

A STUDY OF THE BOOK OF REVELATION

A few words of introduction seem appropriate to this study which attempts to interpret and emphasize the significance of the book of Revelation in its prophetic message for our day.

No attempt is made to explain such portions of this book as Chapter 4, and other parts somewhat like it, found here and there in individual chapters. These areas, it seem to the author of this study, in their extreme imagery and symbolism, were quite likely a device used to obscure the main message of the book to those who were enemies of the church. The nearest I have been able to explain Chapter 4 is that it is a sort of *dramates personae*, or means of unfolding the main body of the message of the book.

Chapters 1 to 3, of course, were addressed to the seven churches of Asia, existing in John's time.

We therefore begin our interpretive efforts with Chapter 5. We boldly assert that the main part of the book can only be properly interpreted by the Restoration, and of these only by those who have been spiritually blessed in interpreting. Part of the proof of this statement is found in the Book of Mormon, pages 41 and 42 - particularly verse 242; also page 725, verse 113.

We also believe that in many ways the book of Revelation is sort of an extension of the 24th chapter of Matthew, delineating in much greater detail the events and developments of those days and times preceding Christ's return, which Matthew aptly calls "signs of his coming." Viewed from this angle, and interpreted in this light, surely the message of prophetic identification the indications of prophetic trends and message of prophetic warning, that are the book of Revelation, are immensely arresting and impressive.

Earl R. Curry
Kirtland, Ohio
Fall of 1960

Address: Willoughby, R. #2

NOTES ON CHAPTER 5 - BOOK OF REVELATION

- A. Emphasis that the book concerns the future, down thru the ages until Christ's coming, is expressed in the total revelation, from beginning to end.
- B. It therefore is logical, for purposes of interpretation, to insert the words of the future in verse 1, after the word book.
- C. John wept because no one could open this book of the future.
- D. The world weeps too, and is afar from God, because we, of ourselves, cannot open the door to a brilliant future for mankind, nor lay hold on the vision and empowerment which make such possible.

Forward looking men of many nations and times have that, surmised, philosophised, and attempted to see how to enter into the world's golden age - yet we seem near a time of catastrophic destruction.
- E. Verse 5 declares that the Heavenly Father and Christ alone can open the door to a godly future, and make possible the development and achievement of the high possibilities of mankind! It should be almost axiomatic to say that all this uplifting of mankind must be based on the only perfect man who has ever graced this earth, even Jesus Christ, who is the "Lion of the tribe of Judah."
- F. Verse 8 suggests that the prayers of the saints have an important part in opening the doors to the future toward which we look in our day.
- G. Now comes verses 7-12, giving the reason, in part, why Christ can open the book of the future and why the holy destiny of God's people on earth can be achieved in him - "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." These are the building stones of destiny. Why is He worthy? Because He is completely unselfish and therefore will use all these qualities for the good of all. Only under such a leader is high destiny possible.
- H. Based on the preceding, we can now set up the affirmation - only as men appreciate the depth of truth in the concept of this chapter, and likewise become unselfish and greatly loving - like as the "Lion of the tribe of Judah" - only then can that noble and saintly life be achieved which our great Father intends should be in the world!

This generalization is of tremendous importance.

- I. A necessary corollary to this generalization is - An extraordinary development of spirituality, insight, exaltation, communion with heavenly personalities, and intelligence, as well as uplifting power, is required of saints in these last days, when Zion must be demonstrated, and in this approaching day of the "Lord's decision." See D&C 104:9 and Joel 3:14-21.

NOTES ON CHAPTER 6 - BOOK OF REVELATION

A. In general:

- a. This book is a very special revelation from the Heavenly Father, sketching, in considerable detail, movements and events down to the time of Christ's return. Most of it concerns the latter days. Matthew, Mark and Luke have considerable detail concerning this coming. John has very little. This fact indicates that receiving the book of Revelation was an experience reserved for John to see and write. The Book of Mormon, pages 41 and 725, so states. All this warrants the conclusion that this revelation was, and is, one of major importance.
- b. We may therefore conclude, since the Eternal Father inspired it, and since it is intended for the time of the end and for all the world to see, once the key to interpretation is discovered or revealed, then it will be found that the book is marvelously intelligent.

All interpretation, therefore, must be reasonable, fit the facts of subsequent history, throw light on history yet to be, disclose logically trends and drifts in the affairs of men, and even set up the ends to which these trends and drifts will lead. Much more than any of this, we may confidently expect this book to disclose the marvelous purpose and salvation of our Lord for those who love Him in these last days. This also must be highly significant: They must be significant in history for otherwise what is foretold would not be characteristic of the intelligence of the Almighty.

- c. It is logical to expect, because of our Father's great love, that we may even discover a rather detailed chart or graph of events which shall be signs of His coming back to the world, and that therefore we may be able to tell closely approximately where we are in the working out of great movements and events that shall precede the Savior's return to the world.
- d. Besides all the above, it is necessary above all that those who seek to understand and interpret as well as their associates, students or interested persons who try to comprehend, shall reverently and in great faith and mighty prayer, plead for the light of the Holy Spirit to shine upon and bless their efforts.

B. In attempting to interpret Chapter 6, it is most helpful if we can understand the time in history to which it applies. The following will help to establish this time:

- a. The Book of Mormon, page 41, verse 240, states that John would write concerning the end of the world.
- b. In the same, page 725, Moroni, writing of the last days, also speaks of the Book John was to write.
- c. A third indication is found in 6:9-11, locating the time as near the end of the world (the destruction of the wicked and wickedness).
- d. A fourth indicator of time is in 6:12,13, which is the same in content as Matthew 24:34 I.V., in which Jesus himself set up the signs of His coming in the last days.

C. What is represented by the four horses and their riders?

- a. Whatever is symbolized otherwise, it is clearly evident from the context that the horses are intended to represent some organized effort among men in history, involving both movement and power. The fact that such symbolism is used at all is proof that they indicate movements and forces and powers involving wide areas, large numbers of people, and motivating concepts of intention and purpose of extraordinary breadth and sweep.
- b. The characteristics of this motivation and purpose is expressed by what each rider says or does, or by that which is held in the hands of each. This will become evident as interpretation proceeds. The characteristic of intention is also indicated by the color of the horse, as

Black - Always associated with sorrow and distress and evil days and times.

Pale - Inspired Version)
Mottled or Livid in Moffat) Unhealthy or with ignoble moral basis.

- c. A principle of interpretation used in this chapter and thruout this study is that in each chapter, or more or less nearby, if looked for, very prayerfully, there will be found a key to interpretation. This has already been applied in 2, c & d, just preceding.

D - OPENING OF SEAL NO. 1:

- a. The White Horse and Its Rider and their qualifying description. The distinctive parts of the verse are -

1. A White Horse.
2. He that sat on him had a bow (but no arrow).
3. A crown was given to him.
4. He goes forth conquering and to conquer.

b. Interpretation:

1. The White Horse.

- (a) The color white suggests the purity, the wholesomeness of purpose in the movement symbolized.
- (b) Having a bow but no arrow suggests a warfare, but not a military warfare of the traditional or present type.

Chapter 19:11-16 identifies the rider as Christ, who makes war in righteousness, with the word of God.

- (c) "A crown was given to him." This is likewise mentioned in Chapter 19:12. The rider is farther identified as Christ in 19:16 "The King of Kings and Lord of Lords."
- (d) "Goes forth conquering and to conquer," signifies variation of the degree of success attending the movement symbolized. This, taken with comparable verses in Chapter 19, certainly forecasts a great religious reviving, restoring movement of very great power.
- (e) Nothing else but the Restoration of the church in 1830 fits and fulfills these implications, for these reasons:
 1. Both Father and Son moved to set it up.
 2. This Chapter 6 definitely concerns the last days.
 3. Chapter 19, which amplifies 6:2, places the time as just before the "marriage supper of the Lamb" (Christ's return to the world)
 4. It also is in the very nature of the Heavenly Father to reach out thus for the last time before the end comes.
 5. It is so completely in accord with the wealth of other prophecy concerning the Restoration.

