

Outline of John's Apocalypse

| | Throne Celestialized Vision: Of God | Seven Churches | BC 4000- AD 1000 | AD 1000- AD 2000 | AD 2000 Second Coming | Millennium 20XX-30XX | Final Scenes | Earth |
|----------------|---|-------------------|---------------------|---------------------|--------------------------|-------------------------|-----------------|-----------|
| Chps: | 1, 4-5 | 2-3 | 6:1-11 | 6:12-7:3. | 8:1-19:21 | 20:1-6 | 20:7-15 | 21:1-22:6 |
| Verses: | 36 | 51 | 11 | 14 | 201 | 6 | 9 | 33 |

Chapter 19:

A Hymn of Praise: Fourfold Hallelujah Over Babylon's Fall (Rev 19:1-8)

Rev 19:1-2 "I heard a loud sound like a large crowd in heaven saying, 'Hallelujah! Salvation, glory and power belong to our God. For his judgments are true and just . . .'" (NR) The great rejoicings from chapter 18 continue on as a beautiful hymn of adoration for eight more verses. John includes "Hallelujah" four times in this hymn (Rev 19:1, 3, 4, 6), which represents the whole earth praising Him. The four hallelujahs can be added to the list of four seals, four horses, four horsemen, four statements from four beasts, and four accounts of the destruction before the Second Coming.

The word "Hallelujah: is the only found in song—the Psalms and Book of Revelation. The word is from Hebrew, meaning, an "adoring exclamation" or "praise God"¹ It is made up of two roots: "praise / *halal*," and a suffix of God's name abbreviated: "*Yah*[weh] or *Jah*[ovah]!" The word is used by the heavenly hosts to praise God for His gift of salvation, and then for His "true and just" judgments.

Rev 19:3-4 "A second time they said, 'Hallelujah! The smoke goes up from her for ever and ever. And the twenty-four elders and the four animals fell down and worshipped . . . Amen. Hallelujah!'" (NR) The smoke may come from the burning of Babylon's fires, as the OT and NT uses fire to represent God's judgment (Isaiah 34:10, 66:24; Jeremiah 4:4; 17:27; Mt 18:8; 25:41; Mk 9:43, 48; etc.) or it may reference the smoke / prayers from the temple incense (Ps 141:2; Lev 16:12-13). Those around God's throne (Rev 4-5) fall down and add their praise and approval and witness, with a choral or chanted, "Amen. Hallelujah!"

Rev 19:5 "A voice came out of the throne . . . 'Praise our God all ye his saints . . . both small and great'" (JST italicized) The voice of the Lord came from His throne, commanding His servants all to praise God. The JST change from "servants" to "saints," speaks of what the Lord means to be a "saint." During Jesus' ministry He set the example as one who served. He was born to serve His Father, and He asked His disciples to likewise and become the servants of God. It is through our service to Him that we become saints. The least shall become the greatest (Mt 19:39; Mk 10:31; Lk 9:48). The heavenly hosts respond to His call to offer praise.

Rev 19:6-7a "I heard a sound . . . of loud thunder saying, Hallelujah! For the Lord God Almighty has begun to reign. Let us rejoice . . . give glory to him, for the marriage of the Lamb has come" (NR) All rejoice that the Marriage Feast is approaching. Christ is the groom and the church is His bride. Jesus taught two parables that seem to teach of this event (Lk 14:16-24; Mt 22:1-14).

Rev 19:7b "His bride has prepared herself" (CSB) The point that John makes is that the wife / bride / church is finally ready. Jesus reigned in heaven before and after His mortal life. But, the timing of His reign on earth depends on when the bride or His people will be ready to receive Him. This is why the timing of Lord's Second Coming could be cut short in righteousness.

At the dedication of the Kirtland Temple, the Prophet Joseph pled with the Lord to help with "the gathering of thy people" so that Zion "may roll on in great power and majesty, that thy work may be cut short in righteousness" (D&C 109:59; also 52:11). The prophetic call to keep the Sabbath holy, to learn how to receive personal inspiration from the Spirit, to study the Book of Mormon, and increase our temple worship is all part of this preparation.

