

## **Chapter 18**

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This chapter focuses on the sins of the world. It teaches that Satan is, and will, deceive many by the love of money. Satan teaches mankind that all things can be bought with money. He teaches that money should, and can, be obtained at any cost. He also teaches that we should put it above our families, our God, and all else. He uses the beast, or the wicked nations of the world, to show and teach mankind the greatness of worldly wealth. This chapter also deals with the fall of money, and all those that have built their lives upon it.

**Verses 1-2:** *"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory".* At first reading, one might deduct that the angel spoken of here is just another messenger of the Lord; however, as one investigates further, this conclusion changes.

John gives us two clues as to the identity of this angel. First, this angel has great power. Secondly, the earth was lightened by his glory. We find that this angel proclaims the fall of the wicked. In verse two, John says the angel *"cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird"*. The words hold and cage would be better translated from the Greek as jail or prison. That would make the verse read, *"And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the jail of every foul spirit, and a prison of every unclean and hateful bird"*. The word bird is a symbol used to represent saved souls. In this case, John is using the term to denote souls that have defiled themselves and thus have fallen from salvation. The Lord taught Isaiah that there would come a day when the wicked *"shall be gathered together, as prisoners are gathered in the pit (Isaiah 24:22)"*.

The last days will be days of great division. Everyone will choose the side in which they wish to stand. The wicked will be united as prisoners in a jail, while the righteous will gather unto their God.

Who is responsible for such a feat in the last days? The first thought would be that of the Savior himself. In the last days, He appeared to the prophet Joseph Smith in great glory to usher in the last dispensation. We read, *"When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name*

and said, pointing to the other--*This is My Beloved Son. Hear Him (Joseph Smith History 1:17)*"! Similarly, we read that the Prophet Joseph Smith was visited by the angel Moroni, who gave the earth the book of Mormon, to restore the Church of God and start the fall of the wicked. Moroni also visited Joseph in light and glory. Joseph recounted, *"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor (Joseph Smith History 1:30)*". Angels are typically accompanied by light and glory; however, this angel had the power to destroy the wicked. As Isaiah saw the last days, he wrote, *"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee (Isaiah 60:1-2)*". I would suggest that this angel is the Lord Jesus Christ, rather than just a messenger from Him.

**Verse 3:** *"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies"*. Several places in John's writing, he refers to the term drink or drunk. Typically, the verb "to drink" is associated with the partaking of something. In this case, the nations of the world have partaken of the wine of wrath. Wine symbolizes the atonement of Jesus Christ. It also symbolizes the sins of the world, for which He atoned. Because the nations of this world have partaken of sin, they must pay the price, or feel the wrath, of their fornications. They must offer an atonement on their own behalf.

John explains that the kings, or leaders of this world, have committed sins with the beast. This symbolizes the fact that they have gone after the things of this world. They have followed the image of the beast, following after her ideals.

We are told that the merchants of the world have waxed rich because of the beast's abundant delicacies. The phrase, *"abundance of her delicacies"*, is better translated from the Greek as power of her wantonness. Wantonness is having no regard for justice or for others' feelings, rights, or safety. The word is often associated with immoral people. From this, we can determine that the merchants, who symbolize the people of this world that get gain from following the ways of this world, obtain their riches through the exploitation of others. They are selfish, and self-serving. They obtain their riches only at the cost of others.

**Verse 4:** *"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues".* This is but another call of warning of a loving Father unto His wayward children. He is calling them out from Babylon, or rather He is pleading that they leave the ways of the world. Several other passages of scripture issue this same plea. The prophet Zechariah wrote, *"Deliver thyself, O Zion, that dwellest with the daughter of Babylon (Zechariah 2:7)".* John himself explained in much simpler terms, in his first epistle, that we should *"love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him (1 John 2:15)".*

John, or rather the Lord, is quite possibly issuing a promise with this decree. He promises to those that leave Babylon will *"receive not of her plagues"*. In chapter sixteen, John was shown the seven great and final plagues that await the wicked. How can we hope to escape them? The Lord outlined for us here, that we must simply not be numbered among the wicked. The plagues also symbolize the judgment of God. We can escape His judgment only by forsaking the world, and submitting ourselves unto the Savior.