E - OPENING OF SEAL NO. 2:

- a. The Red Horse and its Rider and their qualifying description. Rev. 6:3,4. The distinctive parts of the verse are:

1. A black horse.
2. Power was given to him that sat thereon to take peace from the earth.
3. That they (the peoples and nations of the earth) should kill one another.
4. There was given unto him a great sword.

b. Interpretation:

1. The Red Horse:

- (a) Red has come to signify bloodshed, war and danger.
- (b) Take peace from the earth definitely means war.
- (c) That they should kill one another would indicate that a bloodthirstiness quite aside from war and its bloodshed. We can now see this tendency growing by leaps and bounds thruout the world.
- (d) The words "there was given unto him a great sword" foretells wars of an extraordinary nature and extent and deadliness.
- (e) For statistical data on the increase of wars see:
Restoration: A Study in Prophecy, in chapter "Signs of our Times".
The Crisis of our Age by Pitirim A. Sorokin.

F - OPENING OF SEAL NO. 3:

- a. The Black Horse and its Rider and their qualifying description. Rev. 6:5,6. The distinctive parts of the verse are:

- (a) A Black Horse.
- (b) He that sat on him had a pair of balances in his hand.

- (c) A measure of wheat for a penny and three measures of barley for a penny.
- (d) Hurt thou not the oil and the wine.

b. Interpretation:

1. The Black Horse would seem to represent a movement or movements whose influence would tend to bring disastrous results either in the course of growth or in their end results. Black is a sign of sorrow and of death. People wear black in mourning.
2. The balances and their use would indicate a movement or movements where the balance plays a very necessary part, such as:
 - (a) The development of science, seemingly good but the end products are the atom and hydrogen bomb and other lethal instruments of destruction.
 - (b) The development of industry and technology - resulting in a multitude of products, most of them useful, yet leading men to trust in things that may be possessed and tending toward a decadent materialism. See "Crisis of our Age," by Sorokin.
 - (c) Commercialism, or an age based on exceedingly broad diffusion of commerce, indicated by the measure of wheat for a penny, etc. This commercialism is stimulated by and is necessary to science, industry and technology. Yet too many things seem to result in periodic crises of growing intensity. Under these circumstances, war seems to almost be necessary to keep industry going.
 - (d) Thus these three - science, industry coupled with technology, and commercialism, characteristic of this period, while having immense possibilities for good, also have enormous possibilities to bring distress to our age. Therefore the somberness, as these things were viewed prophetically from an earlier age.
 - (e) Condemnation of the Babylonish civilization that causes misuse of these three is expressed in Chapter 18, particularly seeming to apply to commercialism.
 - (f) It is worthy of note that oil and wine are foreseen to be characterizing factors of the age to which this chapter applies.
 1. The discovery of oil and its many uses dates back to 1860 or so, subsequent to the Restoration.
 2. Also, due to industry and technology, alcoholic beverages can be produced more easily and readily and in greater volume per capita. Their use is on the increase.

G - OPENING OF SEAL NO. 4:

- a. The pale or livid horse and its rider and their description. Rev. 6:7,8. The distinctive parts of these verses are:
 1. The movement symbolized here is characterized by the words "pale" or "livid."
 2. His name that sat on him is death.
 3. Hell followed with him.
 4. Power is given to them over a fourth part of the earth, to:
 - (a) Kill with the sword, to -
 - (b) Kill with hunger, to -
 - (c) Kill with death, and to -
 - (d) Kill with the beasts of the earth.
- b. Interpretation:
 1. The color pale or livid, such as a person in bad health, indicate that the movements thus characterized are not good for humanity, nor do they compare with God's righteousness, and are therefore evil in their influence on the age.
 2. His name is death would seem to mean - agree with the movement, get out of the way or be killed.
 3. Hell followed with him, characterizes the movement as being terribly evil.
 4. Power to kill with the sword, with hunger, with cruel methods of causing death, and with men worse than beasts of the earth, describe the devilish will to and for power by this great movement among men.
- c. What is this movement? Communism! Why?
 1. It is completely cruel and ruthless.
 2. It blots out mercilessly any who disagree.
 3. It has no standards of righteousness. It would rather rule by lies than by truth.
 4. It takes away human agency, and degrades and destroys individual personality.
 5. It seeks to dominate all the world.
 6. Its procedures are the methods Satan uses.
- d. It seems that the age-old struggle for the souls of men is approaching a climax - between Christ and Satan, and that Satan is using communism as his means to win, for he knows his time is short.

H - OPENING OF SEAL NO. 5:

- a. The depicting of the forces moving in this closing age now change.
 1. John sees the souls hitherto (before this closing age) slain for the word of God and their testimony.
 2. These long for wrongs to be avenged, and the day of righteousness ushered in, that they, the righteous, may inherit the earth.
 3. These are told to wait a little while until their fellow servants and brethren who should be killed are killed.
- b. Interpretation:
 1. Those under the altar had already given their lives because of persecution.
 2. Before the winding up scenes, more are to lose their lives. That is, there will yet be a time of bitter persecution preceding the end.
 3. What will cause this persecution? The church of God will be endowed and move out in great power. Satan will counterattack with dreadful persecution. See interpretation of Chapter 7.
 4. Rev. 6:11 provides the key to interpretation of Chapter 7, upon which, together with Chapters 10 and 11, the preceding affirmation is based.

I - OPENING OF SEAL NO. 6:

- a. Rev. 6:12-17 pictures the time of trouble, commotion, and the powers of earth, nature and the heavens above being greatly disturbed.
- b. Interpretation:
 1. This is the part of Chapter 6 which identifies the time in world history to which it applies, being like Matthew 24 and on, Christ's own prophecy of the time of the end.
 2. This would seem, in general, to be followed by a more difficult time as the seventh seal is opened. See Chapter 8.

NOTES ON CHAPTER 7 - BOOK OF REVELATION

A. Some general notes and comments:

- a. In the main, in the book of Revelation, the message is not clearly expressed. There seems to be a built-in intention to confuse and mystify, so that only those whom God inspires may understand.
- b. If this assertion is basically true, then every single verse or idea, or developed symbolical presentation does not have to be interpreted.
- c. If this affirmation be correct, then as we attempt to interpret, we must look for the great ideas, the profoundly prophetic insights, the logical development and unfoldment of what the Lord foresees will happen in the future.
- d. It is perhaps possible that there may be degrees of mystification, which would lead to the inference that there is a primary and very important message in parts of a chapter, and a secondary message in other parts.
- e. All this leads to a principle of interpretation - Seek to discover the main thot or apocalyptic disclosure first, leaving the incidental message, if there be one, to later development and understanding.
- f. The preceding becomes useful in considering Chapter 7.
- g. Another principle of discovery is that a basic disclosure is first made in a given chapter, which is returned to and amplified in other chapters. This also applies to Chapter 7.
- h. It would also seem logical to say that such aspects of a chapter as quite readily appear to be more or less distantly future, such as the 144,000 of Chapter 7, and whose working or determination is elsewhere than on earth, may safely be passed by with not too great consideration.

B. Where and what is the key, in unlocking and interpreting Chapter 7? This key is found in Chapter 6, verses 9-11. The reasoning is briefly this:

- a. Both 6:11 & 7:3 are speaking of special servants of God, each with a particular testimony for different periods of time.
- b. In 6:9-11 those who have already been slain because of their testimony of the Word of God, are pictured in this general time to which Chapter 6 applies -- the time of the end -- as being anxious for that end to come.

- c. But they are told in verse 11 that they must wait until others of their fellow-servants and brethren are slain. Chapter 6:11, Chapter 7:3,9,14.
- d. Why should others be slain? For the same reason their predecessors under the altar were - an outstanding, emphatic and uncompromising testimony of Jesus.
- e. Chapter 7:2 becomes plain if we substitute a synonym for the word "seal" - having the authority of the Living God!
- f. Chapter 7:3 states that this authority from the living God is to be shared with his especially chosen servants - ministers, on earth.
- g. All this suggests a time of outstanding spiritual endowment.
- h. Satanic forces always and inevitably react violently to any endowment of great spiritual power, and it will be because of this that the fellow-servants, 6:11, will be slain.
- i. Chapter 7:9-14 indicates that this persecution will be wide spread, involving large numbers, all this we may expect to follow latter-day endowment.
- j. Chapter 7:3 declares that the worst of the destruction will be after time of the endowment and the giving of their testimony, or perhaps accompanying their powerful testimony.
- k. Full understanding or explanation of the 144,000 must wait further perception. Chapter 14 indicates that they are especially chosen servants - the first fruits, those both called and chosen.
- l. Chapter 7:15-17 should be considered with Chapter 21: 1-4, 22-27, wherein its promise and its covenant is developed still further.
- m. This interpretation of the main concern of Chapter 7 is to foretell the endowments. It is further amplified and prophetically indicated in detail in Chapters 10 and 11.

