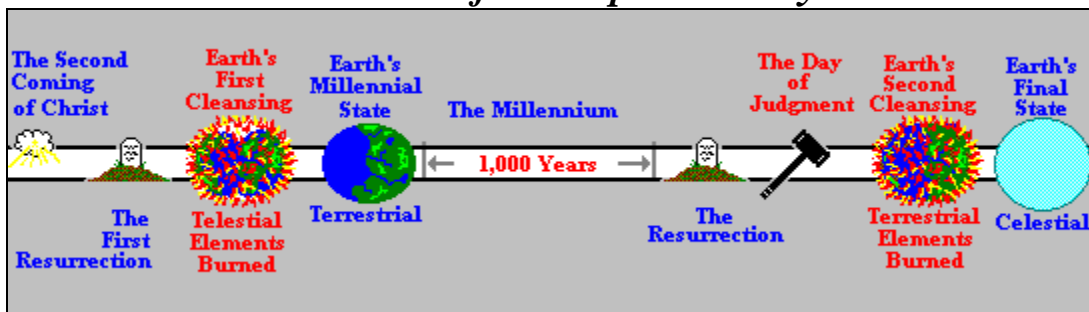


## Chapter 20

---

The contents of chapter twenty cover a very large period of time, according to our reckoning. It continues where chapter nineteen stops, with the second coming of the Savior. It covers the first resurrection, the cleansing of the earth, and the millennial reign of Christ upon the earth. It also covers the final resurrection of the dead, the subsequent judgment of all mankind, as well as preparations for the earth's celestial future. Below is a time line that can be used as a chronological guide for chapter twenty.

### *Time Line for Chapter Twenty*



**Verses 1-3:** *"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand".* Finally, the prophesied and long looked for event is at hand. A servant of the Almighty, an angel, was sent from heaven. Being sent from heaven, represents the fact that the angel was under the direction of God. He possessed a key. Keys are symbols of authority and power. This servant held the power and authority over the bottomless pit. The bottomless pit symbolizes the eternalness of spiritual death. The word pit is a term often found in Old Testament script in place of the word grave. It carried the meaning of death. We are not told who this servant is; however, it is highly probable that it is Michael the Archangel. It is he that was given the power and authority in the pre-mortal existence to battle Satan and his servants. With his keys, he cast them out of heaven. In the last days, we are told that Michael will once again fight the Adversary and his armies. With his keys, he will condemn them to an eternity of spiritual death. That death being an existence without progression. Of this occurrence, we read in the Doctrine and Covenants, *"And Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven.*

*And the devil shall gather together his armies; even the hosts of hell, and shall come up to battle against Michael and his armies. And then cometh the battle of the great God; and the devil and his armies shall be cast away into their own place, that they shall not have power over the saints any more at all. For Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb (Doctrine and Covenants 88:112-115)".* We are told that Michael the archangel, under the direction of Jesus Christ, who has the keys to the graves, will call the dead forth from their sleep. The Lord explained, *"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)".* Along with the power to call man from the graves, he has been given authority over the wicked. This is symbolized with his possession of the great chain. Chains are symbols of bondage, slavery, and punishment. With the authority of God, this angel will lay *"hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years"*.

One should be cautious, and realize that John's symbol usage is figurative. It is unrealistic to suppose that Satan could be bound with a chain of any metal. Satan can only be bound with righteous actions. When there is no one to tempt, and no one that will follow him, then will he truly be bound, having no power over mankind. Enoch, and his city bound Satan, as they became pure in heart. The Nephites, after their visit from the resurrected Christ, bound Satan by feasting upon the words of Christ. They symbolically *"cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should"* to deceive them no more. To prepare for the millennial period, the wicked will be destroyed, and the righteous will remain on earth. Such circumstances will bind Satan. He will lose his power over the nations and over the hearts of men. Such circumstances will exist until *"the thousand years should be fulfilled: and after that he must be loosed a little season"*. Commentary on the loosing of Satan for the little season is found in verse seven of this chapter.

**Verse 4:** *"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years"*. The symbol of the throne is used to represent dominion, authority, royalty, exaltation, and rulership. John sees thrones, indicating that there are many that will be worthy of such stature. To those who sat on such thrones, was

given authority to, under the direction and authority of Jesus Christ, judge mankind. It was Paul who asked the saints in corinth, "*Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life (1 Corinthians 6:1-3)*"?

What bitter irony! Those that had once called repentance unto the world, and were put to death for doing so, will one day sit on a throne next to the Son of Man and judge those that once persecuted them. Abinidi will stand in glory, instead of shackles, and judge king Noah and his wicked priest. Isaiah who was sawn asunder by king Mannaseh will judge his persecutors. Joseph Smith will stand before those that once tarred and feathered him, and justice will be served. The Lord explained to Joseph Smith that those who witnessed unto the world shall also stand to judge it. "*Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work (Doctrine and Covenants 20:13)*".

Those that will be called as judges of the world will be the righteous of God. They are those that refused at any price, even if that be their own life, to follow the adversary. They are those who refused to worship the beast, which represents following after the ways and desires of the world. They are those who refused to pledge their allegiance to anything of this world, symbolized by the receiving of the mark in ones forehead and hand. They are those who would rather die than follow after any likeness of the world, they would not follow the image of the beast. Not only will they be worthy to stand as judges, but will reign with Christ for a thousand years.

