



Come Follow Me 2023
Revelation 15-22



A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is upright and appears to be made of a textured, fibrous material. The text "Revelation 15-16" is written in a blue, cursive font across the middle of the bag and extends to the right.

Revelation 15-16

of the wrath of God, which is ^apoured out without mixture into the cup of his ^bindignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the ^apatience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, ^aBlessed *are* the ^bdead which ^cdie in the Lord from henceforth: Yea, saith the Spirit, that they may ^drest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the ^aSon of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, ^aThrust in thy sickle, and ^breap: for the time is come for thee to reap; for the ^charvest of the earth is ^dripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and

gather the clusters of the ^avine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great ^awinepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER 15

Exalted Saints praise God in celestial glory forever.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last ^aplagues; for in them is filled up the wrath of God.

2 And I saw as it were a ^asea of ^bglass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they ^asing the song of Moses the servant of God, and the song of the Lamb, saying, ^bGreat and marvellous *are* thy works, Lord God Almighty; ^cjust and true *are* thy ways, thou King of ^dsaints.

4 Who shall not fear thee, O Lord, and glorify thy ^aname? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the ^atestimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven ^aplagues, clothed in pure and white

linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER 16

God pours out plagues upon the wicked—The nations assemble for Armageddon—Christ comes, islands flee, and mountains cease.

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a ^anoisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man*: and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast ^ajudged thus.

6 For they have ^ashed the ^bblood of saints and prophets, and thou hast given them blood to drink; for they are ^cworthy.

7 And I heard another out of the altar say, Even so, Lord God

Almighty, true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and ^ablasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of ^adarkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their ^apains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the ^afalse prophet.

14 For they are the ^aspirits of ^bdevils, working ^cmiracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the ^abattle of that great day of God Almighty.

15 Behold, I come as a ^athief. Blessed *is* he that ^bwatcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue ^aArmageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

Seven Angels With Seven Plagues

10a D&C 115:6.

b TG God, Indignation of.

12a TG Patience.

13a 1 Ne. 22:22 (22–23);

D&C 88:26 (25–29);

Moses 7:63 (1–66).

Man.

15a D&C 31:5.

b D&C 12:4.

c TG Harvest.

d D&C 18:6.

18a TG Vineyard of the

15 1a TG Plague.

2a D&C 130:7 (1–11).

b TG Earth, Destiny of.

3a TG Singing.

b D&C 76:114.

c TG God, Justice of;

11a TG Pain.

13a TG Antichrist;

False Prophets.

15a Luke 21:35; Rev. 3:3.

b D&C 49:7 (5–9);

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NT Institute Student Manual

“The song of Moses” was sung by the children of Israel following their deliverance from Egyptian bondage (see Exodus 15:1–18). Revelation 15:3 tells us that the song of Moses will be sung again by those who inherit the celestial kingdom in celebration of the Lamb of God delivering them from the bondage of sin.

linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

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4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast ^ajudged thus.

6 For they have ^ashed the ^bblood of saints and prophets, and thou hast given them blood to drink; for they are ^cworthy.

7 And I heard another out of the altar say, Even so, Lord God

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9 And men were scorched with great heat, and ^ablasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of ^adarkness; and they gnawed their tongues for pain,

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12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the ^afalse prophet.

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16 And he gathered them together into a place called in the Hebrew tongue ^aArmageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

The Seven Bowls of God's Wrath

18 And there were voices, and thunders, and lightnings; and there was a great ^aearthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great ^aBabylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his ^bwrath.

20 And every island fled away, and the ^amountains were not found.

21 And there fell upon men a great ^ahail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER 17

John is shown that Babylon the great, the mother of harlots and abominations, has become established throughout the earth.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the ^ajudgment of the great ^bwhore that sitteth upon many ^cwaters:

2 With whom the kings of the earth have committed fornication, and the ^ainhabitants of the earth have been made drunk with the wine of her ^bfornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of ^anames of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand ^afull of abominations and ^bfilthiness of her fornication:

5 And upon her forehead *was* a name written, ^aMYSTERY, ^bBABYLON THE GREAT, THE ^cMOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the ^ablood of the saints, and with the blood of the ^bmartyrs of Jesus: and when I saw her, I wondered with great ^cadmiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into ^aperdition: and they that dwell on the earth shall wonder, whose names were not written in the ^bbook of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the ^amind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven ^akings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten ^ahorns which thou

Babylon, the Prostitute on the Beast

16 2a GR bad, evil.
5a TG Jesus Christ, Judge.
6a TG Prophets.

