.
- 2nd Plague*** Frogs came forth and covered the whole land.
- 3rd Plague*** Lice plagued the land. They were as numerous as dust.
- 4th Plague*** A grievous swarm of flies filled the land.
- 5th Plague*** The cattle throughout the land died.
- 6th Plague*** Festering Boils and Blisters infected all living creatures.
- 7th Plague*** Thunder, Hail, and Fire destroy all the crops.
- 8th Plague*** Locust come and eat all that is green in the land.
- 9th Plague*** Thick darkness for three days.
- 10th Plague*** The first born of all the Egyptians die.

Though we have already read that the latter days will have experienced some of these plagues before the time of the two

witnesses; I am quite sure that the two prophets will bring great devastation upon Gog, to the point that Gog, like Pharaoh, will want to bring death to the Lords' anointed.

Verse 7:

"And when they shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them." I can't help but to see the parallelism between the prophesying and death of the two prophets, and the story of Abinadi and King Noah in the Book of Mormon. The Book of Mosiah recounts, *"And it came to pass that there was a man among them (the nephites) whose name was Abinadi: and he went forth among them, and began to prophesy (Mosiah 11:20)"*. Like many other prophets, he called the people unto repentance, and warned against them **not** following his word. He promised that if they would not repent that the Lord would send famine and pestilence. He said that the Lord would set them in bondage as slaves. Like many wicked people, *"they were wroth with him, and sought to take away his life; but the Lord delivered him out of their hands (Mosiah 12:26)"*. When the evil King Noah, who could easily be compared to the symbolic King Gog of the last days, heard of the words of Abinadi, he commanded that he be brought before him that he *"may slay him (Mosiah 12:28)"*. However, the Lord protected Abinadi for *"the space of two years"*, so he could deliver his word to all the people (Mosiah 27:1). Finally, Abinadi was captured and brought before the King. Rather than cower to King Noah, Abinadi took the opportunity to deliver his call to repentance to the King. Right away this angered the King and his subjects, to the point that they wanted to dispose of him right there and then. Abinadi's response was, *"Touch me not, for God shall smite you if ye lay your hands upon me, for I have not delivered the message which the Lord sent me to deliver (Mosiah 13:3)"*. Then the prophet's *"face shone with exceeding luster (Mosiah 13:5)"* and they saw that they did not have the power to slay him (Mosiah 13:17). For three days the prophet prophesied against the King and his subjects. At the end of his speaking, the mission from the Lord had been completed, and the Lord allowed King Noah to condemn himself through his actions. The King burned Abinadi, and brought to pass the famine and pestilence on his people that Abinadi prophesied of. They were soon after brought into bondage and slavery by the Laminites, and eventually the King and his subjects died a death like unto Abinadi's (Mosiah 17). I could imagine similar events in the last days, when two of the Lord's prophets will prophesy unto the people of the earth. The symbolic King Gog will desire to slay the anointed of the Lord for their prophesies, but will not be allowed until they have fulfilled their mission. Then the wicked of the earth will be

allowed to seal up their condemnation by taking the lives of the two prophets. The prophet Isaiah prophesied about the death of these two special witnesses. Nephi accounts the prophesy by saying, "*Awake, Awake, stand up, O Jerusalem.....two sons are come unto thee, who shall be sorry for thee-.....they lie at the head of all the streets (1 Nephi 8:17-20, Isaiah 51:17-20)*". It is very heartbreaking to think that two modern day apostles, who have dedicated their life to the Lord and serving man, will be kill for that dedication. What a sad state the world will be in, that even the word of God does not penetrate the souls of man.

Verse 8: *"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified"*. Here we come across an interesting concept. The fact that the great city, Jerusalem, has a different name spiritually. We can read in the Pearl of Great Price that the Lord created all things spiritually before they were created temporally. *"...For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally created upon the face of the earth (Moses 3:5)"*. The temporal great city is Jerusalem, otherwise known spiritually as Sodom and Egypt.

We know that we had different name prior to our mortal existence. Adam for example was Michael, Noah was Gabriel, and Jesus Christ was Jehovah. I guess once one realizes this fact, it is not so difficult to conceive that the earth might also have another name.

Verse 9: *"And they of the people, and kindreds, and tongues, and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves"*. Oh, how wicked the world shall become, that they will be so proud of killing a prophet that they would leave him to lie in the street for all the world to see their act of evil. Aren't we seeing the beginnings of this today? We see homosexuality coming out of the closet, with people proudly proclaiming that they participate in such acts. We see abortion and adultery accepted as normal. We see the love of sin run rampant throughout the world.