The earth is plenty wicked, but Elder D. Todd Christofferson taught what is "crucial for the Lord's return, is the presence on the earth of a people prepared to receive Him at His coming."ⁱⁱ The saints are not ready to receive Him now." President Nelson similarly implored: "Do the spiritual work to find out for yourselves, and please do it now. Time is running out."ⁱⁱⁱ Once the saints are worthy of their King, He will come again to His marriage supper.

Rev 19:8 "To her it has been granted to be clothed in splendid, pure linen. For the linen is the righteous deeds of the saints" (NR) The bride is "granted / *edothē* / bestowed," or "given" (BSB) or "permitted" (WNT) to

Definitions in Rev 19

- *Bride = Church
- *White robes = Saints' Purity
- *Spirit of Prophecy=Testament of Jesus
- *Servant = Saint
- *Marriage Supper = Lamb + Church
- *Pure Linen = Saints' Righteous Deeds

wear special clothes. She is “clothed / *periballó* / invest” (as in initiation investiture)^{iv} in “utterly clean and brilliantly white” clothing of fine white linen—made from the righteousness of the saints (as defined in Rev 6:9-11).^v In Israelite temples, the priests wore white linen robes, and the High Priest was dressed in a similar garment for the Day of Atonement (Leviticus 17:4). The two probably represent those who have been cleansed by the Savior so that their sins are also “white as snow” (Isaiah 1:18). The bride’s white linen contrasts symbolically with the whore’s red and purple robes.

The Marriage Supper of The Lamb (Rev 19:9-10)

Rev 19:9 “He said to me, ‘Write. “Blessed are those who have been invited to the marriage feast of the Lamb” and he told me “these words are true and of God”” (NR) The angel who acted as John’s guide (Rev 17:1), instructs him to record the vision and testifies of its truthfulness. The angel’s message includes another beatitude, or blessing for all those who have received a wedding invitation. It signifies that they are worthy to come. Covenants were often tied to feasts in the ancient world.

We learn in modern revelation that the marriage of the Lamb is to take place in the New Jerusalem on Mt. Zion. The feast is for the House of Israel. The rich and learned, wise and noble will be invited, then the poor, lame, blind, and deaf will come (D&C 58:6-12). At the dedication of the Kirtland Temple, the Prophet Joseph Smith prayed that we would be prepared to rise and meet Christ. In preparation, our garments are to be pure, with palms in hand and crowns (D&C 109:72-26). This verse sounds like Jesus’ parable of the Ten Virgins who are waiting for the Bridegroom (Mt 25:6-7).

Rev 19:10 “And I fell at his feet to worship him. And he said to me, ‘Look, do not do that! I am your fellow servant and one of the brethren who have a testimony of Jesus. Worship God” (NR) John is so overwhelmed that he falls to worship the angel who is showing him the vision. The angel immediately redirects John’s worship to God and His Christ or Anointed One.

“For the testimony of Jesus is the spirit of prophecy” (NR) This is the only time in the Bible that the phrase, “spirit of prophecy” is used. The phrase became a favorite of the Prophet Joseph Smith and he used this verse to teach that all who testify with the Spirit, that of Jesus as the Christ have the spirit of prophecy. It is used seventeen times in his translation of The Book of Mormon,^{vi} twice in the Doctrine and Covenants, and ten times in Joseph’s History of the Church^{vii} (with four more occurrences of a slight variation, “spirit of prophecy and revelation”).^{viii}

January 1, 1843, Joseph Smith used this verse to define who is a prophet in a court of law on in response to the Illinois State Legislature’s request for him to define a prophet:

If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and imposters may be detected.^{ix}

A witness of Jesus Christ expresses one of the most important roles of the Holy Spirit. The Restoration emphasized that this divine revelation was available to all seekers.