11a TG Pain.
13a TG Antichrist;
Ecles Prophets.

15a Luke 21:35; Rev. 3:3.
b D&C 49:7 (5-9);
106:5 (4, 5).

18a Dan. 12:1;
Rev. 6:12; 11:13 (13-14).
19a TG Babylon.
b TG God, Indignation of.
20a Dan. 2:34.

D&C 29:16.
17 1a Rev. 18:3 (3-9); 19:2.
b TG Devil, Church of.
c Jer. 51:13.

c D&C 88:94.
6a Rev. 18:24 (22-24).
b TG Martyrdom.
c GR astonishment,
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13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the ^afalse prophet.

14 For they are the ^aspirits of ^bdevils, working ^cmiracles, which go forth unto the kings of the earth and of the whole world, to gather them to the ^abattle of that great day of God Almighty.

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b D&C 49:7 (5-9);
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“The name Armageddon is derived from the Hebrew Har Megiddon, meaning the ‘mountain of Megiddo.’ The valley of Megiddo is in the western portion of the plain of Esdraelon [Es-DRAY-elon], fifty miles (eighty kilometers) north of Jerusalem, and is the site of several crucial battles in Old Testament times. A great and final conflict that will take place near the time of the second coming of the Lord is called the battle of Armageddon because it will begin in the same locale. (See Ezek. 39:11; Zech. 12–14, especially 12:11; Rev. 16:14–21.)” (Guide to the Scriptures, “Armageddon”; scriptures.lds.org). The battle that will begin at Har Megiddo will spread to Jerusalem.

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21 And there fell upon men a great ^ahail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

CHAPTER 17

John is shown that Babylon the great.

15a Luke 21:35; Rev. 3:3.

President Joseph Fielding Smith

“We are informed that the Lord ‘shall command the great deep, and it shall be driven back into the north country, and the islands shall become one land; and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.’ (Gen. 10:25.) The notion prevails quite generally that the dividing of the earth in the days of Peleg was a division politically among the people, but from this word of the Lord we gain the idea that the earth itself was divided and that when Christ comes it will again be brought back to the same conditions physically as prevailed before this division took place. The sea is to be driven back into the north.

President Joseph Fielding Smith

“The land is to be brought back as it was originally and the lands of Zion (America) and Jerusalem (Palestine and all the land pertaining unto it) will be restored to their own place as they were in the beginning. The Savior will stand in the midst of his people, and shall reign over all flesh. We have discovered in our study that the wicked, or all things that are corruptible [D&C 101:23–35], will be consumed and therefore will not be permitted to be on the earth when this time comes.”

(Church History and Modern Revelation, 2 vols. [1953], 1:264; see Isaiah 40:4; 64:1; D&C 133:22–24, 40, 44).



Revelation 17

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10 And there are seven ^akings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten ^ahorns which thou

Babylon, the Prostitute on the Beast

sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make ^awar with the Lamb, and the Lamb shall overcome them: for he is ^bLord of lords, and ^cKing of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the ^awhore, and shall make her desolate and naked, and shall eat her flesh, and ^bburn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and ^agive their kingdom unto the beast, until the ^bwords of God shall be fulfilled.

18 And the woman which thou sawest is that great ^acity, which reigneth over the kings of the earth.

CHAPTER 18

The Saints are called out of Babylon lest they partake of her sins—She falls and is lamented by her supporters.

AND after these things I saw another angel come down from heaven, having great power; and the earth was ^alightened with his glory.

2 And he cried mightily with a strong voice, saying, ^aBabylon the great is fallen, is fallen, and is become the habitation of devils, and

the ^bhold of every foul spirit, and a ^ccage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her ^afornication, and the kings of the earth have committed ^bfornication with her, and the merchants of the earth are waxed rich through the ^cabundance of her delicacies.

4 And I heard another voice from heaven, saying, ^aCome ^bout of her, my people, that ye be not partakers of her ^csins, and that ye receive not of her plagues.

5 For her ^asins have reached unto heaven, and God hath remembered her iniquities.

6 ^aReward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived ^adeliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her ^aplagues come in one day, death, and mourning, and famine; and she shall be utterly ^bburned with fire: for strong is the Lord God who ^cjudgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall ^abewail her, and lament for her, when they shall see the ^bsmoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Warning to Escape Babylon's Judgment

18a Dan. 12:1; Rev. 6:12; 11:13 (13-14).
19a TG Babylon.
b TG God, Indignation of.

D&C 29:16.
17 1a Rev. 18:3 (3-9); 19:2.
b TG Devil, Church of.
c Jer. 51:13.

c D&C 88:94.
6a Rev. 18:24 (22-24).
b TG Martyrdom.
c GR astonishment,

14a Rev. 16:14.
b Deut. 10:17; Rev. 19:16 (11-16).