**Verse 5:** Though the devil has taught mankind that they can hide their sins, doing them in secret where none can see, the Lord warns that *"her sins have reached unto heaven, and God hath remembered her iniquities"*. Nothing is and can be hid from the Lord. He has seen and knows all of the sins of this world. This is the symbolic message of this verse. There is no hope for Babylon, not strength that can turn back her judgments. Jeremiah prophesied, *"Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies (Jeremiah 51:8-9)".*

**Verse 6:** The Lord gives counsel and warning to the world. He says that he will *"reward"* the beast, or the wicked nations of the world, *"even as she rewarded"* those around her. As we have already read, the beast rewarded those around her with wantonness, taking all that she could with no concern as to others. Likewise, the Lord will take all that the world has accumulated from the beast, there shall be no mercy, for justice will be served. Mercy is only obtained through Jesus Christ, the same whom the world rejected, and along with that rejection went their mercy.

He also promises to *"double unto her double according to her works: in the cup which she hath filled fill to her double"*. The term double symbolizes opposition, separation, discord, and conflict.

This passage might indicate that the wicked will receive the opposite of what they sought in life. They will not receive riches, and glory, and power, but rather torment and pain. It might also mean that they will be repaid for their sins in degrees higher than that of which they committed. The Lord spoke of such in the Doctrine and Covenants and said, "*the wrath of God shall be poured out upon the wicked without measure-- Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man (Doctrine and Covenants 1:9-10)*".

**Verse 7:**

The Lord explains that the wicked of this world have "**glorified**" themselves. They have boasted of their own greatness and strength. They deny the fact that there is anything greater than themselves. And though they have lived "**deliciously**", or in other words, they lived a life of pleasure and self satisfaction, John says they will be given "**much torment and sorrow**". They have traded eternal happiness for a brief period of pleasure. How can this be? How can mankind be so narrow minded? They are misled to believe that there is no eternity. That they should not partake of the gift of the atonement. The Lord said through modern day revelation, "*I command you to repent--repent, lest I smite you by the rod of my mouth, and by my wrath, and by my anger, and your sufferings be sore--how sore you know not, how exquisite you know not, yea, how hard to bear you know not. For behold, I, God, have suffered these things for all, that they might not suffer if they would repent; But if they would not repent they must suffer even as I; Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit--and would that I might not drink the bitter cup, and shrink-- Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men (Doctrine and Covenants 19:15-19)*"

The beast, we are told, "**saith in her heart, I sit a queen, and am no widow, and shall see no sorrow**". The significance of this passage is great. The beast says in her heart, represents the fact that she fully believes that she is a queen. Being a queen represents royalty, and having risen above all others. Note that there is no mention of a king. There is a hidden message here that the beast does not believe that there is a king. She is the final rule, yet she proclaims that she is no widow. She denies that there ever was a king. The king, one would assume, is Jesus Christ. The world denies his existence, and it denies the fact that turning away from the Savior will ever bring sorrow.

**Verse 8:** The Lord tells John that the beasts' *"plagues"* shall *"come in one day"*. They shall bring with them *"death, and mourning, and famine"*. The wicked nation *"shall be utterly burned with fire: for strong is the Lord God who judgeth her"*. The fact that it shall come in one day might be symbolic of the swiftness of the Lords' judgments. It might also be a literal expression, but after the Lord's time. The prophet Joseph Smith wrote, *"For after today cometh the burning--this is speaking after the manner of the Lord--for verily I say, tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of Hosts; and I will not spare any that remain in Babylon (Doctrine and Covenants 64:24)"*. The burning of the wicked could indeed be literal; however, symbolically it represents their removal and the cleansing of the earth. It can also mean that the wicked will agonize greatly over their sins. Multiple meaning could be true in this instance.