Another Vision: The Divine Rider on the White Horse (Rev 19:11-16)

Rev 19:11 “I saw the heavens opened, and there was a white horse, and he who rode on it is called faithful and true, and in righteousness he judges and makes war” (NR) This is a new vision that depicts the Savior riding on a conquering animal of war. When Jesus first came to the world, He came as a baby in the pastoral town of Bethlehem, and arrived in Jerusalem on a peaceful domestic donkey. He died as the “suffering servant” described by Isaiah.^x But, at His Second Coming, He will ride a horse. The horse was the animal of warfare in the ancient world, and He then comes as the conquering Messiah. His horse is appropriately white (just like Adam/Enoch’s in Rev 6:2). The two names for the rider are capitalized in most English versions as “Faithful and True,” assuring us that the rider is Christ the Lord.

Rev 19:12 “His eyes were a flame of fire, and on his head were many diadems, and he had a name written which no one but he himself knows” (NR) The conquering Redeemer is wearing so many crowns that the Greek suggests “John could not count them.”^{xi} His crown or diadem, now focuses on His political power and authority. In the Prophet Joseph Smith’s vision after the dedication of the Kirtland Temple, he described Jesus’ eyes similarly: “His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters” (D&C 110:2-3).

These symbolic statements teach us important truths about Christ: He is the source of light—even controlling such great powers as the sun. He is omniscient and will come forth with great judgments on the earth. Eyes can represent knowledge (D&C 77:4). “Flame of fire” also describes brilliant glory. The “new name” (Rev 3:12) may be referred to again here as a name that no one knows.

Rev 19:13 “**And he was dressed in a robe dyed with blood, and his name is called ‘The Word of God’**” (NR) In restored scripture, we have even more on the Savior’s Second Coming where “the Lord shall be red in his apparel, and his garments like him that treadeth in the wine-vat” (D&C 133:48, see verses 46-51). The Greek word that John used for “dyed” (NR) or “dipped” (KJV) is “*baptó* . . . a primary verb; to whelm, i.e. cover wholly with a fluid.”^{xii} Interestingly, it is related to the verb, “*baptize*.” During His mortal ministry John and his older brother James asked Jesus if they could sit by Him in heaven, and Jesus responded: “Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?” (Mk 10:38). Perhaps this vision gave John a better feel for what the baptism of Jesus entailed.

Five times in Revelation, John uses the phrase, “word of God / *logos*” (Rev 1:2, 9; 6:9; 19:13; 20:4). Only here is it a proper name as it is at the opening of his Gospel (John 1:1).

Rev 19:14 “**The armies of heaven followed him on white horses, clothed in pure, white linen**” (NR) Those servants and disciples who will come with Christ at the time of His Second Coming will also be on white horses clothed in their covenant clothing symbolizing their righteousness or “righteous deeds” (Rev 9:8). They are soldiers on the “front line” as it were. Yet, this war will not be fought with arms, but with the power of God’s priesthood.

Rev 19:15 “**Out of his mouth proceedeth the word of God, and with it he will smite the nations: and he will rule them with the word of his mouth; and he treadeth the winepress in the fierceness and wrath of Almighty God**” (JST *italicized*) John describes the “word of God” with the strongest weapon known at the time, the two edged Gladius. God’s word is even stronger and can cut all nations (also see Heb 4:12; D&C 64:23-25; etc.).

Isaiah prophesied Messianically with similar images, and emphasized the humble nature of the Son of God’s servitude: “He hath made my mouth like a sharp sword . . . and said unto me, Thou *art* my servant, O Israel, in whom I will be glorified” (Isa 49:2-3). His righteous power and strength enabled Him to be the best servant ever. We as His disciples seek the same divine profession, “servants of God” (1 Pe 2:16).

The JST changed that Jesus will rule the nations “with the word of his mouth,” rather than with a “rod of iron.” In the NR, Draper and Rhodes translate this: “he himself will shepherd them with a rod of iron,” or the Good Shepherd ruling with “a strong shepherd’s crook” (John 10:11-18).^{xiii} With His words, the Word treads the winepress with God’s “fury and wrath” (NR). The JST changed the preposition from “of” to “in,” which highlights God’s fury as the motivation to Jesus’ action. We have a powerful and passionate God, who directs the world for humanity’s “immortality and eternal life” (Moses 1:39).