C - General Note on Chapter 7:

This interpretation of Chapter 7, as referring in the main to the Latter Day Endowment, is further strengthened by reference to a phrase in Rev. 6:2 "going forth conquering and to conquer." Conquering implies the rise of great power. If it was necessary for the first disciples and apostles to tarry at Jerusalem until they were endowed with power from on high, before dispersing in missionary effort into other lands and countries, how much more is that same, or even greater power, necessary now. Our world is so much more complex, world conditions can so easily change to catastrophe, and satanic forces are raging as never before! Endowed power only can lead to the Lord's kind of conquering.

NOTES ON CHAPTER 8 - BOOK OF REVELATION

The prophetic portrayal of what is contained in the Book of the Future, of Chapter 5, as the book was opened, and the seals hiding these future events from mortal man were broken, now comes to the last of the seven great classifications.

- A. These chapters set forth in rather rich profusion great ideas, immensely important concepts, panoramic delineation of events that will happen in the last days near the time of Christ's return, as well as emphasizing grand promises of inestimable value to those who love the Lord, and particularly making understandable many aspects of the "everlasting covenant" of Genesis 9:22 I.V.
- B. All this is difficult to see in proper perspective unless a basic organization of the total message can be discerned. This organization, somewhat comparable to an outline of chapters in a modern book, is to be found in Chapters 6 and 8. There appears the possibility of diagraming this basic outline as a sort of skeletal framework upon which the flesh or body of the whole book can be supported. This will soon become apparent.
- C. Chapters 8 and 9 describe in considerable detail great movements and forces and judgments which will sweep over and cleanse the world in this last great era. The seventh era subdivides into seven different characterizations of these movements and forces and judgments.
- D. There is little indication that these will come about in the chronological order of presentation. Rather, while they may come into being at separate times, yet in the unfoldment or development they will run along concurrently.

E. Since the "glory of God is intelligence", it is a logical inference that that which He inspires will also be logical and intelligent when the right interpretation of the extreme symbolism of this total book is found. It seems to us there is a deep logic and a delineation of the marvelous intelligence of the Almighty in the following interpretation of the general meaning of Chapters 8 and 9.

INTERPRETIVE COMMENT:

- A. The seriousness, the direful characteristics and the catastrophic possibilities of all that is included in these two chapters is suggested by, first, the time of silence, shall we say dismaying silence, of verse 1. Also by what is in verse 5 concerning fire being cast to the earth and voices and thunderings, etc.
- B. Verses 3 and 4, as well as other places in Revelation, indicate that the prayers of the saints have a vital part or influence in the working out of great events described. It would seem that such almost amounts to a junior partnership with the Heavenly Father in the evolution of these immense movements, and the destiny of the world in these last days. And it further indicates that the saints should be concerned about the working out of these things.
- C. Now, from John's highly figurative language, let's try to see, in the light of the history of our times, what he is most likely to have meant, or rather what the Lord, who inspired him, meant to convey.
- Angel No. 1 a. Hail, fire and blood cannot be literal because hail and fire at least do not go together. It is logical to conclude, rather, that the age of gunpowder and gun was what was described. Hail of bullets, flash of firearms, multitudes of people injured or killed and rivers of blood shed.
- Angel No. 2 b. A great mountain burning with fire finds fulfillment in this age of high explosives and our power to move mountains with them. Also great numbers of ships have been destroyed in the seas because of such explosives.
- Angel No. 3 c. The great star, burning as it were a lamp, would seem to be the prophet's way of describing the awful spectacle of an exploding atomic or hydrogen bomb, together with the deleterious effect of fall-out and radiation, rather aptly described in verse 11.
- Angel No. 4 d. The sun and the moon smitten would seem to be yet future. Jesus, in Matthew 24, predicted celestial phenomena as part of the signs of His return to the world. Joel also speaks of such a time in the latter days.
- e. The phrasing, "woe, woe, woe to the inhabitants of the earth, by reason of the trumpets yet to sound", 5, 6 and 7, is significant. See Chapter 9.

C H A P T E R 9

NOTES:

Chapter 9 is a continuation of Chapter 8. The notes on 8 apply equally well to 9.

The problem of interpretation in particular centers around identification of what is represented by the locusts of verse 3 and the evil angel of verse 14.

The contrast in the degree of intensity of destructiveness and evil of these two should be especially noticed.

The express promise of divine protection to and for the real saints of God in the words of verse 4, that they shall not be permitted to be hurt, is such as in the very nature of things we may confidently expect. This promise should be both comforting as well as reassuring and faith-inspiring. The faithful saints need not fear even the worst of total warfare or tumult or internecine strife.

INTERPRETIVE COMMENT:

- Angel A. The general characteristic of evilness, either in the facility of destructiveness itself or in the use of the facility, is expressed in verses 1 and 2, in that they arise out of the murk, and gloom, and wicked concepts of hell, and of Satanic forces.
- B. Verses 3-6 describe the characteristics of that which is symbolized by the locusts:
- a. The comparison with locusts indicates destructiveness.
- b. It will be movement or facility of great power.

- c. Broadly speaking, it will torment mankind.
 - d. Whatever is symbolized by the locusts is intended for battle - verse 7. Also men will be in them. And verse 8, their headress will resemble the headress of women.
 - e. This particular instrument of warfare will be plated with metal.
 - f. The sound of the wings is comparable to many horse-drawn chariots in battle.
 - g. There is power to inflict punishment - "stings in their tails."
- C. What is represented? The development of the airplane as an instrument of coercive power! John rather neatly describes an airplane without modern technical terms to do it with.
- D. For further confirmation of this identification, find the side view and top view of the locust of the near east, in such a reference book as the Encyclopedia Britanica, and compare with the plan and elevation of an airplane. The similarity of appearance is almost identical, except of course for size.

The context makes it abundantly plain that locusts are used only for purposes of illustration.

To the mind of this writer, this perception and identification is completely correct.

Surely John, in vision, saw the use of the airplane in the last days, as an instrument of coercive political power. And why not? As a young boy, in dream, I saw the use of armored motor cars about 15 years before I saw them in reality. Certainly it is just as possible for the Lord to show John economic, scientific, political and other developments centuries ahead of time.

- E. "Their power is to hurt men five months." What is the basis in time to use in interpretation of this phrase? Should we apply here the same measurement we do in interpreting the 1260 years the church was to be in the wilderness? That would be approximately 150 years. More light is needed on this, for it would be good to know the general time limits of this tragic drama that is being played out.
- F. Before considering what is prophesied as the 6th angel sounds, verse 13, there is another insight which needs to be studied, because of its dire implications.

In this first era of Chapter 9 already discussed the grass of the earth, no green thing, no tree is to be hurt. This should be thot of as applying in a broad way. Now, in Chapter 7 this provision is to apply only until the servants of God are "sealed", or endowed with great power, we believe. After this, this hurting provision is no longer in force. This is also suggested in Chapter 8.

Now, our insight is this - that this no-hurting restriction does not continue into the second era of Chapter 9, because of the very intensity of what goes on in this era.

If this insight be true, then we must conclude that the world is already in the second era of Chapter 9, because atomic, and particularly hydrogen bombs, would destroy these green things, etc. The first era would begin with the coming into being of the airplane and would end with the bombing of the two Japanese cities, or with the year the hydrogen bomb was achieved.

This is important, not only that we may perceive where we are in the great working out of human destiny, but particularly because we may confidently expect God's great endowment to the church before the worst destruction of the second era of Chapter 9 gets very far under way!

- G. There are several clear predictions concerning this era.