**Verse 9:** *"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning"*. The kings of the earth represent the people of this world that have high social standing, that is in the eyes of the world. The term *"deliciously"* should be translated from the Greek as wantonly or riotous. We find that those that were considered high in this world, and partook of the pleasures and wealth of this world, will *"bewail"* and *"lament"* as they watch their world fall. Both of these words carry the idea of grief and pain. The smoke symbolizes the fact that the things of this world will be destroyed. I am sure that the great destruction of Sodom and Gomorrah was a foreshadowing of the last days. The Old Testament recounts, *"And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace (Genesis 19:28)"*. All mankind, on earth and in heaven will witness and be given testimony as to the destruction of the wicked.

**Verse 10:** *"Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come"*. The word "alas" should not be confused as a conjunction of the phrase "at last". The word "alas" is a word used to express sorrow, regret, grief, compassion, or apprehension of danger or evil (American Heritage Dictionary, third edition). Babylon is but another symbol for the wicked nations of the world. It is synonymous with the beast.

Those that profited from the beast shall grieve at her fall. They shall witness to the fact, that though she proclaimed herself mighty, the Lord, God, has judged her swift and mighty. The wicked

nations of this world will crumble at the power of the Lord. *"He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice, there is a multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures. Every man is brutish by his knowledge; every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. They are vanity, the work of errors: in the time of their visitation they shall perish (Jeremiah 51:15-18)".*

**Verse 11:** *"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more".* The American Heritage Dictionary defines merchandise as goods bought and sold in business; commercial wares. It has to do with the exchange of material and worldly possessions for monetary and temporal gain. It is quite apparent that in the last days, man will experience the destruction of those things that are of worth to the world. To a much greater degree, the days preceding the second coming of the Lord will be similar to the incident the Lord had with the money changers in the House of God during the meridian of time. The Savior vacated the money changers from the temple and said, *".....Take these things hence; make not my Father's house an house of merchandise (John 2:16)".*

**Verses 12-13:** *"The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men".* John list a vast number of valuable merchandise that found place in the hearts of men during his time. I would title this list, the wealth of the world.



## **Wealth Of the World**

The items listed had the following meanings to the people of the time;

- Gold:** It is considered the most noble of all metals. It is used to symbolize many righteous and spiritual things as previously discussed; however, it does have a negative symbolic interpretation. It can symbolize the essence of all earthly good. It is synonymous with money in symbolizing Greed and the attachment to the world. The American Heritage Dictionary associated gold with worldly riches.
- Silver:** Like gold, silver is considered a highly valued and noble metal. It to can be associated with righteous symbolic meanings, but can also carry a negative representation for greed and worldly wealth.
- Precious Stones:** Palestine and the surrounding area, including Euro-asia, have few natural sources of precious stone. Most of their precious stones are imported from southern Arabia or Asia. As an imported item of high value, they were considered signs of wealth.
- Pearls:** Were rare and precious. The scriptures often refer to the gospel as a pearl of great price. They were considered precious, and signs of wealth.
- Fine Linens:** Fine linens were typically articles of clothing made from delicate fabric. Throughout the Old Testament, the articles of clothing used in temple worship consisted of fine linen.

- Purple:*** The color purple symbolizes power, authority, and luxury. The color was usually reserved for royalty due to the costliness of the dye. Given the content of the verse, I would be inclined to deduce that John is speaking of worldly power, worldly authority, and the things of luxury that the world provides.
- Silks:*** Silks were of very high value. Traders would travel to the orient and acquire silk to sell back home for handsome profits. Silk was worn by the wealthy, and was a symbol of their worth.
- Scarlet:*** Scarlet is used to symbolize Nobility and Honor. It is used in religious symbols to represent the atonement and sin. Given the content of this verse, I would be apt to conclude that the symbol represents worldly Honor and Dominion.
- Thyine Wood and all manner of vessels of Precious Wood:*** The Bible Dictionary explains that this wood is a beautiful wood from Callitris Quadrivalvis. It was much used by the Greeks and Romans for furniture. Such wood, and furniture, was consider very valuable.
- Vessels of Ivory:*** Ivory, as a symbol, represents purity and consistency; however, John was most probably using it to symbolize worldly riches. Ivory, and items made from ivory, were very costly.
- Brass:*** Brass was a precious metal that was used in many utensils and tools. It could be used in barter as a valuable item.