Rev 19:16 “**On his cloak and on his thigh he has a name written, ‘King of kings and Lord of lords’**” (NR) The double title is found in Daniel 4:37, also to describe the Son of God’s power to destroy and rule. It meant “the most powerful king.”^{xiv} Two locations of the two titles may be symbolic as well. His cloak, like a Roman citizen’s toga or a priest’s robes, are worn to identify their position and identifies the nature of their position. In addition to the angel touching Jacob’s thigh during his celestial vision, during John’s era, the thigh “was where the battle sword hung . . . and the place where the hand was placed in swearing an oath. . . . Combined, the two images suggest that judgment comes with force as a result of God’s promise to His people.”^{xv}

Defeat of the Beast and False Prophet by the Great God (Rev 19:17-21)

Rev 19:17-18 “**I saw an angel standing in the sun . . . saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings . . . and the flesh of all who fight against the Lamb . . .**” (JST *italicized*) John’s record continues to compare events and images—now he contrasts two feasts where the Lord will attend: the fowl devouring the wicked in contrast to the Marriage Supper of the Lamb just described (Rev 19:9). The feast of fowls was described by Ezekiel too, “I will give you as food to all kinds of carrion birds” (Ezekiel 39:4; also see D&C 29:18-21). The antithesis to that vulgar scene is the “well refined” Marriage Supper of the Lamb as described in modern revelation.^{xvi}

A supper of the house of the Lord, well prepared, unto which all nations shall be invited. **10** First, the rich and the learned, the wise and the noble; **11** And after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come (D&C 58:9-11)

John’s account seems to beg readers to realize that they can choose which feast to attend.

Rev 19:19 “**Then I saw the beast and the kings . . . gather together to make war against the rider on the horse and against his army**” (NR) The destruction of the wicked is a theme of much of Revelation. Satan is assisted with at least ten kings and the wicked (Rev 17:14). The devil prepared for this battle with three frog-like spirits who tempted the kings (Rev 16:13-16, ten is symbolic). This is all part of the judgments against the wicked and God’s cleansing the earth from the whore and the beast. The destruction will also allow the wicked or misguided humans to go to a different place to try again to learn and change without the false teachings of Satan influencing them.

Rev 19:20 “**The beast was captured, and the false prophet with it . . . by which he deceived those who had received the mark of the beast and those who worshipped its image**” (NR) The Anti-Christ and their followers will be “cast alive

into a lake of fire burning with brimstone” (KJV), which we refer to as “spirit prison” (D&C 76:73; 138:7-8, 28). The prophet Daniel also saw this: “I beheld even till the beast was slain, and his body destroyed, and given to the burning flame” (Dan 7:11). The beast and the false prophet conspire together against God, and thus will receive God’s punishment. They will not be slain either, because their spirits are immortal. In the Book of Mormon we learn that all can repent, but the unrepentant will:

- “Stand with shame and awful guilt before the bar of God” (Jacob 6:9)
- “[Have] an awful view of their own guilt and abominations” (Mosiah 3:25)
- “[Endure a] state of misery and endless torment” (Mosiah 3:25)
- “A lively sense of . . . guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up forever and ever” (Mosiah 2:38)

This is why Alma taught his son, that this life is “a probationary time . . . a time to repent and serve God” (Alma 42:4).

Rev 19:21 “**The remnant were slain with the word of him that sat upon the horse, which word proceeded out of his mouth: and all the fowls were filled with their flesh**” (JST *italicized*) The JST clarified that the weapon will not be a sword, but the word of Christ in judgment. No unclean thing can stand against the power of God’s word. John again returns to the image of rotting carcasses being devoured by animals. This had even more revulsion to ancient people because it “show[ed] the greatest disrespect and the utter contempt for one’s enemies and to inflict the deepest humiliation, victors refused the dead burial.”^{xvii}

Chapter 20

John finally describes the Millennium. He moves chronologically from the Lord’s Second Coming through His millennial righteous reign in six verses. John’s purpose was not to dwell on the era of peace, but on the preparatory era when we live. The last half of the chapter discusses the loosing of Satan; the final battle of Gog and Magog and the great judgement receive nine verses.