18 1a Ezek. 43:2.
2a TG Babylon.
b GR ward, prison.

c Isa. 52:11.
5a Jer. 51:9 (8-9).
6a D&C 1:9.

Lament Over Fallen Babylon

CHAPTER 17

John is shown that Babylon the great, the mother of harlots and abominations, has become established throughout the earth.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the ^ajudgment of the great ^bwhore that sitteth upon many ^cwaters:

2 With whom the kings of the earth have committed fornication, and the ^ainhabitants of the earth have been made drunk with the wine of her ^bfornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of ^anames of blasphemy, having seven heads and ten horns.

which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into ^aperdition: and they that dwell on the earth shall wonder, whose names were not written in the ^bbook of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the ^amind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

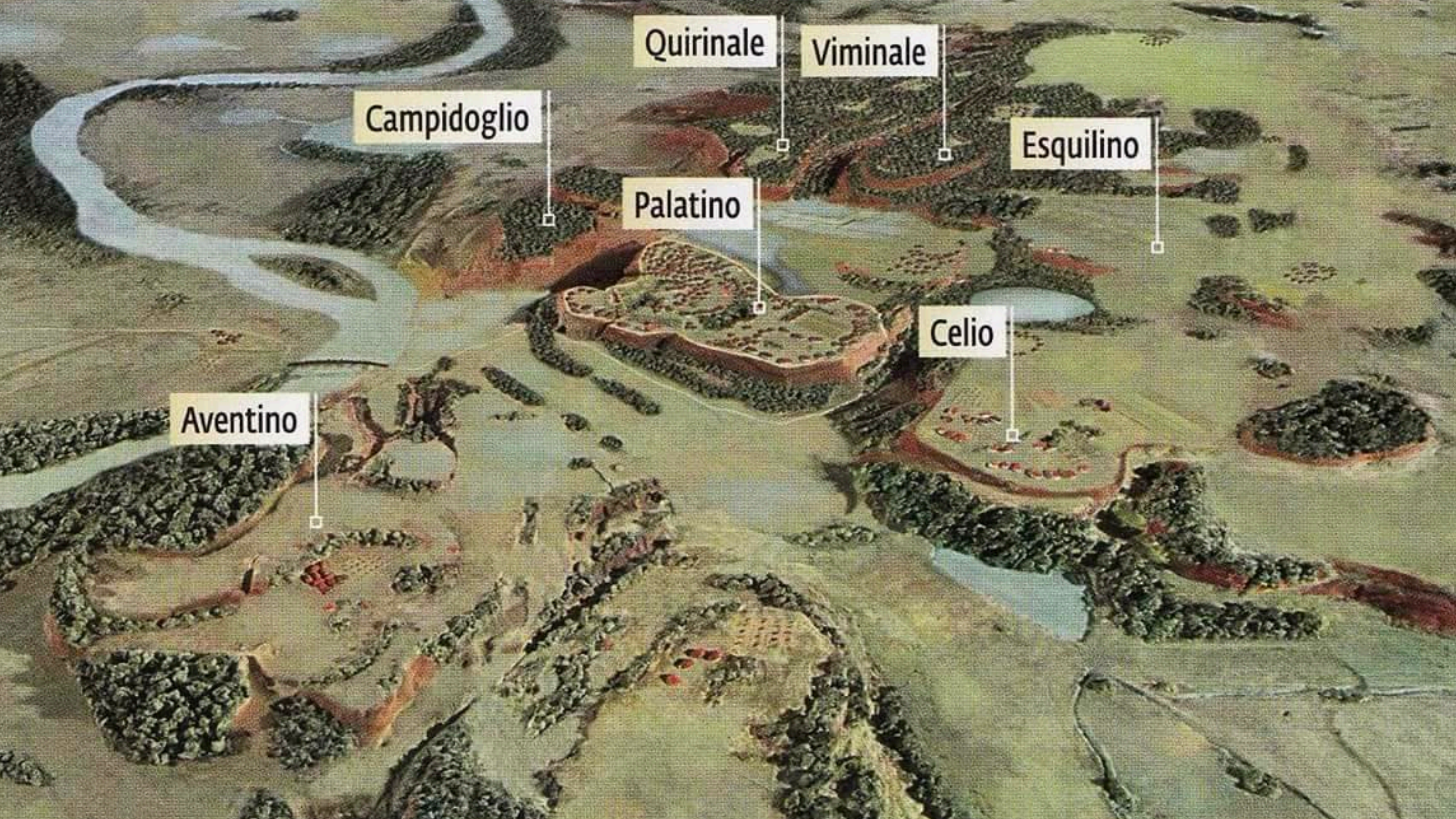
10 And there are seven ^akings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten ^ahorns which thou

New Testament Institute Student Manual

Scholars have historically interpreted the beast with seven heads as an allusion to the city of Rome because Rome was founded upon seven hills, as well as a reference to a number of Roman emperors in the first century A.D. Though these are possible meanings, a broader interpretation may be that Rome represented a seat of corruption in John's day. As such, this worldly city may be likened to similar centers of corruption in all eras.