**Verse 5:** *"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection".* Using the strict definition of the dictionary, the term resurrection is the act of rising from the dead, or the return to life (American Heritage Dictionary, third edition). Though this definition is true, it is incomplete according to the revealed truths of the gospel. Initially, we will be resurrected in the state in which we died. It will be just as the dictionary states, rising from the dead. Like Christ, we will resurrect under the same condition in which we died. Christ showed his apostles his resurrected body, and asked them to feel the nail prints in his hands and feet, as well as the wound in his side (John 20:27). Joseph Smith wrote, "*As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be 'added unto their stature one cubit*

*[Matthew 6:27], 'neither taken from it, all will be raised by the power of God having spirit in their bodies, and not blood (The Teachings of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 227)'.*

The gospel of Jesus Christ teaches us that we will all resurrect with immortal bodies of perfection. This is to occur after the millennial reign when the day of the restoration of all things occurs. It is at that time that *"All your losses will be made up to you in the resurrection (The Teachings of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 329)".* It is at that point that *"Although the earthly tabernacle is laid down and dissolved, they,"* the true and faithful, *"shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more; but they shall be heirs of God and joint heirs with Jesus Christ (The Teachings of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 392)".* This concept of the resurrection and the restoration of the body might well go against most common beliefs regarding the concept of resurrection. Perhaps the Prophet Joseph F. Smith put it best when he said, *"The body will come forth as it is laid to rest, for there is no growth or development in the grave. As it is laid down, so will it arise, and changes to perfection will come by the law of restitution (The Improvement Era, Joseph F. Smith, June 1904)".* The prophet Alma in the book of Mormon explained that before the great judgment, all mankind would be resurrected and have their bodies restored to perfect form. He taught, *"The spirit and the body shall be reunited again in its perfect form; both limb and joint shall be restored to its proper frame, even as we now are at this time; and we shall be brought to stand before God, knowing even as we know now, and have a bright recollection of all our guilt. Now, this restoration shall come to all, both old and young, both bond and free, both male and female, both the wicked and the righteous; and even there shall not so much as a hair of their heads be lost; but every thing shall be restored to its perfect frame, as it is now, or in the body, and shall be brought and be arraigned before the bar of Christ the Son, and God the Father, and the Holy Spirit, which is one Eternal God, to be judged according to their works, whether they be good or whether they be evil (Alma 11:43-44)".*

Without the plainness of the teachings of the Book of Mormon prophets, our understanding of the resurrection would be quite limited. King Mosiah taught his people the doctrine of the resurrection. He taught the difference between the first and the second resurrection, and plainly taught what one must do to qualify for being brought forth in the first resurrection. He said, *"And there cometh a resurrection, even a first resurrection; yea, even a resurrection of those that have been, and who are, and who shall be, even until the resurrection of Christ--for so shall he be called. And*

*now, the resurrection of all the prophets, and all those that have believed in their words, or all those that have kept the commandments of God, shall come forth in the first resurrection; therefore, they are the first resurrection. They are raised to dwell with God who has redeemed them; thus they have eternal life through Christ, who has broken the bands of death. And these are those who have part in the first resurrection; and these are they that have died before Christ came, in their ignorance, not having salvation declared unto them. And thus the Lord bringeth about the restoration of these; and they have a part in the first resurrection, or have eternal life, being redeemed by the Lord. And little children also have eternal life. But behold, and fear, and tremble before God, for ye ought to tremble; for the Lord redeemeth none such that rebel against him and die in their sins; yea, even all those that have perished in their sins ever since the world began, that have wilfully rebelled against God, that have known the commandments of God, and would not keep them; these are they that have no part in the first resurrection (Mosiah 15:21-26)".*

The prophet Daniel taught that the first resurrection will begin at the second coming of the Lord. It will be at the commencement of the great and final war, Armageddon. He proclaimed, "*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt (Daniel 12:1-2)".*

For further explanation of the doctrine of the resurrection see; Alma 40:15-21, Helaman 14:15-19, 1 Thessalonians 4:13-17.

## *The First Resurrection*

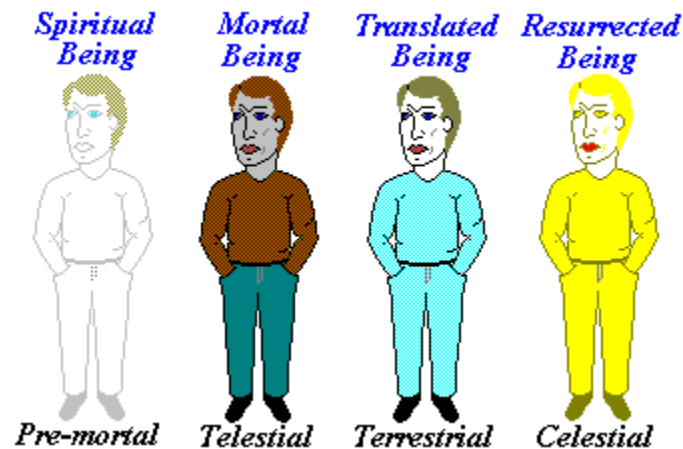
- |   |                 |
|---|-----------------|
| <i>☞ Will occur at the second coming</i>  | Daniel 12:1-2   |
| <i>☞ Will include the righteous dead</i>  | Mosiah 15:21-26 |
| <i>☞ Will include those who didn't have a chance to accept the gospel in mortality but did in the spirit world.</i> | Mosiah 15:21-26 |
| <i>☞ Will include children who died before the age of accountability</i>  | Mosiah 15:21-26 |

**Verse 6:** *"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years".* Since most of us are like myself, and have no retrievable memory of any existence other than that of telestial mortality, and have no conscious memory of any dealings with anyone that wasn't telestial in status, we have a difficult time imagining any conditions outside our telestial sphere. It is for that very reason that the period known as the great millennium, is so difficult to describe and comprehend.