Angel

- No. 6
- a. There will be four different periods of terrible struggle, and warfare, each much longer than the one before - an hour - a day - a month - and a year. During these four periods 1/3 of mankind will be slain. The fourth period would seem to be the all-out struggle for power of the Babylonish nations, and the ending of Gentile times and power in self-destruction.
 - b. "And the number of the army of the horsemen were two hundred thousand thousand," which multiplies out to 200,000,000. In this John saw total warfare (vast segments of population as well as armies are engaged in warfare - in production of the implements of warfare on the one hand and their use on the other). More and more this is becoming a reality in our time.

- c. Verses 17-19 indicate the intensified use of all facilities described in Chapter 8, and the first part of 9. This we see going on about us, either in actual warfare or preparation for it.
- d. Verses 20 and 21 do not present any hope of wide-spread repentance because of suffering and destruction among mankind, just because of this suffering and destruction alone. Something more positive is necessary. This something is delineated in considerable detail in Chapters 10 and 11.

NOTES:

C H A P T E R 1 0

- 1. All of Chapters 9 and 10 is the burgeoning of what is included in the opening of the seventh seal of the Book of the Future of Chapter 5.
- 2. As we have studied Chapter 8 and Chapter 9, the coercive means of power to be used in a Babylonish world are prophesied, coming to the time when great masses of people will be engaged in massive, total, annihilating warfare, but not succeeding in building the good society, the holy community, because even after all this men will not repent.
- 3. Now in Chapter 10 it is prophesied that the Lord will set about to do something vastly different than all these Babylonish attempts to bring order and stability into human associations.

Firstly, this is assured by the characteristics of the mighty angel who introduces the prophecy of Chapter 9. He states in verse 6 that time shall be no longer, thus unequivocally saying that the subject matter and time are at the very end - before Jesus' return to the world.

Secondly, in verse 7 this is further emphasized in the words, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets."

Thirdly, there can be no further doubt as the end to be achieved is declared in 12:15 to be, "the kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign forever and ever."

- 4. Now we turn to the joyful task of identifying what will do all this! Accomplishing that which human power and wisdom has completely failed to accomplish.

INTERPRETIVE COMMENT.

- A. The problem is to discover what is symbolized, what is meant, by the little open book, in the hand of the mighty angel of verses 1 and 2.
- B. The key to interpretation is found in verse 11, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." All the preceding promises, that a grand prophetic movement of extraordinary spiritual power is to close the drama of human history.

This little book, little in contrast to the larger book of chapter 5:1, is a tremendous prophetic movement within the church of the Restoration of chapter 6:2. It must be this! Nothing else could bring about that which chapters 10 and 11 so gloriously promise will be brot about! This is the Endowment!

- C. What is meant by eating the little book, and being in the mouth as sweet as honey, but bitter in the belly?

No more glorious experience can be imagined than the culmination of those priesthood gatherings when the Savior shall suddenly come to His Temple, or those days when He shall grant to the humble, the unselfish, the grandly loving and the fearless, vast spiritual power. There is the sweetness as honey.

Yet as God's servants and the church move out under this power, there will be violent reaction from satanic forces and evil and wicked people. There will be unparalleled persecution. Here is the bitterness.

- D. Verse 11 may be interpreted in three ways, all of which are possible -
 - John himself shall come out of the obscurity of his tarrying and move among the nations.
 - John will appear in the School of the Prophets and instruct God's servants as to their prophetic message.
 - These servants shall in turn prophesy to every nation, kindred, tongue and people.

NOTES:

C H A P T E R 11

- A. The symbolism of verses 1 to 4 is left for later more certain understanding and insight. The periods of time suggested in verses 2 and 3 are likewise left.
- B. The main emphasis of interpretation in this chapter is that outstanding characteristics of the endowment are here symbolized.
- C. The characteristics would seem to be:
 - a. The two last great prophets or witnesses, as well as other prophets and witnesses, will be untouchable, unkillable, until their work is done. Then, their enemies may or may not kill them.
 - b. They all will prophesy in sadness - sackcloth because of the utter stubbornness and stoniness of human hearts.
 - c. They will be granted power, if it be wise to set to one side or even permit to be destroyed those who oppose the Lord.
 - d. They will have power to shut up the heavens that it rain not.
 - e. They shall have power over waters to turn them to blood.
 - f. They shall have power to smite the earth with plagues, and to do miracles.
- D. The grand climax of this promised day of endowment, the truly magnificent victory in the Lord's great controversy with the nations, the successful conclusion of His awful battle with evil and the evil one is strikingly forecast in the more than epic language of verse 15 and of verses 15 to 18.
- E. Tremendous things are ahead for those who love the Lord.

C H A P T E R 12

NOTES:

1. Thus far in our study the prophetic light of the book of Revelation has been thrown on military and political, economic and to some extent social, characteristics of the last days. It has been shown that the operation of these forces cannot bring peace, or good will, or righteousness, or the good society among men. These can only be brot about as the Heavenly Father finally intervenes, making bare His arm of power, using tremendous spiritual forces which are His, and thru the church moving out in great spiritual endowment, even amidst strong opposing forces of evil, wickedness, decadence and destruction.
2. Now in Chapter 12, attention or prophetic delineation turns to the church of John's day, with the discernable intention of showing what will happen to it. It will be shown that neither can a church, turned largely heathen, and worldly, and completely devoid of the Spirit - bring the good day either. In the field or area of religion the Lord must ultimately intervene as well.
3. What is more natural than that the prophetic spirit should dwell on these main concerns of humanity, for main they indeed are.
4. The final part of the book rises to lofty heights of prophetic experience as it foretells the glorious blessings of those who work together with God in the great battle between good and evil.
5. Viewed in this total way, the book of Revelation becomes inspiring, uplifting, and profoundly assuring, as it is increasingly adequately understood and cherished.
6. Particularly is the preceding statement true as we come to perceive that the grand purpose of the book is to bear testimony of Christ's return to the world, and to disclose tremendous, unmistakable signs and portents of that coming, and finally to foretell with no equivocation whatsoever that the earth will become a place of righteousness, and even eventually a dwelling place of the Eternal One himself! See 22:7.

INTERPRETIVE COMMENT:

- A. We know from such records of the early apostles as we have that they had been made aware, both by the words of Jesus and by the Spirit of prophecy, that the church would go into apostasy. John must have thot of this often. He must have often thot about the overall purpose of the church. Now, in unique and often beautiful figures of speech and symbolism, these things are further made known to John, and to the ages.

- B. Good and noble womanhood should feel honored that the church is compared to a woman "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." See verses 12:1 and 19:6-9.
- C. The high purpose for which the church is intended is illustrated by this woman bringing forth a child, and that this child represents the Kingdom of God. This distinction between the woman and her child - the church and the kingdom it is to inspire - is noteworthy. The church is a teaching instrumentality. The kingdom implies the organization of those who receive the great message of the church into a noble brotherhood and sisterhood, working out in every day living the exalted ideals and far-sighted purpose for life characteristic of our Eternal Father!
- D. The dismaying fact that the exalted work of the kingdom is not easy to accomplish, is suggested by use of the word "travail." Those who would engage in this grand work of kingdom building, of Zion's achievement in the world of our day, must be people of extraordinary consecration.
- E. Yet, in the Babylonish civilization of the world of John's day the kingdom ideal was impossible to achieve - therefore was the child taken up to heaven. The kingdom will only become possible after the peoples of the world have suffered untold agony and are cleansed and purified by their suffering!
- F. The age-old, world-old struggle of evil against good is symbolized in the battle between Michael and the great red dragon, who is Satan. The words that this terrible deceiver was and is cast down to the earth, and therefore woe to the peoples of earth, because he knows he has but a short time - become particularly significant as we near the time of the end.
- G. The prophetic significance of the church going into the wilderness for 1260 years is well enough understood by the saints to need no further comment here.

CHAPTER 13

NOTES:

- 1. Chapters 13 and 17 seem to belong together, as far as interpretation is concerned.
- 2. If the insight concerning the general intent of Chapters 12 to 17 be true - that the Lord is roughly sketching in what will happen to the church, and in a general way in the field of religion, in these chapters, then we must expect that the seemingly curious symbolism of animals and beasts such as never were on land or sea, and of hoofs and horns as someone has sneeringly remarked - all these must in the main be interpreted in the light of what will happen to the church.
- 3. Now, since our interest is in discovering those parts of the book of Revelation as apply to these last days, which therefore serve as sign posts, and as voices of warning to this our day, no attempt will be made to follow in detail the meandering stream of history to show step by step how all work out. Daniel McGregor in "Marvelous Work and a Wonder", has worked on this, as have others, and as others will.
- 4. Rather, we shall attempt to discover the high lights, the general trends, the age-long steps in the evolution of things in the world of religion.
- 5. Chapter 12 leaves us with Satan having overthrown the true church, driving it into the "wilderness."