Satan is Bound (Rev 20:1-3)

Rev 20:1-2 “**I saw an angel come down out of heaven, having the key of the bottomless pit and a great chain in his hand . . . he laid hold on the dragon . . . the devil . . . and bound him a thousand years**” (JST *italicized*) The next angel arrives, which according to Jewish tradition was Michael.^{xviii} If it is Angel Michael, then we know he was Adam our forefather (D&C 88:110-112). This would be a wonderful assignment for him as he fought with Satan premortally, tangled with him again in the Garden of Eden, and then returns to figuratively bind him for the Millennium.

“Key” and “chain” are symbolic terms. Satan is only a spirit, so he will not be chained but the Book of Mormon teaches us that he becomes powerless because of the righteousness of the saints (1 Nephi 22:26). To appreciate the symbolism of “the key,” the ancients’ hand-carved their locks out of wood, or hand-forged them out of metal. They were large, bulky, and very expensive. They were used only to protect valuable treasures or stores of the wealthy. Highly trusted people wore these large keys around their necks. If one saw someone with a key around his neck, one knew they had authority. This symbolism helps us understand Michael.

Rev 20:3 “**He threw him into the abyss, and he locked and sealed it over him so that he would no longer deceive the nations until a thousand years had passed. Afterwards he must be released for a short time**” (NR) Satan will be securely locked away. The “seals” in scriptures are varied and interesting. Here I think it refers to the priesthood power of God. It is also a legal term from the ancient world. The reason that Satan will be loosed at the end of the Millennium is to give a “trial” to those who have never been tempted by Satan. Or, perhaps because the people will begin to sin again thus releasing the devil. After the millennium, the devil will only be loosed for a “little season” (KJV)—but how long is that?

A Millennium of Peace for those of the First Resurrection (Rev 20:4-6)

Rev 20:4-5 “**I saw some thrones, and they sat upon them and were given the authority to pass judgment . . .**” (NR) The vision changes to some sort of a throne room. Those who become judges were martyrs on earth (like JBpst, “beheaded for the testimony of Jesus”), and prophets of dispensations. D&C 29:12 tells us that the Twelve Apostles will come and judge “the whole house of Israel, even as many as have loved me and kept my commandments.” Nephi, Mormon, and Moroni also tell us that they will meet us at the judgement bar of God (2 Nephi 33:11; Moroni 10:34).

“and those who had not worshipped the beast nor . . . received the mark upon their foreheads and their hands” (NR) Those who did not receive the wicked mark on their “foreheads” and “hands” in life may represent those who kept their thoughts and actions pure. The forehead may also refer to what we see, smell, and hear, or those who kept their senses pure. These pure disciples will also be resurrected and join Christ’s Millennial reign. This second group will receive one of

God's thrones at some era, as the Lord promised that all those "who overcometh will I grant to sit with me in my throne" (Rev 3:21; similarly, 2:26-27; 1 Co 15:23;).

"They came to life again and ruled with Christ a thousand years" (NR) The morning of the First Resurrection will begin with Jesus and will continue for all faithful until His Second Coming, as this judgment describes. John describes the Millennium in three verses (after 211 on the preparatory destruction). He is the only NT author to speak of this, which is why many Christians vacillate between theologies of pre- and post-millennialists.^{xix} Fortunately, we have more in modern revelation that speaks of this glorious day:

The graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever (D&C 133:56; also D&C 88:96-101).

Those who did not receive the fullness of the gospel on earth, but were honorable will be included (D&C 76:71-80).