The millennium is a one thousand year period, in which the earth and those that reside upon its face are terrestrial in nature. As we are well aware, telestial existence includes murders, thieves, liars, adulterers, and all manner of gross wickedness. A terrestrial existence is free from such wickedness; however, in the sight of the Lord it is not in a state of perfection. Terrestrial beings live by a law inferior to that of the celestial kingdom; howbeit, above the laws of this world which is currently telestial in nature. Terrestrial beings are model citizens, kind in nature, but lack adherence to the fullness of the gospel. It will be during the Millennium, that man will prepare for celestial existence. An existence where the gospel of Jesus Christ is lived in every aspect and manner.

Probably the biggest question surrounding the millennium is, 'What will it be like to live during such a time?'. One of the biggest changes that will come with the millennium is that of the people that we will associate with here upon the earth. Bruce R. McConkie explains, *"During the millennium there will, of course, be two kinds of people on the earth. There will be those who are mortal, and those who are immortal. There will be those who have been changed or quickened or transfigured or translated (words fail us to describe their state), and those who have gone through a second change, in the twinkling of an eye, so as to become eternal in nature. There will be those who are on probation, for whom earth life is a probationary estate, and who are thus working out their own salvation, and those who have already overcome the world and have entered into a fullness of eternal joy. There will be those who will yet die in the sense of being changed from their quickened state to a state of immortality, and those who, having previously died, are then living in a resurrected state (Millennial Messiah, Bruce R. McConkie, page 644-645)".* Elder McConkie categorizes the types of people on the earth into two categories; mortal and immortal. Taking it one step further, I would say that there will be three kinds of people on the earth. During the millennium, there will be mortals, who are living out their mortal probation, like every other mortal, who has lived upon

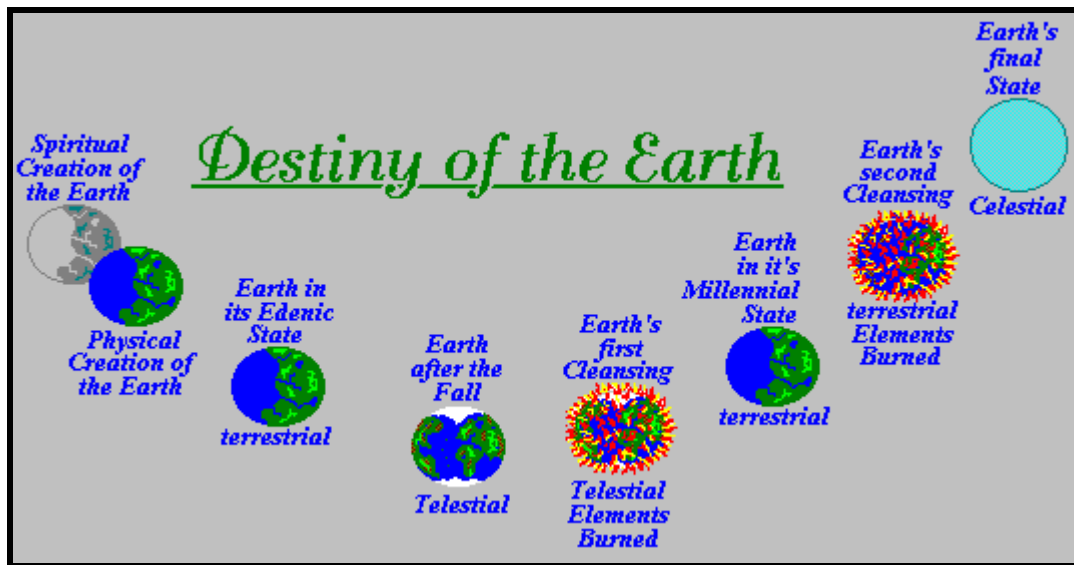
the earth. There will also be translated beings, and resurrected beings, who have finished their time of mortal probation. Though both translated and resurrected beings are immortal, there is a definite difference between the two. The distinction between resurrection and translation is; *"Translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory (The Teachings of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 195)"*.



As mortal men, we will live to be one hundred years of age, and then quickened to a state of translation (Doctrine and Covenants 101:30-31), 'translation' is often called terrestrial, or millennial existence. Elder McConkie said, *"Millennial man will live in a state akin to translation (Millennial Messiah, Bruce R. McConkie, page 644)"*. He goes on to further say, *"Many suppose that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fullness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters He held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fullness as those who are resurrected from the dead (Teachings of the Prophet Joseph Smith, page 194-195)"*. Those who actually live here upon the earth during the millennium, will be terrestrial in nature. Joseph Smith taught that though Christ and the resurrected saints will reign on earth, and live among men, *"they will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years (The Teachings of the Prophet*

Joseph Smith, compiled by Joseph F. Smith, page 303)". The wicked men on the earth are those that do not choose to live a law greater than terrestrial.

Not only will the nature of mankind change upon the face of the earth, but the earth itself will undergo significant changes. As a terrestrial sphere, we will see the earth as it was prior to the fall of Adam. The land masses will be one. The great oceans will not divide the inhabitants of the earth.



Weeds, thorns, thistles, and briars will no longer plague man, while the earth will produce food spontaneously. Enmity will be removed between the creatures of the earth, as the lamb will once again be able to lie beside the lion. The deserts will become gardens, and the earth will be full of splendor and glory. Mankind will no longer work for food, but be able to devote all his time to the work in the kingdom of God. The languages of man will no longer be confounded. Mankind will live in a state like unto Adam, who walked and talked with the living God. All things will be made known unto man.