INTERPRETIVE COMMENT:

- A. There seems to be an interplay of political power with ecclesiastical power, in the imagery of verses 1 to 7. It is a well-known fact of history that the Roman empire split into eastern and western parts and that the western part came largely under the domination of the Catholic Church, with the seat of the popes at Rome. This would apparently be indicated in these verses.
- B. That the general implications concerning an apostate church are shown by the use of such words and phrases as blasphemy against God, that the power of the dragon (Satan) would be paramount, and that the institution represented would make war with the saints.
- C. The wide extent of widespread apostasy is indicated by the phrase, "all that dwell upon the earth shall worship him."
- D. Verses 11 to 17 seem to indicate the final dominance of what we know as the Catholic Church, which, as we know had well-nigh absolute power during the

middle ages, killing those who questioned its authority thru the inquisition.

- E. The phrase "mark of the beast" is here first used. What does it mean? Whatever else it may mean, to me, above all, it means this: Wherever - in church or religion, in the political world, or in any of the manifold associations of men, there is coercive domination of men, taking away their rights and dignity as individuals, taking away their individual agency. There you have the mark of the beast, for such is Satan's way of procedure.
- F. There is an interesting identification of the number Six Hundred Threescore and Six, of verse 18, with the pope of Rome in McGregor's *Marvelous Work and a Wonder*, pages 176 and 177, Fourth Edition.

C H A P T E R 1 4

NOTES:

1. Now the light of inspired vision is turned away from the dour destiny of the church John knew and had helped to establish, and whose deplorable future state he had seen, to the Lord setting up standards anew, to the church coming out of the wilderness, and to the Restoration foretold in Revelation 6:2.

It is logically inevitable that the Everlasting Father should do just this, for otherwise Satan and the forces of evil are the conquerors. To admit such would be to assert the universe has come to naught, and must in the end disintegrate.

2. Here the symbolism is easier understood.

INTERPRETIVE COMMENT:

- A. Verses 1-3 may be interpreted as expressing the joy of those exalted personalities, including our Savior, who dwell forevermore in the presence of our Heavenly Father, as they become aware, prophetically, of that great move the Lord is now about to make.
- B. Verses 4 and 5 throw light on the kind of noble personalities, those who are ministers of this last dispensation, the Restoration, ought to be. What a contrast between these and Brigham Young and his co-conspirators, in their giving away to the abomination of polygamy!
- C. Verses 6 and 7 are dear to the heart of the church of our day. The gospel, the church, is back again, to go to all the earth. The warning of judgment to come is made most definitely a vital part of that preaching. It is questionable whether we of the church of the present are as emphatic on this score as we ought to be.
- D. Verses 8-11 foretell the same story that the Babylonish nations of the last days must cease to be because they are terribly incapable of organizing life as God intends it to be, as is told in chapters 8 to 11.

Particular indignation and condemnation is expressed toward that organization and influence which is the source of this contamination.

- E. Verses 12 and 13 emphasize the great importance of living and dying in the Lord's way of life.
- F. Verses 14-20, as in Chapter 11:15 emphasize once again the necessity of the Lord making bare his arm of power to bring order out of chaos, to bring peace of an exalted nature to the world, and to bring about a grand consummation of all things. "He that sat on the cloud (Jesus) thrust in his sickle on the earth; and the earth was reaped. This is a figurative reference to the endowment. We are greatly limited until that day comes.
- G. The characteristics of this time of reaping and of the judgment to fall on Babylon are sketched in in chapters 16 and 18.

C H A P T E R 1 5

NOTES:

1. Chapter 15 is largely a preface to Chapter 16.
2. One phrase of verse 1 is noteworthy in speaking of the seven last plagues, for in them is filled up the wrath of God." When the last of the judgments, etc. come across the horizon of time to become reality - see 16:17 and Chapter 17 - then we shall know the end is very near at hand.

3. Also a phrase in verse 4 is worthy of emphasis, because of its promise, "All nations shall come and worship before thee," (the Lord). Why? Because the Lord's judgments are made manifest. Stated in another way, this is to say there must be sobering and cleansing judgments, appropriate to the sins of the nations, before it can become possible for the nations to come and worship God, with all the depth of meaning therein implied.
4. May we interpret the symbolism of verse six, concerning the purpose of these last plagues by the description of the angels bearing them being "clothed in pure and white linen."

CHAPTER 16

NOTES:

1. Now, in delineating the destiny of the church in future ages - roughly the apostasy and restoration - the prophetic record sort of pauses to describe once again the forces, judgments, phenomena, etc. during this period of the seven last plagues.
2. Roughly, these plagues in their significance parallel those things indicated in Chapters 8 and 9 where the course of events, in the main, in the political world of the nations, are described.

INTERPRETIVE COMMENT:

- Plague No. 1 A. The plague of Angel No. 1, verse 2. There is here the addition of noisome sores to 8:7.
- Plague No. 2 B. Verse 3 mentions the same evil effects happening to the sea, as in 8:8,9, but intensifies what happens to the sea.
- Plague No. 3 C. Verses 4-7 mention the rivers likewise, of 8:10 and 11.
- Plague No. 4 D. Verses 8 and 9 speak of phenomena concerning the sun, just as in 8:12.
- Plague No. 5 E. Verse 10 refers to this plague being poured on the seat of the beast, and his kingdom of darkness, while that which came out of the fifth angel sounding was to be permitted to hurt only those who have not the seal of God in their forehead, that is the world apart from true saints of God.
- Plague No. 6 F. Verses 12-16 refer to unclean spirits out of the mouth of the dragon (Satan) and the beast, (his earthly proteges), while 9:14 describes emissaries from the bottomless pit (hell). Both places describe battles - the first of Armageddon, while in Chapter 9 the airplane is used for great battles.
- Plague No. 7 G. In verse 17 there comes a great voice out of heaven saying it is done, while in 11 and 15 great voices in heaven proclaim the kingdoms of this world are become the kingdoms of our Lord and His Christ.

ADDED NOTES:

3. We are therefore completely justified in concluding that the seven angels sounding and the seven angels with seven plagues refer to the same identical phenomena.
4. The difference is that the angels sounding are describing the destiny of nations as foreseen in prophecy, together with the restoration, the endowment, and the laying bare of the arm of the Lord, while the angels of the plagues are part of the ecclesiastical picture shown to John.
5. The two sets of scripture and their results are pictures of the same happening and all scripture that goes with each set applies equally well to the other.

CHAPTER 17

NOTES:

1. Inasmuch as the fact of apostasy is very plain in the preceding chapters of this 12 to 17 group, The question may be raised, why return to the prophecy in Chapter 17? The answer is plain - in order that the religious group foretold may be clearly identified.
2. A second reason is also apparent - in order that the end of this great, apostate group may be declared.

3. It should be remembered that these six chapters are concerned with the destiny of the church John knew, and therefore if the intent of all the implications concerning the apostate church to be cannot be identified, of what use all the prophetic denouncements?

INTERPRETIVE COMMENT:

- A. In verse 1 there is the use of the unlovely word "whore". To what does this refer and what is its significance?
- a. Referring to verse three the whore is a woman sitting on a scarlet colored beast, full of names of blasphemy. This evil woman, full of iniquity, can only be the church of Christ fully departed into apostasy. When the word is used to describe any woman, it means a person of gross unchastity. Just so, when applied to an ecclesiastical group, that group may be understood to be grossly evil in its practices and influence.
- b. John is here declaring that the church of his day would descend to a condition likened to a wanton, lewd, base adulteress.
- B. This woman sat on many waters, according to verse 1, and this is interpreted in verse 15 as "peoples and multitudes, and nations and tongues." This is to say that this apostate church would have wide-spread power and influence.
- C. The description of verse 4 aptly pictures the characteristics of magnificence to be seen in cathedrals and great churches of those ecclesiastical movements growing out of the early Christian church. It also aptly describes the rich attire of those who lead and who officiate in worship. It could also refer to the very great wealth gotten by oftentimes bitter oppression, and used for magnificent display.
- D. Verse 5 in the words "Babylon the Great" and mother of "abominations of the earth" assert that this apostate church would partake completely of the nature of the Babylonish world about her. Nay, more, that she would be the causation, the "mother" of that wickedness. This word Babylon goes back to perhaps the most wicked and degenerate city and nation of ancient times. For a description of this utter wickedness turn to Durant's "Our Eternal Heritage".