Rev 20:6 "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" (JST *italicized*) The JST changes this to the plural, which includes men and women of God. I feel it will be those members who worthily live their temple covenants, or who will when they are vicariously made for them. They will receive the attributes of the Lamb—"Blessed and holy." It is our goal as disciples to come forth in the first resurrection (or else be twinkled as described in 3 Nephi 28:8; D&C 43:32; 63:51, etc.). The priests and priestess of God and Christ will reign during the Millennium. Elder Heber C. Kimball recorded a vision that Joseph Smith had, "when he saw Adam open the gate of the Celestial City and admit the people one by one. He then saw Father Adam conduct them to the throne one by one, when they were crowned Kings and Priests of God." Elder Kimball, then summarized, "I merely bring this up to impress upon your mind the principles of order, but it will nevertheless apply to every member of the Church."^{xx}

The Final Battle: Gog and Magog (Rev 20:7-10)

Rev 20:7-8 "When the thousand years are over, Satan will be released . . . to deceive the nations . . . Gog and Magog to gather them for war, whose numbers are as the sand of the sea" (NR) God ends the millennial era by unloosing Satan to deceive again. This is one reason why the Lord taught us to pray, "Lead us not into temptation" (Mt 6:13). The result is worldwide horror and one final battle again. We saw the same pattern in the Book of Mormon (4 Nephi).

The great battle before the Millennium is referred to as Armageddon, and afterwards as Gog and Magog. This will be a final battle from the war that began in the premortal life. Michael will command the heavenly forces and Lucifer, the devils (D&C 88:111-115). In the OT, Ezekiel also describes this final battle as "Gog of the land of Magog" (Ezek 38:2; also 39:17-22).

Rev 20:9-10 "They went up upon the broad plain of the earth and surrounded the camp of the saints and the beloved city, And fire came down . . . and devoured them. The devil . . . was thrown into the lake of fire" (NR) God will fight the saints battles now and, in the future (D&C 105:14). We learn that Michael / Adam will lead the final battle in D&C 88:112-115. He fights under God's direction. It is God who ends the battle by a cleansing. The adversary will be cast into the "lake of fire and brimstone" forever. This is John's imagery for torture (seven of the eight times it is mentioned in the NT are in Revelation).

Brimstone is sulfur, a yellow-green, highly combustible element commonly found along the shores of the Dead Sea. The same substance is used to make matches, gun powder, paper industries, etc. When ignited with fire, sulfur liquefies and produces a sharp and suffocating burning odor that can desolate and kill. Apparently in those days, no harsher picture of the hellish fate of the wicked could be portrayed that that of being thrown into a lake of fire, burning with brimstone.

The Book of Mormon teaches that this is just a symbol for God's torment for those who are unfit to inherit His kingdoms of glory (2 Nephi 9:12; 28:23; Alma 12:17; Helaman 14:19; also see D&C 63:17; etc.).

The Final Judgment (Rev 20:11-15)

Rev 20:11 "I saw a great, white throne, and one sitting . . . from whose presence the earth and heaven fled . . ." (NR) After Satan is cast out, the scene returns to God's white throne—probably even brighter than before as God's glory is strengthened with His children's Eternal life. It sounds as if heaven and earth will find a new place in space, too—either figuratively or literally.

Rev 20:12 "I saw the dead . . . standing before the throne. And all the books were opened, and . . . the book of life . . . then the dead were judged on the basis of what was written . . . [and] their works" (NR) All will have to stand before our Redeemer and Judge (Jn 5:22). The judgment will occur from the records that are kept in heaven and earth that record God's words and our works. In addition to the record "kept in heaven" known as the Book of Life (D&C 128:17), symbolic books as the earthly books may include the scriptures, church records, temple recommends, tithing receipts, mission papers, journals, and histories. The Lord also explained, "whether they themselves have attended to the ordinances on their

own . . . or by the means of their own agents, according to the ordinances which God has prepared for their salvation” (D&C 128:7). Obviously, there are many who were illiterate or without records, but John’s message is that all will have to be accountable (which includes our words and thoughts).

Rev 20:13 “. . . hell gave up the dead . . . and each one was judged according to his works” (NR) Finally, the wicked will be judged and resurrected in the Second Resurrection. The Lord taught the Prophet Joseph Smith that even these wicked ones will receive a kingdom of glory (D&C 76:81-119; also see D&C 29:26-28; 132:17).