Quirinale

Viminale

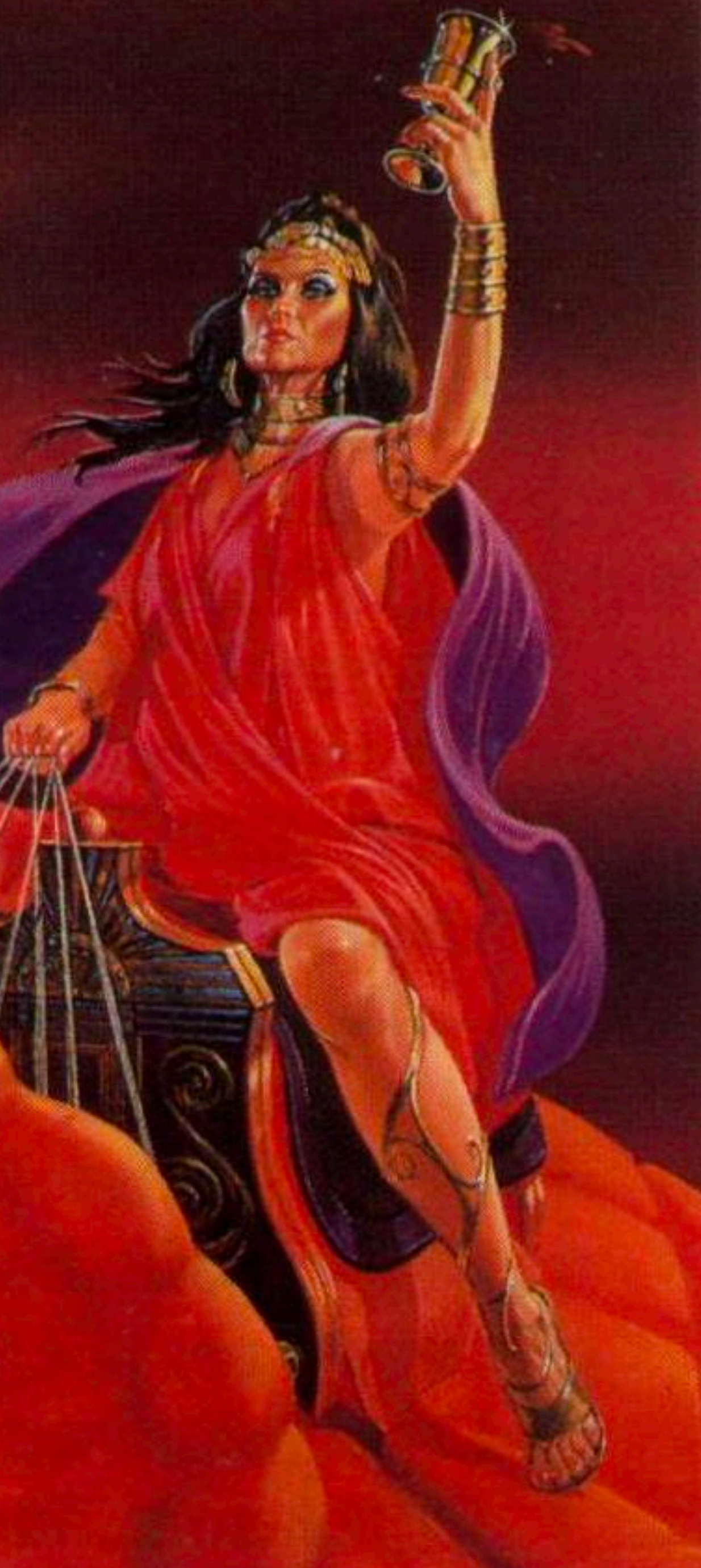
Campidoglio

Esquilino

Palatino

Celio

Aventino



NT Institute Student Manual

The terms used to describe the woman who rode upon the beast attest to the great political and destructive power she will have over nations and kingdoms and people. John described the woman as “the great whore that sitteth upon many waters” (Revelation 17:1; see also 1 Nephi 14:10–13); she commits fornication with kings and inhabitants of the earth (see verse 2); her clothing depicts power and wealth (see verse 4); she is the “mother of harlots,” which indicates that she gives birth to other prostitutions—organizations, governments, and ideologies that spew forth wickedness (verse 5). John recorded that he was astonished at the greatness of the woman’s wickedness (see verse 6, footnote c). Nevertheless, in the end she will be overthrown by those she formerly ruled over (see verse 16; 1 Nephi 22:13).