In other words, the apostate church and the world have become as one. The course of the apostate church - chapters 12 to 17 - and the course of the nations - chapters 5 to 11 - in the last days will have coincided. Then comes the utter abolition of both in Chapter 18, and the ushering in of a better day.

- E. The words "Mother of Harlots" clearly states that this apostate church would have daughter churches. Putting this as kindly as possible, we can say that the churches arising out of the apostate church would arise out of human motivation and authority, not divine.
- F. Without attempting to work out the implication of verses 7-15, as far as past history is concerned, for all this is part of the past, it is important to understand the prophecy of verses 16 and 17. And this is, that evil and wicked nations which are part of the former hegemony or life or influence of this apostate church, will, under the power and leadership of a beastly and wicked nation indicated in verse 11, turn upon this apostate church. They will "hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." This may already be in process of achievement.
- G. We should not fail to note, however, that this same power and these same nations "shall make war with the Lamb." This is, of course, the true church of the Restoration. See verse 14.
- H. Yet, "the Lamb shall overcome them." Here again we have the promise of an endowment of great spiritual power to a comparatively small group of holy people, for only thus may victory finally come.
- I. Who is the whore, what is this apostate church? The city of Rome, the seat of Catholicism, we are told sits on seven hills - see verse 9. The woman we are told in verse 18 is that great city that reigns over the kings of the earth (and the peoples of the earth.) There can be little doubt that this apostate church of these chapters 12 to 17 is the Roman Catholic Church, including undoubtedly such churches as are like unto her, as the Eastern Catholic Church and others, and including as well (perhaps with less condemnation) Rome's sectarian daughters.
- J. The eighth power and the ten nations (horns) making the apostate church desolate, is practically certain to be Russia and Communism and her satellites.

C H A P T E R 1 8

NOTES:

1. The second observation under D in Chapter 17 should be kept in mind as Chapter 18 is studied.
2. Before the time comes for the angel having great power, of verse 1, cries mightily with a strong voice, "Babylon the great is fallen", we may confidently expect spiritual minded saints to be made aware of when that cry is soon to sound.
3. There are many reasons why this terrific judgment, because of the multitudinous sins of all nations and people must be. The Lord cannot forever permit souls to be born into this world with such gross conditions of iniquity and such far-spreading evil environment that they have no chance of noble living. Isaiah 66:15&16 gives another reason why judgments must be. Pitirim Sorokin in "The Crisis Of Our Age", page 326, provides a sort of philosophical justification of the need of fiery trials in judgment.

INTERPRETIVE COMMENT:

- A. Further confirmation of the perception that not just one city, such as Rome, is intended in the prophetic cry "Babylon the great is fallen" of verse 1, is found in the expression of verse 2 that all nations have partaken of her evils. The wickedness of doom's day is world-wide. It includes peoples and kings and merchants.
- B. Verses 4 and 5 should be strongly impressed on the minds of all Latter Day Saints.
 - Come out of her my people,
 - Partake not of her sins,
 - Lest you also receive of her plagues,
 - For her sins have reached to heaven.
- C. Because of Babylon's headlong heedlessness, verse 7, resulting in her sins reaching to heaven - therefore shall plagues, death, mourning, famine, and burning come in one day.
 - a. Verses 9 and 10 reemphasize the suddenness of her judgment when the kings, the great ones of the earth, say, "In one hour is thy judgment come."
 - b. In verses 11-17 the merchants cry in one hour is "so great riches come to naught."
 - c. And in verses 17-19 all who move in ships and trade by sea, also cry out, "In one hour is she (Babylon) made desolate."
 - d. The suddenness of catastrophic judgment is made still stronger in the saying, "With violence shall that great city be thrown down."
 - e. Verses 22 and 23 complete the picture of desolation.

ADDED NOTES:

4. There is testimony outside of Revelation as to the suddenness of the final day or time of judgment on the Babylonish world - that it shall fall apart rapidly -
 - D&C 105:9 - Vengeance as a whirlwind shall come on the face of all the earth.
 - Isaiah 66:15 - The chariots of the Lord will come like the whirlwind to render the Lord's anger with fury.
 - Jeremiah 23:19&20 - A greivous whirlwind will fall upon the head of the wicked. In the latter day ye shall consider it perfectly.
 - Jeremiah 25:32&33 - Evil shall go forth from nation to nation. A great whirlwind shall be raised up from the coasts of the earth. The slain of the Lord shall be from one end of the earth to the other.
 - Jeremiah 30:23&24 - A continuing whirlwind shall go forth with fury, falling on the head of the wicked. In the latter days ye shall consider it.
5. Ours is an age very highly mechanized and therefore vastly able to produce in profusion a multitude of articles of commerce. This, in turn, has made our age an extremely commercialized one. All thru this chapter, as in verses 10-14, it is emphasized that this highly commercialized production and distribution of a multitude of articles of commerce will come to a sudden end also, and "thou shall find them no more at all."

This raises a question, is this ability of our age to produce so very many facilities that lighten the burdens of daily living - is all this evil in itself? The answer would seem to be no. Rather, it is being lost to the love

and understanding of God and of spiritual things, because our age is overwhelmed with an unbalanced concern about material things - it is this that is displeasing to the Supreme One. If this observation be true, no worth while characteristic or faculty of our age will be lost. Such is the implication of verses 24-27 of Chapter 21.

6. The wholesale wiping out of the Babylonish civilization of the last days will of necessity eliminate or largely destroy the worldly political and civil forms and organization of Society as we know it. It will therefore be important and most interesting to discover what means of societal control or organization or governmental facilities enabling brotherly and cooperative living together may be discerned in the remaining chapters of the book of Revelation.
7. Sometimes in history, as in working out problems on the old time slate in school, the slate must be wiped clean, so that a completely new start can be made. Prophetic foresight and consequent delineation, not of John alone but many others as well, warrant the conclusion that it is toward such a time as this that we move.

A partial view or indication of what can happen in this way, together with tremendous far-reaching consequences, when God moves in judgment, using the forces of nature only, is found in the Book of Mormon story of the convulsive and catastrophic reshaping of human affairs, which occurred at the time of the Savior's crucifixion. There followed two hundred years of high Christian, saintly living. Zion was upon this continent.

This coming time when civilization and mankind shall be cleansed and purified by such drastic chastisement as must inevitably result because of the dreadful sins and wickedness of the world, we shall enter, not into a period of ten score years, but rather into an indescribably fine world golden age of one thousand years!

Out of the pain and travail of this coming day of fiery judgment will come the glorious time for which all prophets and good and noble people have longed since the world began.

C H A P T E R 1 9

NOTES:

1. After this terrible time of catastrophic judgment, when Babylon falls apart and ceases to be, "in one hour", as described in Chapter 18, Chapter 19 opens with a strong note of exulting rejoicing. Again the words of 5:12&13 are heard. This rejoicing is praise to God that His judgments had cleansed the world, and that now He and His ways and His purposes would reign over all the earth. Verses 1-6.

INTERPRETIVE COMMENT:

A. Verses 7-9 predict that:

- a. Christ will return to the church - those who truly love Him. This is the marriage of the Lamb.
- b. The church shall have made itself ready by righteousness of a high order.
- c. An exalted condition and time of well-being will be enjoyed.

- B. Verse 10 contains a generalization of great value, "The testimony of Jesus is the spirit of prophecy." Such includes both insight and foresight. Insight alone so easily turns into a barren intellectualism, or a static status quo, or into a ritualistic, dead formalism.