Rev 20:14-15 “This is the second death . . . if anyone was not found written in the book of life, he was cast into the lake of fire” (NTC) Perdition or the Second Death is something only those who knowingly fought against Christ will receive. It is only a problem for those who had a testimony and denied it, and those who do these things to get money will be punished, “like unto the son of perdition” (3 Nephi 29:5-8). The Prophet Joseph Smith taught it is only a condition for whom those who had the full truth are susceptible.^{xxi} (Perdition is also discussed in Rev 21:8; D&C 76:33; 88:35.)

ⁱ Strong’s #239, <https://biblehub.com/greek/239.htm> (accessed 12-10-19).

ⁱⁱ Elder D. Todd Christofferson, *General Conference*, “Preparing for the Lord’s Return,” April, 2019.

ⁱⁱⁱ Russell M. Nelson, *General Conference*, “We Can Do Better and Be Better” April 2019. “It is time to put on the full armor of God so we can engage in the most important work on earth. It is time to ‘thrust in [our] sickles, and reap with all [our] might, mind, and strength.’”

^{iv} Strong’s #4016, <https://biblehub.com/greek/4016.htm>; “to throw all around, i.e. Invest” (accessed 12-10-19).

^v Draper and Rhodes, *BYU NTC: Revelation*, 730.

^{vi} We find three more if you add phrases like “the spirit of much prophecy” (Jacob 1:6), or “the spirit of revelation and prophecy” (Alma 8:24; 23:6), and the variation on the theme, “the spirit of revelation and also prophecy” (3 Nephi 3:19).

^{vii} Smith, *History*, 1.42; 1.46; 1.64; 1.71; 2.382; 2.428; 2.489; 3.28; 3.379; 3.389; 5.140; 5.215; 5.231; 5.392; 5.400; 5.427; 5.516; 6.77; 6.194. The *History of the Church* also has 11 other references to the “spirit of prophecy” by Brigham Young, Heber C. Kimball, Sidney Rigdon, and an editorial from the *Boston Bee*.

^{viii} The “spirit of prophecy and revelation” is found in Smith, *History*, 1.64; 2.382; 2.489; 3.379; Alma 43:2.

^{ix} Smith, *History*, 5.215-216.

^x Isaiah 42:1-4; 49:1-6; 50:4-7; 52:13-52:12.

^{xi} Draper and Rhodes, *BYU NTC: Revelation*, 738.

^{xii} Strong’s #911, <https://biblehub.com/greek/911.htm> (accessed 12-10-19)

^{xiii} Draper and Rhodes, *BYU NTC: Revelation*, 742.

^{xiv} *Ibid.*, 637. In apocryphal literature and other writings from the time of the NT, the “title also appears in 2 Macc. 13:4; 3 Macc. 5:35; 1 Enoch 9:4; 63:4; 84:2; Philo, *Spec. 1.18, Decal 41; T. Mos.* 8:1.”

^{xv} *Ibid.*, 743.

^{xvi} Parry, *Understanding Revelation*, 263.

^{xvii} Draper and Rhodes, *BYU NTC: Revelation*, 751.

^{xviii} *Ibid.*, 754.

^{xix} Daniel Howe, *What Hath God Wrought 1815-1848* (New York: Oxford University Press, 2007), 312-319.

^{xx} Hebrew C, Kimball, *Journal of Discourses*, vol 9.9; <http://ldslastdays.com/celestial-city/> (accessed 12-12-19).

^{xxi} Joseph Smith, *History, 1838–1856*, volume E-1 [1 July 1843–30 April 1844], 1976: “What must a man do to commit the unpardonable sin? he must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him: after a man has sinned against the Holy Ghost there is no repentance for him; he has got to say that the sun does not shine while he sees it— he has got to deny Jesus christ when the heavens have been opened unto him, and to deny the plan of salvation with his eyes open to the truth of it; and from that time he begins to be an enemy. This is the case with many apostates of the church of Jesus Christ of Latter day Saints” (www.josephsmithpapers.org/paper-summary/history-1838-1856-volume-e-1-1-july-1843-30-april-1844/348).