Like Adam, we will have no pain, nor disease, nor sorrow. We will spend our days performing temple work for those that were not able to receive the blessings of the gospel in mortality. Those that are mortal during the millennium will raise children, and face the challenges of mortal probation. Man will learn to live celestial laws, such as the law of consecration, and the true law of sacrifice. The prophet Brigham Young said, "The millennium consist in this - every



*heart in the church and kingdom of God being united in one; the kingdom increasing to the overcoming of everything opposed to the economy of heaven, and Satan being bound, and having a seal set upon him. All things else will be as they are now, we shall eat, drink, and wear clothes. When all nations are so subdued to Jesus that every knee shall bow and every tongue shall confess, there will still be millions on the earth who will not believe in Him; but they will be obliged to acknowledge his kingly government (The Discourses of Brigham Young, Compiled by John A. Widtsoe, page 115)".* The prophet went on to say that during the millennial period man will see a time of temple building. Temples will dot the face of the earth, as mankind enters into the house of the Lord, performing temple work until a perfect chain of the priesthood is created from Adam throughout the last men of the final dispensation. It will be a time of missionary work, genealogy, and service unto our God (The Discourses of Brigham Young, Compiled by John A. Widtsoe, page 116).

During the millennium many things will be restored. The ten lost tribes of Israel will return, bringing with them their record. We will see the sealed portion of the Book of Mormon and read from its pages. Like Enoch who saw a vision of the great millennium, we will see the return of his city. The city of Enoch, or the new Jerusalem will return to the earth as it was once taken unto God. Joseph Smith said, "*Men and angels are to be co-workers in bring to pass this great work, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them (The Teachings of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 101)".*

Brigham Young said "*In the Millennium men will have the privilege of being Presbyterians, Methodist, or Infidels, but they will not have the privilege of treating the name and character of Deity as they have done heretofore. No but every knee shall bow and every tongue confess to the glory of God the Father that Jesus is the Christ (Journal of Discourses, Brigham Young, Volume 12, page 274, August 16, 1868)".* The great millennium is a continuation in our path preparing us to meet God. As overcoming the challenges of the celestial world prepare us for entrance into the terrestrial kingdom, the challenges of the terrestrial world prepare us for entrance into the Celestial kingdom, and the presence of God.

The doctrine of the great millennium is beautiful. The vision however is unimaginable in our mortal minds until either the Lord chooses to lift the veil, and shows us the vision like he did for Nephi, and John, and Enoch, and many other of his faithful prophets, or we arrive at the millennium itself and experience it firsthand.

## *The Great Millennium*

### *Events to occur at the start of the Millennium:*

☞ <i>Satan will be bound</i>	Rev. 20:2, D&C 84:100, D&C 43:31, D&C 45:55, D&C 88:110
☞ <i>Time is no longer</i>	D&C 84:100, D&C 130:4-7, Moses 1:6, Rev. 10:6
☞ <i>Enmity between beast done away</i>	Isaiah 11:6-8, Isaiah 65:25, 2 Nephi 21:6-8, 2 Nephi 30:12-14, D&C 101:26
☞ <i>First resurrection at beginning</i>	D&C 29:13, Rev. 20:4-6
☞ <i>Wicked to be burned</i>	D&C 43:33, D&C 29:9
☞ <i>Earth is transfigured and receives her paradisaical glory</i>	D&C 63:21, Isaiah 50:3, D&C 133:24, Isaiah 65:17, Ezekiel 36:35, Rev. 21:1
☞ <i>The living righteous changed in a twinkling of an eye</i>	D&C 43:32, D&C 101:31, D&C 63:50, 1 Cor. 15:52

### *Events and Conditions during the Millennium:*

☞ <i>Children grow up without sin</i>	D&C 45:58
☞ <i>Satan can't tempt</i>	D&C 101:28, 1 Nephi 22:26, Rev. 20:3
☞ <i>No sorrow, no death, and no ailments</i>	D&C 101:29, Isaiah 35:5-6, Rev 21:4
☞ <i>Infants will not die until old (100 years)</i>	D&C 101:30-31, Isaiah 65:20, D&C 63:51
☞ <i>All things revealed</i>	D&C 101:32-34, Moses 7:65, 2 Nephi 30:15-18
☞ <i>Christ will reign</i>	Rev 20:4, D&C 133:25, D&C 29:11, Rev. 21:3
☞ <i>1000 years of peace</i>	Moses 7:64
☞ <i>Return of the Ten Tribes</i>	D&C 133:25
☞ <i>Return of Enoch's city, the new Jerusalem</i>	Rev. 21:2, Moses 7:62
☞ <i>Lord's work continues</i>	D&C 45:58-59

### *Events to occur at the close of the Millennium:*

☞ <i>Men will again deny God</i>	D&C 29:22
☞ <i>Satan will be loosed</i>	Rev. 20:7, Rev. 20:3
☞ <i>The second battle of Gog &amp; Magog</i>	Rev. 20:8
☞ <i>2nd Great burning of the earth</i>	D&C 29:23

**Verse 7:**

**"And when the thousand years are expired, Satan shall be loosed out of his prison"**. Here we see the end of the seven thousand years that are considered by many to be the end of the earth's non-celestial existence; however, before the earth is changed into a celestial orb Satan will be loosed again. In verse three of this chapter, John says that Satan will be loosed for a little season, following the great millennium. With our finite minds, a little season usually implies a couple months, maybe a year, or a couple of years at the utmost. One theory concerning the length of time in which Satan shall be loosed again, says that the little season is that of another millennia. That's right; another one thousand years. How does one justify such a statement? It has to do with the fact that the Lord has revealed to us that He came to this earth, in the flesh, during the meridian of time. The term meridian means, the middle, center, or high point. Since Christ came roughly four thousand years after Adam, and he came at the center or middle of time for mortal men, that would lead us to conclude that the time of telestial and terrestrial glory upon this earth is eight thousand years. Since we can account for seven thousand years up to the end of the millennium, and we know that the little season following it plus the seven thousand years must result in an eight thousand year span. It is a logical conclusion that the little season is another one thousand years.