Foresight implies looking forward, perceiving the as yet unattained, beholding the shape of things to come or that ought to come. It implies as well seeing beyond the present wall of evil to the ultimate goodness that must prevail. It suggests a growing, sharing of the farsighted purposes of the Eternal One. To have foresight is to see what and how and when, and to behold the infinite resources available for use.

- C. Verses 11-13 begin to describe the return of the Savior. He is pictured as riding a white horse forth from the gates of heaven and the characteristics which enable His saviorship begin to be indicated, such as:

- a. Utter faithfulness to the supreme ideals and purposes of God and to all who love Him as well.
- b. He is guided by everlasting fundamental truth.
- c. He proceeds to carry on the work of the kingdom in righteous ways, never as a Machaevelian prince or as devils operate.

d. verse 13 quite evidently refers to the past. May it not also refer to the future? There must always be need of sacrificial unselfishness.

D. Verse 15, in the words, "smiting the nations with the word of God," must be interpreted as teaching the nations concerning the height, breadth and depth and meaning of this word, and enabling them, under a growing godly environment, to understand it and practice it. Rough smiting is not a characteristic of Christ.

Ruling with the word of his mouth, indicates that the word of God, adequately understood, will be the basis of government and the "law of the land," as we enter into the years of Christ's marvelous reign. We can begin to perceive what is meant when we remember that the Bible supplied much of the guidance which led to the fundamental developments of the laws of the western world.

Verse 13 suggests that Christ is both the giver of the word and law of God, and the personification of this word and law.

E. Verse 16 prophesies what will begin rapidly to prevail when Christ returns - He will become KING OF KINGS and LORD OF LORDS.

F. Verses 17-21 foretell that Satan, Satanic false prophets and teachers, and all workers of evil, and all who deceive, will be utterly banished or destroyed from this emerging millennium.

CHAPTER 20

NOTES:

1. Chapter 20 is, in general, a glimpse into the quite distant future, and is plain enuf in its significance that it does not need interpretive comment.

2. The basic ideas may be grouped as follows:

- Satan shall be bound or banished for one thousand years, so that he may no longer deceive the nations.
- Those who have sacrificed for the witness of Jesus, live and reign (serve in some goodly capacity) - reigning with Christ for this period of time. This will be the first resurrection. Those not of this blessed number live not again until the end of the millennium. This sentence is worthy of memorization: "Blessed and holy are they who have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with Him a thousand years."
- After this millennium Satan shall be loosed for "a little season." This seemingly is for the purpose that those souls born in the millennium shall be tempted as are we. This time will not be long, then Satan will be banished forever.
- Then follows the great day of judgment when all the dead, small and great, stand before God.
- Finally death and hell are eliminated forever.

CHAPTER 21

NOTES:

1. The vision of the Holy City, coming down from God out of heaven to the earth, and promising this purified earth shall yet be a dwelling place of God - is all so magnificent in language, in promise, and in covenant, that everyone should memorize it.

This evidently refers to the return of the city of Enoch, placing this return after the millennium. D&C 36:13 seems to place this return at the beginning of the thousand years.

INTERPRETIVE COMMENT:

A. Verses 9-23 attempt to describe the glory and beauty of the Holy City, where saints shall dwell and serve and develop in that great day. This description is of course in highly figurative language, for who can describe the indescribable? Or is it indescribable? Is it possible that some highly prophetic saint or minister of the Most High of our day may, under the splendor and glow of heavenly light, and with the facilities of language of our day, write a more meaningful description, giving us a scintillatingly beautiful picture of that heaven on earth time yet to be?

ADDED NOTE:

2. Verses 24 and 26 seem to imply that no goodly achievement or development, or scientific knowledge, or anything worth while that has resulted from the labor or the travail of mankind, shall be lost, for "the glory and honor of the nations" shall be brought into the holy city.

CHAPTER 22

NOTES:

1. This chapter, too, needs little interpretive comment. Rather, a few great ideas and promises should be emphasized.
2. How beautiful is the comparison of pure revelation which comes direct from the Heavenly Father and the Savior, to a pure river of water, clear as a crystal, that proceeds from the place where the Father and the Son dwell!
3. Those who from all the ages come to dwell there, shall see the face of both the Father and the Son, for these shall light the life of the saved ones, for ever and ever. What tremendous things will be possible for those who love the Lord in this time yet to be!
4. Verses 7, 12 and 20 emphasize the main purpose of the book of Revelation - that is, that God's saints may have a grand testimony that Jesus will come to the earth again, and that all sin and evil and wickedness will ultimately give place to righteousness thru the mighty intervention of the Heavenly Father, and that the earth when purified and sanctified will become the dwelling place of celestial beings. This purpose also envisions that those who live in the day of the Savior's return cannot possibly be mistaken or deceived or unaware if they will understand and cherish the prophecy of things to come in the last days, found in the book of Revelation as well as elsewhere. There is a depth of meaning in the words of verse 7, "blessed is he that keepeth the sayings of the prophecy of this book."
5. Finally, in what finer words could this Book of the Future, this book of amazing revelation concerning the characteristics of the last days, this book of grand and prophetic promise - what finer closing words could there be than these:

"THE SPIRIT AND THE BRIDE SAY COME. AND LET HIM THAT HEARETH SAY, COME. AND LET HIM THAT IS ATHIRST COME, AND WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY. "

DIAGRAM OF THE BOOK OF REVELATION.

This is a diagrammatic presentation of that part of the Book of Revelation which sketches in what would happen to the church, to the Christian religion in general, and in the area of spiritual things in particular- from the Isle of Patmos to the last days. This covers chapters 12 to 17, inclusive. This is important to know, for, the church to have a real and growing influence, must have a living, a guiding, a Holy Ghost outreaching Christ and Savior and Leader, such as is so clearly set forth in this book. Truly the deliverance of the church of our day and of the world centers in Him, for, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12. He is completely unselfish. Only He has the far-sighted intelligence and loving purpose so altogether necessary. Only as we unite with Him and are blessed with an exceedingly high type of spiritual perception and experience, leading to the great endowment- and only as His far-sighted purpose becomes our purpose, and our personalities become like unto His, and His motivation our motivation- only as these come about is ~~that~~ there hope!

The graph line, beginning here, represents the prophetic view of what would happen to the church, beginning with the setting forth of its high purpose, then predicting its descent into apostasy, its restoration, and its finally coming to a time of high spiritual endowment, wherein the Lord makes bare his arm, overthrowing Satanic forces and all wickedness, to usher in the 1,000 years of righteousness and peace.

Christ is represented as establishing his church, giving it a very high possible destiny. This church is intended to be clothed as with the sun, scintillatingly brilliant in all it stands for and does. It is intended to be a colony of heaven!

The supreme purpose of the church is to achieve Zion- a christlike brotherhood among men. It immediately failed in this, and the kingdom was taken up unto God. Rev. 18: 2, 3, 7.

Due to human frailty the church begins a long decline into apostasy. The church goes into the wilderness, but it is not lost. Rev. 12: 4, 5.

Layout of Diagram pages, for full understanding, should be as below.

1	2	3
4		5

Chapter 13 foreshadows a long period of time will elapse, dominated by a false ecclesiasticism and by corrupt and evil political powers, both terribly deceived by Satan, who is symbolized by dragon and beast.

Chapter 14 opens with a strong note of rejoicing that a new and holy type of ministry will now come to the fore. The church comes out of the wilderness and the gospel is restored. Rev. 14, 6&7

In chapter 6:2 the church restored goes forth conquering and to conquer. It has had apostasy and trouble

What shall be the fate of the apostate church and the babylonish nations of the world?

In Rev. 14:6&7 an equally strong emphasis is placed on "the hour of his judgment is come." Forces will begin to shape up which will bring to judgment the babylonish civilization of the last days which has been so largely inspired and fostered by the apostate church. This church and the world will be judged together.

The means of this judgment are described as the seven last plagues of wrath to be poured out on the earth. See chapter 15, and 16:1.

Both the upper and lower graph lines of the diagram come together and climax in chapter 16 - the destruction of all Babylonish civilization, in order that the age of righteousness may be ushered in.