Verse 10: *"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on earth"*. Though it is difficult to imagine a people this wicked as to delight in the killing of the anointed of God to the point that they give gifts to one another, the Book of Mormon might aid us in understanding these people. The Nephites were a loving, God serving society, though at times they strayed from the iron rod, I like to think that they were much like us.

Unfortunately, at the end they allowed their pride and love of money and material goods to lead them totally away from that which was Gods'. The result was the taking of all that was the Lords' from them. They became an evil people. And soon followed war, *"And it is impossible for the tongue to describe, or for man to write a perfect description of the horrible scene of the blood and carnage which was among the people, both of the Nephites and of the Lamanites; and every heart was hardening, so that they **delighted in the shedding of blood** continually (Mormon 4:11)".* We see that as a people fall total away from the Lord, they delight in that which is evil. They delight in the shedding of blood. The Jaredites are yet another example of a race falling away from the Lord. As they strayed from the Lord, they too became a warring people, delighting in bloodshed. They were so engulfed with bloodshed that it was all that drove them. *"And so great and lasting had been the war, and so long had been the scene of the bloodshed and carnage, that the whole face of the land was covered with the bodies of the dead. And so swift and speedy was the war that there was none left to bury the dead, but they did march forth from the shedding of blood to the shedding of blood, **leaving the bodies** of both men, women, and children strewed upon the face of the land, to become prey to the worms of the flesh (Ether 14:21-22)".* Based on past experience one might expect that a wicked loathsome people would find joy in the killing of the Lords' anointed.

Verses 11-12: *"And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 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".* In looking at John's account of the two prophets, I can not help but to think that it is a similitude of the Savior's death and resurrection. After the crucifixion of the Lord, he was placed in a tomb. It was there that his mortal body remained for all to witness that he was indeed dead. The words of the Savior still rang in many minds, as he had said, *"After three days I will rise again (Matthew 27:63)".* Sure enough, the words of the Savior were fulfilled. *"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it (Matthew 28:2)".* The Savior of the world had risen, and oh, the fear that must have been felt in the hearts of those responsible for his death. Later, we are told that *"he was taken up; and a cloud received him out of their sight (Acts 1:9)".* So shall it be in the last days as the two prophets will rise up and ascend into the heavens.

Verse 13: After the death of the two prophets, John sees the wrath of God unleashed and the final events of the earth unfold. He says, *"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain men seven thousand: and the remnant were affrightened, and gave glory to the God of heaven"*. Obviously, the Lord doesn't let much time elapse from the death of the two prophets until he sends the greatest earthquake ever felt. Like, many other great calamities it will make men remember their maker. After a brief interlude in the Book of Revelation, John begins to recount the time period again. In chapter 16, he recounts the great earthquake in Jerusalem in these words, *"And there were voices, and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided in three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found (Revelation 16:18-20)"*.

Verse 14: *"The second woe is past; and behold, the third woe cometh quickly"*. Again, we see that the Lord warns the earth of the up coming events. Whether the earth chooses to listen or not is yet to be seen.

Verse 15: *"And the seventh  (Trump) angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever"*. As far back as the ancient prophets go they have longed for the day when the kingdoms of man are laid down and the Lord establishes his dominion over the earth. We find in looking at the prophesies of other prophets concerning *"the kingdoms of this world"* becoming *"the kingdoms of the Lord"*, that John to this point has omitted several interesting points surrounding this event. We are told in the Old Testament that *"In the first year of Belshazzar king of Babylon, Daniel had a dream"*. The prophet Daniel saw the last days. He saw, as John did, the evil kingdoms of the last days. John told of the great Gog, and Magog, symbolizing the great and final wicked king and his empire. John said that the wicked empire was joined or *"banded"* with other wicked nations to come against God's people. Daniel uses different symbolic terms to illustrate the same events. He says he saw *"four great beasts" come "up from the sea, diverse one from another (Daniel 7:3)"*. The beasts that he spoke of were kings of the last days. Daniel himself explained, *"these great beasts, which are four, are four kings, which shall arise out of the earth (Daniel 7:17)"*. He describes the beasts as follows;