- Iron:*** Iron symbolizes power, strength, and durability. It is not considered of high value; however, ancient societies found it to be invaluable. Iron was used to form many tools, weapons, and utensils that made day to day life functional. Societies that had an understanding of the working of iron seemed to advance themselves in societal status. It is interesting that the Lord forbid ancient Israel from using any tools made from iron in the building of any edifices to God. They were not allowed to use any iron in association with ordinances, such as sacrifice, or in the furniture or articles that were to be placed in the temple. Iron was considered an abominable metal. In respects to the word iron in this verse, it most likely represents worldly power, strength, and status.
- Marble:*** Marble was considered a precious stone. Most of the royal court and palaces used marble in their construction as a symbol to the people of their wealth and nobility.
- Cinnamon*** Along with other rare spices cinnamon could bring a fair price on the market.
- Odours & Ointments*** Such were considered items of luxury. They were typically not affordable by common folk. They were priced well in society.
- Frankincense:*** The American Heritage Dictionary defines frankincense as an aromatic gum resin obtained from African and Asian trees of the genus *Boswellia* and used chiefly as incense and in perfumes. It is considered such a valuable item that it was given the Christ child as a gift at his birth.
- Wine:*** Wine is used as a symbol of joy and the abundance of Gods gifts. It is used in relation to the atonement, and is often referred to as the "vital sap". John does not appear to be relating any of these possible symbolic interpretation in this passage.

- Oil:*** Oils were regarded by many ancient cultures as having spiritual and physical healing powers. Pure fine oil, especially olive oil was regarded as sacred and costly. It was regarded as a valuable item in trade, and hence it could be used as a symbol for wealth.
- Fine Flour & Wheat:*** Such was considered essentials for food. They were common bartering items and often brought good returns. Those that grew large crops of wheat were usually placed in the wealthy class.
- Beast, Horses, and Sheep:*** In ancient and primitive societies, animals were often used in lieu of monetary systems. Animals were crucial for feeding populations, as tools in agriculture, and as means of transportation. They could be seen as a status symbol. A man with many flocks might be considered wealthy. Given this, such animals described by John symbolize worldly wealth.
- Chariots:*** A chariot is a vehicle generally used for war. The number of chariots in ones army could be a sign as to the strength of that army. It symbolizes worldly strength and the strength of mortal man.
- Slaves & the Souls of Men:*** The most common measure of worldly wealth in past societies and in modern society, would be the allegiances of men that one has required. Many Lords would measure their worth by the number men that he controls.

If John were speaking in terms of our age, he might have recorded something that would read like the following;

***"The merchandise of gold, and silver, and precious jewelry, and large homes, and all manner property, and cars, and yachts, and all manner of vessels, and stocks, and bonds, and annuities, And fine dining, and high societal positions, and club memberships, and Rolex watches, and wine, and extravagant furniture, and vacations on the French Riviera, and large bank portfolios, and assets, and businesses, and grounds keepers, and maids, and the souls of men".***

How many of us are so set on the things of this world, that we have placed all of our goals and desires in life on them? As natural men, we tend to seek that which is of this world rather than the gifts of God. Recently, I have seen quite a few bumper stickers, that though they are written to be humorous in nature, have a striking reality to many peoples out look on life. The sticker reads, "**He who dies with the most toys wins**". The prophet Spencer W Kimball counseled that *"there are unfortunately millions today who prostrate themselves before images of gold and silver and wood and stone and clay. But the idolatry we are most concerned with here is the conscious worshipping of still other gods. Some are of metal and plush and chrome, of wood and stone and fabrics. They are not in the image of God or of man, but are developed to give man comfort and enjoyment, to satisfy his wants, ambitions, passions and desires. Some are in no physical form at all, but are intangible (The Miracle of Forgiveness, Spencer W. Kimball, page 40)"*.