<b>The Meridian of Time</b>							
<b>First 1,000 Years</b>	<b>Second 1,000 Years</b>	<b>Third 1,000 Years</b>	<b>Fourth 1,000 Years</b>	<b>Fifth 1,000 Years</b>	<b>Sixth 1,000 Years</b>	<b>Seventh 1,000 Years</b>	<b>Eighth 1,000 Years</b>
<b>From: Adam</b>	<b>From: Enoch</b>	<b>From: Noah</b>	<b>From: Solomon</b>	<b>From: Christ</b>	<b>From: Dark Ages</b>	<b>The Millen- nium</b>	<b>The Little Season</b>
<b>To: Enoch</b>	<b>To: Noah</b>	<b>To: Solomon</b>	<b>To: Christ</b>	<b>To: Dark Ages</b>	<b>To: Second Coming</b>		

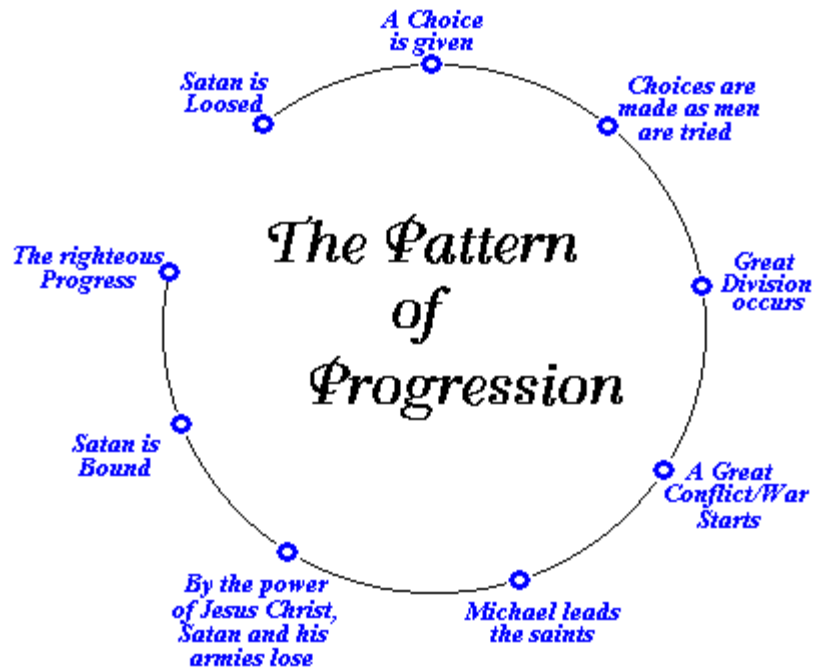
**Verse 8:**

There would seem to be a pattern to the Lord's plan. In the beginning we were spirits. During that time we were tempted of Satan, and asked to reject Father's plan and refuse to progress into mortality. After each and every spirit was tried, and made their decision as to who they were going to follow, there was a great battle in heaven as Satan and his army attempted to overthrow Father's kingdom. The effort was futile as the Lord sent his faithful servant, Michael, to cast Satan and his followers out of heaven. Satan was bound, no longer have the power to tempt the spirits that choose to follow the Lord.

During our mortal probation, Satan is once again loosed. That is, he is free to tempt mortal man. He spends his time tempting the

men of this world to live their lives contrary to laws given them. He would that every man follow him rather than progress into the next stage of progression, that being the terrestrial or millennial world. Again, after each and every person has been tried, and chooses of their own free will and choice the law by which they would follow, Satan will stage his armies against the forces of good. They will start a war described by the prophets as Armageddon, Gog and Magog, and the Abomination of Desolation. The war will be abruptly halted as the Savior comes. Under the direction of the Savior, Michael will once again defeat Satan and destroy his following. Satan will again be bound, having no power to tempt the children of God.

After a thousand years of peace, the pattern will start again. Satan will be loosed on the children of God. He will tempt those that were worthy of terrestrial existence, to follow laws that are less than those of the celestial glory. There will be those that, though they were worthy of progression to this point, will not be willing to follow the Lord's laws beyond the terrestrial world. Once again Satan will assemble those that were not willing to follow the Lord. He will stage the last of the battles against the Lord. The battle will be called Gog and Magog. Like the other battles, the Lord, through Michael, will halt the attempts of the adversary to destroy His kingdom; however, this final war is different in that at it's end, Satan and his followers will be bound forever. They shall never again be able to tempt the children of God, those that were worthy to obtain Celestial glory.



There is a definite pattern to our eternal progression. I am sure that is why the Lord saw fit to explain the circumstances surrounding our pre-mortal progression. Such information is important for us to understand the circumstances surrounding our current progression. They will follow the same pattern.

In this verse, John saw the final battle at the end of our millennial existence. He writes that Satan, once again, "**shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea**". Once again the term Gog and Magog is used as a symbol for the leaders and followers of wickedness. The great battle at the end of the millennium will consist of the wicked, Gog and Magog, coming against the righteous. They shall come against the righteous for the same reason that the wicked persecute the righteous in our day, they are deceived of the adversary. They are deceived to believe that good is evil, and evil is good. They are deceived to believe that the plans of the devil can succeed. We learn that so powerful are the deceptions of the devil that his followers after the millennium will number as the sands of the sea. Millions and millions will choose to follow the adversary.