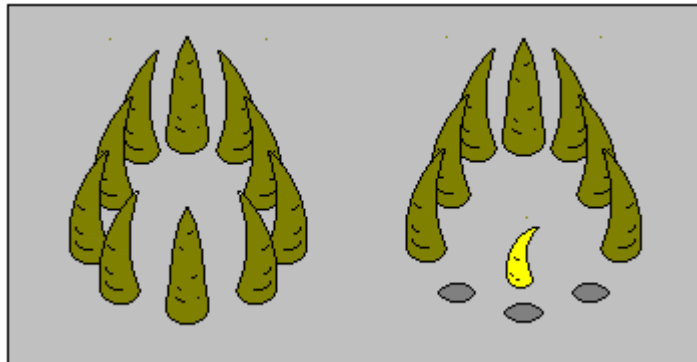
The first was a lion, with the wings of an eagle. Daniel says that the wings of this beast were plucked, and it was lifted from the earth. The beast was made "*stand upon the feet as a man*" and "*a man's heart was given to it*". Literally, this passage could be quite confusing; however, symbolically we can gain an understanding of the nature of this king. Lions are the king of the jungle. They represent power, dominion, and strength. The fact that this mighty king is represented with the wings of eagles would symbolize two things. Wings symbolize power of movement, and strength. Eagles are used to symbolize power, endurance, royalty (as eagles are considered the king of birds), and pride. This king will obviously have a strong dominion over the world, though it would last forever. Daniel says that the king will have his wings plucked, or his power and strength taken from him. He was made to stand as a man, possibly symbolizing that he was left with the strength of man which is nothing in the sight of God. He is to be lifted from the earth, usually meaning death. Daniel said that a mans' heart was given to it. This statement could mean a couple of things. Possibly it represents that the many men followed this king, devoting their hearts unto him. It might mean that he brought death upon many men since the heart of man can be used to represent the life of man. At any rate, this king, though mighty, will fall.

The second beast was a bear. Daniel said that it "*raised up itself on one side.*" It had three ribs in it's mouth and between it's teeth and it devoured much flesh. The bear is thought of as a dangerous animal and represent danger and aggression. The bear is often associated with the devil. It can be used as a symbol of the mortal sin of gluttony. Daniel says that the bear rises up on one side. When a bear attacks it usually rises upon it's rear legs, which could be stated as on one side. Ribs are often used to symbolize life as God took a rib from Adam to create Eve. The fact that Daniel says the bear had three ribs between in his mouth and between his teeth is puzzling. The mouth symbolizes ones whole being, or the control thereof. Teeth symbolize strength, vitality and aggression. We might speculate that this king controlled three other kings? or possibly that he controlled one-third of the earth? Regardless of such speculation we are told that the bear devoured much flesh, or brought about the death of many men.

Following the bear came the third beast, a leopard. Leopards are used to symbolize wildness, aggression, battle, and pride. On it's back were four wings of a fowl. Like the wings on the first beast, this is used to symbolize power of movement and strength. Daniel said it had four heads, and dominion was given unto it. Heads are often used to symbolize capitals, leaders, or centers. We might deduce that the

third king controlled four nations and because of this he gained dominion or control in the world.

The fourth beast was not described as a specific animal but we are told that it shall be dreadful, terrible, and exceedingly strong. It shall have great iron teeth. Iron is use to represent unyielding and unbreakable strength. Teeth represent aggressiveness, vitality and strength. With these great iron teeth, or rather the great strength and control it shall have over the earth, it shall devour and brake in pieces, and *"stamp the residue with the feet of it (Daniel 7:7)"*. Obviously, the fourth beast shall cause great bloodshed, death, and destruction. It shall be diverse or different from the beast that came before it. We find that the beasts will not come all at once, but rather come one after another. This final beast spoken of by Daniel is the Gog spoken of by John. Daniel continues by saying that the beast will have ten horns. Daniel *"considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things (Daniel 7:8)"*.



Daniel, like John, beheld Gog and the other wicked kings of the earth in the final days. He saw them come against the people of God, and he *"beheld till the thrones were cast down (Daniel 7:9)"*. Daniel adds to Johns' account by saying, *"and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire (Daniel 7:9)"*. After the Lord *"cast down"* the kingdoms of the earth, Adam, who is often referred to as the Ancient of Day, will again sit on the earth. He will be in all glory. Then Daniel records, *"one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed (Daniel 7:13-14)"*. From Daniel's

dream we can deduce that the (7th) seventh angel is Adam. And how fitting it is that as Adam was given dominion over the whole earth in the beginning, that in the end he will give back that dominion to it's rightful heir, Jesus Christ. The Doctrine and Covenants supports this theory when it says, "*But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth- yea, even all (Doctrine and Covenants 29:26)*". Though John chooses to wait until later in his accounting to tell of the second coming of the Messiah, we learn that just prior to the proclaiming of the earth as Christ's, He will return.