The Savior issued this very direct decree, *"For where your treasure is, there will your heart be also (Matthew 7:21)"*.

**Verses 14-15:** *"And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing"*. Fruit is often used to symbolize the temptation of sin. This connotation probably comes from the forbidden fruit in the garden of Eden. It also symbolizes abundance and the result of ones efforts. Here John warns that the fruit of which the world lusted after, shall depart from them. Most probably John is speaking of the material wealth of the world and the pleasures associated with their sins. Such wealth will be taken and such pleasures will become sorrows. Note that the word dainty is a word used to relate the trait of being delicately beautiful or charming; exquisite (American Heritage Dictionary, third edition).

Those that found pleasure and gain from the dealings of the world, symbolized by the merchants, shall find great sorrow. It is for that reason that Timothy warned the saints of his time that *"they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows (1 Timothy 6:9-10)"*. It does not necessarily mean that if one is rich, one is doomed to hell. It means that if one happens to be blessed with wealth, one should not place it as a priority in ones life. Timothy *"Charged them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God,*

*who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life (1 Timothy 6:17-19)".*

**Verse 16-17:** *"And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off".*

Again we see the term alas. A term used to express sorrow and grief. This sorrow is over the destruction of the great riches of the great whore, who is symbolically described with great wealth (see commentary on Chapter 17:1-3). Note that the sorrow is coming from the merchants of the world. It is coming from those that have made business with the great whore. Such individuals, we might assume are not followers of Christ. Only the wicked, those set with their hearts upon the things of this world, would mourn at such an event.

We are to understand that the great and abominable church, the great city, will fall. Her riches will come to nought in just one hour. The word "nought" is a variation on the word "naught", meaning nonexistence; nothingness or insignificant (American Heritage Dictionary, third edition). This carries the idea of total and utter destruction of any worldly wealth.

It is interesting that the Lord chooses the time frame for the destruction of the great whores' riches as one hour. The number one symbolizes unity and totality. It is different from the totality of the number ten, as the number one symbolizes the totality to which all must return. This symbol fits well with the cleansing of the earth, in that the earth will once again receive her paradisaical glory. It shall return to that state of total perfection that it once held. Symbolically, it might also be used to represent quick destruction. The destruction might not be a literal hour. It could be longer or shorter. We are sure of the fact that the destruction will be swift.

Ships symbolize life, or the "journey of life". The church is often referred to as a ship, with Christ as "the master at the helm". This symbolic passage indicates that at the destruction of Babylon, the lives of all those that dwell on the earth will come to a stand still. All of the operations of the world will cease.

**Verse 18:** *"And cried when they saw the smoke of her burning, saying, What city is like unto this great city"! Many have speculated as to how the Lord will bring about the fall of Babylon. How will the Lord bring about the fall of the great whores' riches? How can that great city burn? We discussed in chapter seventeen that the great city was the*

city of Rome. Many would speculate that the actual city of Rome, Italy will burn in the last days. Though this very well could happen, we should be very cautious. John used the great city as a type or symbol to illustrate the church of the devil. To him it was a prime example of the seat of the abominable church. In our day and age, there are many places that could be titled that great city, including Rome.