When the Lord spoke to Enoch regarding the children of men, Enoch saw the Lord Cry. Recorded in the Pearl of Great Price, we read, "*And it came to pass that the God of heaven looked upon the residue of the people, and he wept; and Enoch bore record of it, saying: How is it that the heavens weep, and shed forth their tears as the rain upon the mountains? And Enoch said unto the Lord: How is it that thou canst weep, seeing thou art holy, and from all eternity to all eternity (Moses 7:28-29)*"? In answer to Enoch's question, the Lord showed Enoch the wickedness of man. He showed him the great multitude of his creation, the masses of men who refuse to harken unto His word. Seeing this, Enoch said that it was bitter to his soul, and he also did weep for mankind. I can imagine the sorrow that Father will feel when a portion of His children come against the righteous. The tears of sorrow will pour from His eyes as he watches his children, who He Fathered in the pre-mortal existence. Those that He taught and loved. Those that He sent to earth that they might learn and succeed and inherit all that He had to offer them. Those that now turn from Him and deny their Father. I can, but in only a very small and finite way, imagine the sorrow that my Father feels and will continue to feel for our wrong choices.

**Verse 9:** In relating the circumstances surrounding the battle of Gog and Magog, which is to occur following the great millennium, John says, "**they**", those not willing to live by a celestial law, "**went up on the breadth of the earth, and compassed the camp of the saints about,**

***and the beloved city", or the new Jerusalem, "and fire came down from God out of heaven, and devoured them".***

The events that occurred with the city of Holiness, or Enoch's Zion, before it was taken up to heaven, and the events surrounding the same city after it's return to earth and it's existence through the millennium, are remarkably similar. Through the Pearl of Great Price we read that the circumstances surrounding the ancient city of Jerusalem were conditions of peace and war. The righteous of the earth gathered together and built a city unto the Lord. It was in that city that they congregated. They lived a life of peace, following celestial laws which eliminated poverty and contention. The wicked on the other hand despised everything that the city stood for. They gathered together all their armies and encompassed the city that they might destroy it. The Lord saw the righteousness and the faith of His people and translated Enoch and his city. They became terrestrial in nature and were drawn from the earth into the heavens.

At the coming of the millennium, Enoch and his city will return to a terrestrial earth. Their city will once again grace the earth, as they serve the Lord. At the close of the millennium, a great division will again occur. The righteous, who wish to follow the laws of heaven, will gather to the great city of New Jerusalem. The wicked, who do not wish to live after a celestial laws will gather outside the city, or as John says, "along the breadth of the earth". The wicked will despise the righteous for their choices, and their anger and envy will lead them to deny their God and encompass the city, that they might destroy it and it's inhabitants. Unlike Enoch's city of old, the Lord will not protect the city by bringing it from the face of danger into the rest of heaven. This time He will send fire from heaven to destroy the wicked who fight against Zion.

There is a rather well known passage of scripture recorded in the Old Testament, which reads, *"To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; A time to kill, and a time to heal; a time to break down, and a time to build up; A time to weep, and a time to laugh; a time to mourn, and a time to dance; A time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; A time to get, and a time to lose; a time to keep, and a time to cast away; A time to rend, and a time to sew; a time to keep silence, and a time to speak; A time to love, and a time to hate; a time of war, and a time of peace (Ecclesiastes 3:1-8)".* Anciently, the city of Enoch came far before it's time. It came in a time of wickedness, and when the wicked came against the city, it was like the scripture says, *"To every thing there is a season, and a time to every purpose under the heaven"*. It was not time for the wicked to be destroyed;

however, at the end of the millennium, the season will be right and time will be at hand for the destruction of the wicked who come against God's people.

**Verse 10:** *"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever"*. At the close of the terrestrial world, and the dawning of celestial glory, the adversary is finally condemned to his final judgment. Like those that choose to follow him, and deny the power of God even after a witness of the Holy Ghost, he shall receive an eternity of torment. A torment that results from knowing that your progression has ended, and your potential was not realized. The beast, or the wicked nations of the world that fought against God, even after receiving the witness of His divinity, are condemned to the same fate. The false prophet, or those that knowingly lead men away from exaltation, shall likewise receive a fate of eternal disappointment. They shall receive no inheritance, no reward, and no glory. Their place of residence is unbeknownst to us; however, it shall not be a place of beauty, nor happiness. The occupants of such a place are said to be heard weeping and wailing for the sentence they brought upon themselves.

**Verse 11:** John records that he saw the *"great white throne, and him that sat on it, from whose face the earth and the heaven fled away"*. The great throne represents the ultimate in dominion and authority. It is the ultimate source of purity and perfection, indicated by the color white. The person that sat upon the throne caused the earth and heaven to flee away, or as John says in chapter twenty-one, verse one, the first earth and first heaven passed away, and a new earth and new heaven came to be. The Father of all mankind sits upon this throne, and being celestial in nature, the terrestrial earth crumbles at His presence. The earth receives the celestial glory necessary for the presence of the God of this world. As the earth sheds itself of those things that were not worthy to be in the Father's presence, Satan and his followers are to be cast out, for as John records, *"there was found no place for them"*.

**Verse 12:** *"And I saw the dead, small and great, stand before God"*. The second resurrection of the dead has occurred in John's vision. The dead, small and great, that is every person that has lived upon the face of the earth, shall once again stand. Their spirit shall once again be reunited with their body. Both the wicked and the righteous shall share in this great blessing. One might ask, why should the wicked be blessed to stand again? Paul taught that, *"For since by man came death, by man came also the resurrection of the dead. For as in*

*Adam all die, even so in Christ shall all be made alive (1 Corinthians 15:21-22)".* The offer that Christ made to the Father was that he would willingly give his life that all mankind might live again. There were no stings attached to the offer. That is, any man that came to this earth, is blessed to resurrect and live forever, regardless of the way he conducted himself during this life.