"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment (Isaiah 63:1)"



Though John never comes right out and says that Adam will play a part in the strange act performed on earth, called the second coming, it is intertwined in his sacred scripture. In the beginning of the earth's temporal existence, "*the Lord God, took man, and put him into the Garden of Eden, to dress it and keep it (Moses 3:15)*". This man was Adam and the dressing and keeping of the Garden was his calling. He was called to exercise "*dominion over all*" the earth (Moses 5:1). We learn that "*three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahmen, and there bestowed upon them his last blessing. And the Lord*

appeared unto them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. And the Lord administered comfort unto Adam, and said unto him: I have set thee to be at the head; a multitude of nations shall come of thee, and thou art a prince over them forever. And Adam stood up in the midst of the congregation; and notwithstanding he was bowed down with age, being full of the Holy Ghost, predicted whatsoever should befall his posterity unto the latest generation (Doctrine and Covenants 107:53-56)". This sacred conference of worthy priesthood holders took place in a place called Adam-ondi-Ahmen. The Lord revealed to Joseph Smith the modern day location of Adam-ondi-Ahmen. He said, *"Spring Hill is named by the Lord, Adam-ondi-Ahmen, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet (Doctrine and Covenants 116)".* Here we learn that prior to the great and dreadful day, Adam will return to the earth, more specifically Adam-ondi-Ahmen, to once again hold a meeting with worthy priesthood holders. From John's accounting we can deduce that Adam, the seventh angel, will return his stewardship to the Savior. The great priesthood meeting in Adam-ondi-Ahmen, is to take place prior to this even. We are not told the purpose, details, or specifically who will be gathered to this great meeting; however, we can conclude that it will have significant importance to the coming of the Lord.

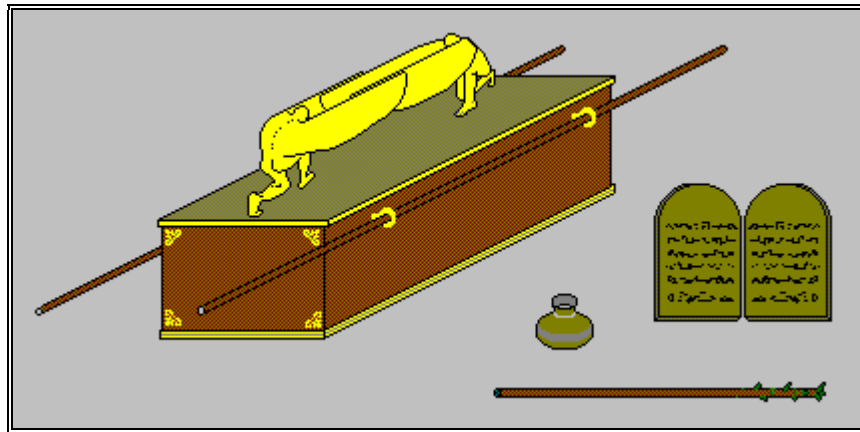
This commentary has also brought out the point that Michael is an archangel. What is an archangel? According to Webster's Dictionary an archangel is an angel, or servant of God, of high ranking. The apocryphal writing of the lost book of Enoch says, *"These are the names of the angels who watch. Uriel, one of the holy angels, who presides over calmour and terror. Raphael, one of the holy angels, who presides over spirits of men. Raguel, one of the holy angels, who inflicts punishment on the world and the luminaries. Michael, one of the holy angels, who, presiding over human virtue, commands the nations. Sarakiel, one of the holy angels, who presides over the spirits of the children of men that transgress. Gabriel, one of the holy angels, who presides over Ikisat, over paradise, and over cherubim (Enoch 20:1-7)".* This questionable book of scripture names the seven archangels. Interestingly enough, three of them are named and identified in the standard works. Michael, Gabriel, and Raphael are all spoken of in accepted scripture. Michael is known to be Father Adam and Gabriel is known to be Noah. Raphael is not specifically identified; however, Bruce R. McConkie says that Raphael is most probably Enoch. The four unidentified angels can be assumed as the Lords' anointed from different periods of the earth's history. It is interesting to note that the seven archangels are the seven angels that will blow the seven trumps in the last days.