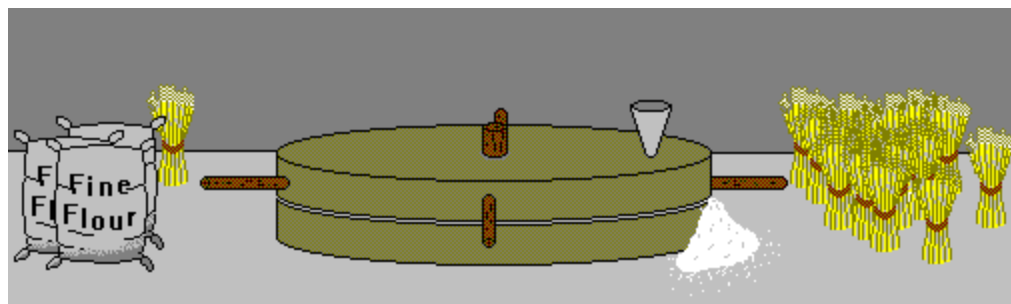
Many have speculated that the fall of Babylon will be the results of great wars, collapses in the world economic center, and even the fall of world governments. At this point, my advise would be to be leery of speculation.

**Verses 19-20:** *"And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her".*

In ancient Israel, the casting of dust on ones forehead was a sign of grief. It was usually associated with the wearing of sackcloth. Likewise, weeping and wailing is associated with mourning, grief, and lamentations.

This verse repeats many things that have already been stated in this chapter in other verses; however, it indicates that though the wicked are mourning over the fall of Babylon, the righteous rejoice. They rejoice because the ideals and ways of the earth that killed the righteous and persecuted the faithful have fallen.

**Verse 21:** John says, *"And a mighty angel took up a stone like a great millstone"*. A millstone is a devise used in the grinding of grain into flour. It consist of two cylindrical stones placed one on top of the other. A hole is placed through the center of the stones where a wooden peg is placed. The top stone is rotated on the peg as grain is poured into the hole on top of the top stone. The grain makes its way between the two stone where it is ground into flour. Small millstones were turned by hand, whereas, larger millstones were turned by donkey.



John is returning us to the analogy of the harvesting of the wheat. Previously, John spoke of the wheat being white and ready to harvest, symbolizing the world being prepared for the final harvest. That harvest being the great and final missionary effort here upon the earth. Now, it would seem that John is picking up on the analogy where he left off. It would appear that the field has been harvested. The Lord has separated the elect from the workers of iniquity. He has, in a sense, separated the wheat from the tares. The millstone represents the final purification of the earth. It represents the final opportunity for men to come unto Christ and cleanse themselves from the sins of man. This symbolic interpretation comes from the fact that the millstone is the final step that wheat goes through before becoming flour. Before this can happen, all the tares and chaff must be separated from the wheat. Only after going through the millstone, is flour produced. Likewise, only through the gospel of Jesus Christ can we be worthy of eternal rest. John continues by saying that the great angel took the great millstone ***"and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all"***. This symbolizes the end of the earth's probation, and the final judgment of mankind.

***Verse 22: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee"***.

Harpers, musicians, pipers, and trumpeters all carry the same symbolic connotation. They symbolize the expressing of thanks to and praises of God. They represent the elect. Those that truly worship their God. We are told, symbolically, that the elect are to be removed. The gospel and power thereof shall cease to exist among the wicked. Symbolically, the great millstone is gone. The time for preparing to meet God is over.

***Verses 23-24: "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth"***. John previously used the symbol of the candle. Here again the symbol is used. Again, it represents the Church of Jesus Christ. Its light represents the knowledge and salvation that comes through it. The bridegroom is Savior of the world, while His bride is His church. Babylon will no longer feel the blessings associated with having the gospel light upon the earth. Though they do not know and understand the blessings that the earth receives because of this, they will be like

*"a hungry man which dreameth, and behold he eateth but he awaketh and his soul is empty; or like unto a thirsty man which dreameth, and behold he drinketh but he awaketh and behold he is faint, and his soul hath appetite; yea, even so shall the multitude of all the nations be that fight against Mount Zion. For behold, all ye that doeth iniquity, stay yourselves and wonder, for ye shall cry out, and cry; yea, ye shall be drunken but not with wine, ye shall stagger but not with strong drink (2 Nephi 27:3-4)".*