## *The (Second) Resurrection*

- ☞ *Includes all man that were born into mortality*
- ☞ *The wicked shall come forth during the second period of resurrection*
- ☞ *Gift brought about through the death of Jesus Christ.*

Many have misunderstood the principle the resurrection and believe that only the righteous will resurrect; such a doctrine is false. Others would have that we believe that the gift of Christ not only includes the resurrection of all mankind to an eternal life, but also includes exaltation for all mankind. That is, that regardless of our actions upon the earth, we will inherit all the Father has to offer. This is but a doctrine of the devil. The gospel teaches that through Christ, all mankind will resurrect and live eternally, and through repentance and the atoning sacrifice of the Savior, we can inherit all that the Father has.

That brings us to the next part of John's vision. John sees the great judgment of man; the time where it is determined who is worthy of that great promise, the inheriting of the wealth of heaven. Of the great judgment, John wrote, "***and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works***". The books are symbolic of the fact that all of the works, thoughts, desires, and actions of man shall be brought forth to judge our mortal probation. There is not an actual book that is being written; though our spirits record every aspect of our life and shall bring them forth in every detail during the great judgment. The second book spoken of was the book of life. This book is to contain the names of those that are true and faithful in their following of the Lord's commandments, to one degree or another. It also is a symbolic representation. A literal book doesn't exist; however, the dead will definitely be classified into specific groups, each being rewarded according to his works. Those that have their names written in the book of life will receive a degree of glory. They will receive an inheritance in either the telestial, terrestrial, or celestial kingdom.



The doctrine of the Devil teaches man that he can buy forgiveness for his sins and receive redemption during the great judgment. It also teaches men that if they proclaim to believe in Christ, redemption is given them and they need not worry about their actions in their mortal probation. I say unto those that believe such doctrine, great shall be your sorrow at the day of judgment. The prophet Alma in the Book of Mormon spoke plainly regarding the day of judgment and said, "*For our words will condemn us, yea, all our works will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state we shall not dare to look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us to hide us from his presence. But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to our everlasting shame that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he has all power to save every man that believeth on his name and bringeth forth fruit meet for repentance (Alma 12:14-15)*". We see that to stand spotless before the Lord at the day of judgment, we must not only believe in Christ, but we must have partaken of his atonement and repented for our sins while in mortality.

The great judgment sounds rather harsh, since many do not have an understanding of the laws of heaven, and thus one wonders how they could be judged according to the law. Joseph Smith taught, "*I do not want you to think that I am very righteous, for I am not, God judges men according to the use they make of the light which He gives them (The Teaching of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 339)*". Such doctrine is contained in the Doctrine and Covenants, as the Lord taught Joseph Smith that, "*For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation (Doctrine and Covenants 82:3)*". It makes perfectly good sense that we should be judged according to knowledge we have received. One would not expect a just God to hold a person accountable for a law that he was never taught. Likewise, it is logical that where a person is taught and instructed, being fully capable of fulfilling their obligation, they will be fully accountable for the law.

Let us not be confused and think that ignorance is an excuse for not living the laws of heaven. All mankind will and must come to a knowledge of the laws of heaven and be judged according to their acceptance of those laws. The Lord has specifically said, "*It is impossible for a man to be saved in ignorance (Doctrine and Covenants 131:6)*". All mankind will, at some point and time, be given a knowledge of the law. At that point, they must decide

whether they can live that law. The Lord understands our hearts, our desires, and our abilities. He can judge man accordingly. The prophet Joseph Smith explained that *"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, and according to the desires of their hearts. And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven (The Teaching of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 127)"*.

The judgment of God shall be fair. There will be none that can stand before the Judgment of God and say, "ya, but I didn't....." or "that isn't fair, my circumstances were...". The perfect knowledge of our life will proceed our thoughts, and we shall in a very real way be our own judges. We will not be able to do anything but accept the judgments placed upon us.

Of the great judgment, it is recorded that the Father has given all authority to the Son. It can only be comforting that our Savior is commissioned to stand as the head judge of mankind (John 5:22). The great judgment shall be delegated quite like the organization of the church. The Lord will use his elect to assist him in judging mankind. His elect will judge those that they have been given stewardship over. The twelve apostles of the meridian of time will stand and judge the twelve tribes. Joseph Smith will stand at the head of the judgment of the modern day, using the modern day prophets and apostles to judge us. Each man assigned according to his time and stewardship under which he served in mortality. The Doctrine and Covenants teaches that the judgment shall occur one dispensation at a time, just like the secret acts of men will be revealed just prior to the great millennium. We read, *"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. 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....(Doctrine and Covenants 88:108-110)"*.

To those that have truly repented of their sins, and partaken of the atoning sacrifice of the Savior, redemption is theirs. To those that have denied partaking of the Saviors gift, redemption shall be denied, and they must pay the price of their sins. Alma explained, *"Therefore the wicked remain as though there had been no redemption made, except it be the loosing of the bands of death; for behold, the day*

*cometh that all shall rise from the dead and stand before God, and be judged according to their works (Alma 11:41)".*

## *The Great Judgment*

☞ <i>Father has committed all Judgment to the Son</i>	John 5:22
☞ <i>Twelve apostles will judge the twelve tribes</i>	1 Nephi 12:9
☞ <i>All must be judged</i>	Ecc. 11:9
☞ <i>Judged by our works</i>	Rev. 20:12-13
☞ <i>Judged by our thoughts</i>	Alma 12:14
☞ <i>The righteous will stand as Judges</i>	D&C 20:13
☞ <i>Judged by our words</i>	Alma 12:14-15
☞ <i>Judged by the knowledge we were given</i>	D&C 137:7-9
☞ <i>Children who died before accountability saved</i>	D&C 137:10
☞ <i>The repentant will receive redemption</i>	Isaiah 1:18, Alma 12:34
☞ <i>The wicked will receive no redemption</i>	Alma 11:41
☞ <i>We will not be judged for others transgressions</i>	1 Peter 1:17, Article of Faith #2, D&C 101:75