Verses 16-17: John continues by saying, "***the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God***". The Elder or leaders of the seven churches that John saw, cried for joy, "***Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned***". Truly, this is the day that they long awaited. Their King has returned. I am sure that more than just the twenty-four elders will celebrate, as all the host of heaven will glory in their King.

Verse 18: We learn now from John that not all will be happy to see the Savior. "***For they love darkness rather than light, and their deeds are evil, and they receive their wages of whom they list to obey (Doctrine and Covenants 29:45)***". John said after the kingdoms of earth were given to the Savior, "***the nations were angry***"; however to the wicked "***thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth***". How can it be that after the arrival of the Son of man nations will become angry? The Lord told Joseph Smith while in the Liberty Jail that, "***when we undertake to cover our sins, or gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood and of the authority of that man. Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the saints, and to fight against God (Doctrine and Covenants 121:37-38)***". We can see that the description given to Joseph of those that exercise unrighteous dominion with their priesthood is similar to the acts of the wicked in the last days. Such people we are told will be left unto themselves, with nothing left to do but fight against the inevitable. "***And if ye walk contrary unto me, and will not harken unto me: I will bring seven times more plagues upon you according to your sins (Leviticus 26:21)***". We know that no matter what the wicked do in the last days, "***every knee will bow, and every tongue will confess (Doctrine and Covenants 88:104)***" saying Jesus is the Christ. For us to stand spotless in the last days we must realize that obedience to the laws of God are a must. For "***the Lord who shall come suddenly to his temple; the Lord who shall come down upon the world with a curse to judgment; yea, upon all the nations that forget God, and upon all the ungodly among you (Doctrine and Covenants 133:2)***". We are told that at this time the dead will judged. And if we have been valiant, we

"shall be lifted up in the last days (3 Nephi 27:22)". "And he that endureth not unto the end, the same is he that is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father (3 Nephi 27:17)". What a glorious plan that our Father has made for us. Through the gentle mercies of our older brother we might overcome our imperfections and come back into our Fathers arms. Yet, through our own choices we might choose not to return, and not to accept the humble offer of the Savior. Then and only then must we face the stern judgment of a loving Father. It mattereth not whether we be great or small, only that we fear His name. Later in Johns' account he will go into greater detail concerning the final judgment and the coming of the Lord.

Verse 19: *"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail".* The Bible Dictionary says, "A temple is literally a house of the Lord, a holy sanctuary in which sacred ceremonies and ordinances of the gospel are performed (Bible Dictionary pages 780-781)". The fact that the temple of God was opened in heaven might symbolize that it is time for his children to return home to their Father. We learn through the words of John that the beloved ark of the covenant was in the temple.



Many have speculated as to the fate of Israel's most sacred treasure. The apocrypha states that Jeremiah hid the ark in a cave during a siege on Jerusalem in approximately 587 BC. (2 Maccabees 2:4-8). Legend has it that the ark is in a cave under temple mount in Jerusalem. A pair of Jewish archeologist claim to have found the ark in 1982; however, upon release of the news, Muslim followers sealed up the passage and prohibited any further excavation on their holy ground. Whether or not this story is true, the fact is the ark of the covenant symbolizes the relationship between God and His people. It

represents the covenants made with God and Israel. It symbolized the earthly dwelling place of Jehovah and it was above the ark that the Lord communed with His people (Exodus 25:22). The ark was always present at Israeli victories in battle, in fact it usually lead the way. In respect to Johns' vision, it is quite fitting that the ark be present, at least symbolically, when Israel gains it's final victory. When the promised Messiah returns and conquers the world, it is only fitting that the ark of the covenant is present. The contents of the Ark are significant in their symbolic meaning in relation to the Savior. There are three items that are contained in the ark; the tablets of Moses, the rod of Aaron, and the pot of Manna. The tablets of Moses contain the ten commandments and represent the law, justice, and the order of God. The rod of Aaron represents the authority of the priesthood, dominion, and the giving of life. The pot of manna represents spiritual food, mercy, and the love of God. All of these symbolic meanings can be used to describe Christ at His return. He shall return to judge man according to the law. He will offer eternal life to all mankind if they will partake of his mercy and love. After John sees the Temple and the ark of the testament, the earth again feels the wrath of God. Lightnings, thunderings, earthquakes, and great hail will testify of the power and glory of God. They will torment the nations that were stirred up in anger upon the return of the Savior and testify to the righteous that they need not fear for all power and dominion is given to the King of Kings.