<p>All these plagues fall upon the apostate religious world and the nations dominated and deceived by it. Terrible pestilence is here suggested as the inevitable ultimate result of all that is foreshadowed in Rev. 8: 7, 16; 2. Wickedness of life generates without itself its own final destruction.</p>	<p>Chapter 16:2. Plague # 1.</p>
<p>Both Rev. 8; 8 and 16;3 in their description and prophecy refer to the sea and phenomena occurring in connection with the sea. It is to be noted that the end results indicated in Rev. 8: 8, are more markedly indicated in 16: 3. The lash falls hardest on those in apostasy.</p>	<p>Chapter 16:3 Plague # 2.</p>
<p>Both Rev. 8: 10 and 16:4 are about what happens to the rivers and fountains of water. The end results as expressed in 16: 4 are more extreme, and concern those who persecute the saints, that is the multitudes of those in apostasy.</p>	<p>Chapter 16:4. Plague #3.</p>
<p>Both Rev. 8: 12 and 16: 8 concern celestial phenomena- that is, phenomena celestial in its origin. Again the end results are more clearly definitized- as the phrase that indicates the sun will scorch with a great heat.</p>	<p>Chapter 16:8. Plague # 4.</p>
<p>Again, logically, Rev. 16: 10 pours out its judgment on the source and seat of wickedness- the great and abominable church and its kingdom of darkness. This indicates that here judgment is needed most of all. 16: 10 locates what is otherwise general in 9: 11.</p>	<p>Chapter 16:10. Plague # 5.</p>
<p>Rev. 16: 12-16, with all its detail ranging from unclean spirits to its battle of Armageddon, is much like 9: 13-21, where for example the phrase is "gather them to the battle of the great day of God Almighty"(16:14), finds graphic illustration in the description of the last battles and wars.</p>	<p>Chap. 16:12-16 Plague # 6.</p>
<p>In Rev. 16:17, when God makes bare his arm to do that which man cannot do- eliminate evil and bring in the day of Brotherhood- the cry is raised, "It is done!" In 10: 6, 7, is found this word, "there will be time no longer" and "the mystery of God is finished."</p>	<p>Chapter 1:17. Plague #7.</p>

The rising and falling line indicates success and failure. Satan would like to hinder the church in the future.

A day of endowment will come! See comment Chaps. 6, 7, 10, 11, and in block below.

D.P.3.

This part of our presentation diagrams the main body of the prophetic message of chapters 6 to 11 inclusive. This part along with pages 1, 2, and 3 of the diagram, attempt to present the Book of Revelation as an understandable whole, and to show how one chapter is related to another, and is amplified or extended in another. In this diagram are indicated the Signs and Events that will make us aware of the last days or the age of the return of Christ to the world, and all this with an amazing amount of detail.

Considered in connection with the Savior's own prophecy of his return, as found in Matt. 24 and 25, together with Luke 12, 17 and 21, this diagram should be a great help in enabling us to understand our age, as well as what we may expect in the future.

This is the prophetic view of events in social, political, military, scientific, industrial technological areas of experience, beginning with the period of the Restoration.

D.P.4.

Chapter 6. Seal # 1. White Horse.	The Restoration and its latterday apostasy, the recovery and reorganization, etc. reaching a zenith in grand endowment, is indicated here.
Chapter 6. Seal # 2. Red Horse.	Wars will increase, with devastating results, taking peace from the earth. A great sword will be wielded. Many will be killed.
Chapter 6. Seal # 3. Black Horse.	The somber results of social, scientific, technological and industrial developments are indicated here, & perhaps substitutes for Zion as well.
Chapter 6. Seal # 4. Pale Horse.	This foreshadows the rise of a very evil and aggressive political and military power, satanically inspired and completely wicked, seeking to rule the world.
Chapter 6. Seal # 5.	Divine endowment is indicated here. See comments on chap. 6 for reasoning on this. This concept is expanded in chapters 7, 10, and 11, as well as elsewhere.
Chapter 6. Seal # 6.	A time of great trouble for the world and persecution for the saints will follow the endowment. See notes. This will not be the final time of trouble.
Chap. 6 Seal # 7	This period divides into 7 phases, describing in detail instruments of destruction to be used in the last days. In the end the Lord, in power, prevails.

The characteristics of warfare which will increase

For identification of the movement see Matt. 24:32.
For identification of rider see Rev. 19: 11-16.

For identification in time compare Rev. 6: 12, 13 with Matt. 24: 4, coupled with 24: 34 and 35.

The promise of divine aid and endowment in the closing age, in

in deadly intensity and destructiveness, to almost annihilating power, are thus prophetically foreseen. Increasing in power and outreach, expands thru chapters 7, 10, & 11 to a grand climax near the time of the end.

The symbolism of Rev. 8: 7, suggests the period of years when gunpowder, guns and bullets were the chief weapons of warfare. Their effect on history has been great, and they have caused much added bloodshed and death, particularly since 1830. The verse is quite descriptive of a real battle area.

Chapter 8. Angel # 1- the gunpowder age

The symbolism of Rev. 8: 8 and 9 suggest high explosives.

These explosives can and do blast huge sections of hill or mountain into river and sea. Very great numbers of ships have been sunk with them. These explosions harm the life of the sea. Destructiveness keeps increasing.

Chapter 8. Angel # 2- the explosives age

The symbolism of Rev. 8: 10 and 11 quite adequately picture an atomic or hydrogen bomb burst high in the air.

The language can be considered to describe the effects of radiation and fallout, as also the explosion of an atomic warhead carried by an intercontinental ballistic missile.

Chapter 8. Angel # 3- the atomic bomb age

That which is pictured in Rev. 8: 12, would seem to be largely yet in the future.

Other prophets have predicted celestial phenomena, involving sun, the moon and the stars. See Matt: 24: 34, also Joel 3: 15; and Joel 2: 30, 31.

Chapter 8. Angel # 4- the sun blasted age

As is explained in the detailed notes on each chapter, the locusts of chapter 9 represent airplanes which are fittingly described as military weapons of coercive power.

As all the above facilities are increased in power, their potential for destruction increases horribly.

Chapter 9. Angel # 5- the Airplane age.

The implications of Rev. 9:12-21, point to a more or less final, highly intensified use of all these means of coercive power in tremendous battle, wherein satanic forces seek to control the world. 9 and 16 warrant the assertion that John even foresaw what now is called total warfare.

Chapter 9. Angel # 6- the age of judgment

The fact that the seventh angel of 10:7 is a mighty angel, 10:1, together with the content of 10: 5-7, indicates that at the last, God is going to make bare his arm, using his immense spiritual powers of endowment that "the mystery should be finished as he hath declared to his servants the prophets." Only thus will right prevail.

Chap 10. Angel # 7- the age of God.

THIS DIAGRAM ABOVE AND THE DIAGRAM BELOW REFER TO THE SAME MOVEMENTS, EVENTS AND TIMES. THIS CONCLUSION IS PRACTICALLY CERTAIN, THE SIMILARITIES ARE SO MANY AND SO GREAT.

D.P. 5.

GROWING OUT OF THE SOUNDING OF THE SEVENTH ANGEL!

1. First of all, the kingdoms of this world become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever.
Revelation 11:15

2. Association with God and Christ,

Neither hunger or thirst any more,
No more cause for tears,
Be led unto living fountains of water.

Revelation 7:14-17

3. The marriage of the Lamb to the church - Christ's return. His wife, the church, will make herself ready and be arrayed with righteousness.

Revelation 19:5-9

4. Satan and wickedness banished for 1000 years.

Live and reign with Christ 1000 years.
With Christ's coming there will be the first resurrection.
Death will have no further power over them.
Such to be priests of God and Christ and reign with him.

Revelation 20 - entire
chapter

5. The Holy City (the city of Enoch) will come down from God out of heaven - glorious and wonderful - beyond words to describe.

The tabernacle of God will be with men and He shall dwell with them.

No more tears, nor sorrow, nor pain, nor death.
All things be made new and grand.
Those who overcome will inherit all things.
No Temple, for God and Christ are the Temple.
Neither sun or moon.
The nations of them that are saved will walk in the light
of the Holy City.
The kings of the earth shall bring their glory and honor
into it.
Nothing evil will be there.

Revelation 21:1-27

6. The ills of the nations will be healed.

The throne of God is in the Holy City and those who dwell there shall see His face.

Revelation 22.