In summary, we will all be judged as to the responsibilities we were given during our mortal probation, and the way we carried out those responsibilities. *"Every man will have to render an account of his stewardship, and every one will be held responsible for his own works, whether good or evil. We will be judged for the deeds done in the flesh; if they have been evil we will pay the penalty and satisfy justice and the demands of a broken law. Those that have sinned against the Holy Ghost will have no redemption. All will be saved with this exception, and come out of "prison" and be exalted and receive a reward and an inheritance in the mansions prepared for them in the house of God. God does not judge men as we do. He knows our imperfections - all the causes, the 'whys' and 'wherefores' are made manifest unto him. He judges us by our acts and the intents of our hearts. His judgments will be true, just and righteous; ours are obscured by the imperfections of man (Journal of Discourses, Joseph F. Smith, volume 24, page 78, February 2, 1883)".* Our God will Judge us through His righteous servants; but we will be judged through the eyes of the Father. Through our judgments we will receive our place or reward in eternity. The prophet Wilford Woodruff clarified it best when he wrote, *"The God of heaven, who created this earth and placed His children upon it, gave unto them a law whereby they might be exalted and saved in a kingdom of Glory. For there is a law given unto all kingdoms, and all things are governed by law throughout the whole universe. Whatever law anyone keeps he is preserved by that law, and he receives whatever reward that law guarantees him. It is the will of God that all His children should obey the highest law, that they may receive the*

*highest glory that is ordained for all immortal beings (Wilford Woodruff, Millennial Star, volume 48, page 801, October 26, 1886)".*

**Verses 13-14:** *"And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death".* The sea is again used by John as a symbol. Like its previous usages, the term sea symbolizes the abyss, death, and the depths of hell. Through the revealed truths of the gospel, we know that the death and resurrection of Jesus Christ broke the bonds of death. In other words, without the sacrifice of Jesus Christ our mortal deaths would have stopped our progression. Our spirits would live on without the bodies that we came to earth to gain. There would be no possibility of resurrection. Our spirits would have lived on in eternal torment, receiving no body and no chance to dwell with the Father again. Truly, this is hell. Fortunately, Christ gave his life, that death and hell must unlock their hold on our future. Because of Jesus Christ all mankind will come forth, to be judged in the flesh as to what they did during their mortal probation. Those that denied their God, and the gifts that He offered, will face a second death. Such a death is similar if not worse than the first death. To such is given an eternity without progression. Though they received a resurrected body, they will spend eternity with it as a witness to the fact that they will have no progression, no inheritance and no glory. Of such a fate, we have really no understanding. In the early years of the church, there were those that claimed to know and understand the fate of Satan and his followers. Joseph Smith wrote in response to them, *"Say to the brothers Hulet and to all the others, that the Lord never authorized them to say that the devil, his angels, or the sons of perdition, should ever be restored; for their state of destiny was not revealed to man, is not revealed, save to those who are made partakers thereof (The Teaching of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 33)".* Those that face the second death are *"those who commit the unpardonable sin, 'the sin against the Holy Ghost,' are doomed to **Gnolon** - to dwell in hell, worlds without end. As they concoct scenes of bloodshed in this world, they so shall rise to that resurrection which is as the lake of fire and brimstone. Some shall rise to the everlasting burnings of God, for God dwells in everlasting burnings, and some shall rise to the damnation of their own filthiness, which is as exquisite a torment as the lake of fire and brimstone (The Teaching of the Prophet Joseph Smith, compiled by Joseph F. Smith, page 406)".*

**Verse 15:** *"And whosoever was not found written in the book of life was cast into the lake of fire".* Those that are not found worthy of an

inheritance in the Father's kingdom, are symbolically not written in the figurative book of life. They are those that have known the laws of God, and refused to live them even to the slightest degree. They are those that have witnessed the truth by the power of the Holy Ghost, and have denied it. They will be symbolically cast into a lake of fire. Joseph Smith explained the symbol of the lake of fire and brimstone when he said, *"A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say, so is the torment of man (Joseph Smith, History of the Church of Jesus Christ of Latter Days Saints, volume 6, page 314)"*.

The lake of fire and brimstone is a figurative term that symbolizes a state of mind. It represents the horrible anguish that shall result from wickedness. Those that were not resurrected at the second coming of Christ due to their wickedness were kept in such a state until the second resurrection. The Lord said, *"Wherefore, I, the Lord, have said that the fearful, and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death. Verily I say, that they shall not have part in the first resurrection (Doctrine and Covenants 63:17-18)"*. Regarding the same subject, Alma taught, *"And then shall it come to pass, that the spirits of the wicked, yea, who are evil--for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house--and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil. Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful looking for the fiery indignation of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection (Alma 40:13-14)"*.

Those that receive such a verdict at the day of judgment, as to be condemned to an eternity of torment, being symbolically cast into a lake of fire and brimstone or endless outer darkness, shall be those that have denied the Holy Ghost. That is they that have received the Holy Ghost. They that have received a witness of the truth through the power of the Holy Ghost, in such a degree that the truth is undeniable, and yet they deny the truth. Such will receive the punishment of hell. Alma taught, *"For behold, if ye deny the Holy Ghost when it once has had place in you, and ye know that ye deny it, behold, this is a sin which is unpardonable....(Alma 39:6)"*.