the manner of harlots and abominations, has become established throughout the earth.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the ^ajudgment of the great ^bwhore that sitteth upon many ^cwaters:

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18^a Dan. 12:1;
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19^a TG Babylon.
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^b TG Martyrdom.
^c GR astonishment,

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4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand ^afull of abominations and ^bfilthiness of her fornication:

5 And upon her forehead *was* a name written, ^aMYSTERY, ^bBABYLON THE GREAT, THE ^cMOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the ^ablood of the saints, and with the blood of the ^bmartyrs of Jesus: and when I saw her, I wondered with great ^cadmiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was,

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John described Babylon as a harlot clothed in fine, jeweled apparel and drunken with blood. One possible meaning of John's description in these verses is that in the last days, a lifestyle of sexual immorality, wealth, and violence would permeate the world (see also 1 Nephi 13:5–9). Institutions, governments, and people who embrace this lifestyle can be seen as part of Babylon.

Elder David R. Stone

“There is no particular city today which personifies Babylon. Babylon was, in the time of ancient Israel, a city which had become sensual, decadent, and corrupt. ...

“... That sensuality, corruption, and decadence, and the worshipping of false gods are to be seen in many cities, great and small, scattered across the globe. As the Lord has said: ‘They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world’ (D&C 1:16). ...

“What an insidious thing is this culture amidst which we live. It permeates our environment” (*“Zion in the Midst of Babylon,” Apr 2006 GC, Ensign or Liahona, May 2006, 90–91*).

which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into ^aperdition: and they that dwell on the earth shall wonder, whose names were not written in the ^bbook of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

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12 And the ten ^ahorns which thou

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John saw that the beast “was, and is not” (Revelation 17:8). He also saw a vision of “seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space” (Revelation 17:10). John’s language suggests that the wickedness of the world will be temporary.

sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make ^awar with the Lamb, and the Lamb shall overcome them: for he is ^bLord of lords, and ^cKing of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the ^awhore, and shall make her desolate and naked, and shall eat her flesh, and ^bburn her with fire

the ^bhold of every foul spirit, and a ^ccage of every unclean and hateful bird.

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5 For her ^asins have reached unto heaven, and God hath remembered her iniquities.

6 ^aReward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double



President Gordon B. Hinckley

“In the October conference of 1896, President Wilford Woodruff ... said:

“There are two powers on the earth and in the midst of the inhabitants of the earth—the power of God and the power of the devil. ... When God has had a people on the earth, it matters not in what age, Lucifer, the son of the morning, and the millions of fallen spirits that were cast out of heaven have warred against God, against Christ, against the work of God, and against the people of God.’ [Deseret Evening News, Oct. 17, 1896.] ...



President Gordon B. Hinckley

“The war goes on. It is waged across the world over the issues of agency and compulsion. It is waged by an army of missionaries over the issues of truth and error. It is waged in our own lives, day in and day out, in our homes, in our work, in our school associations; it is waged over questions of love and respect, of loyalty and fidelity, of obedience and integrity. We are all involved in it. ... We are winning, and the future never looked brighter.”

(“The War We Are Winning,” Oct 1986 GC, Ensign, Nov. 1986, 43, 45).

NT Seminary Manual (2016)

The “great city” (verse 18) refers to spiritual Babylon (see D&C 133:14). Because of the worldliness and corruption of ancient Babylon, and because it was a place where the children of Israel were captive, Babylon is often used figuratively in the scriptures to represent sin, worldliness, the influence of the devil on the earth, and spiritual captivity (see also 1 Nephi 13:1–9; 14:9–10).

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17 For God hath put in their hearts to fulfil his will, and to agree, and ^agive their kingdom unto the beast, until the ^bwords of God shall be fulfilled.

18 And the woman which thou sawest is that great ^acity, which reigneth over the kings of the earth.

CHAPTER 18

The Saints are called out of Babylon lest they partake of her sins—She falls and is lamented by her supporters.

AND after these things I saw another angel come down from heaven, having great power; and the earth was ^alightened with his glory.

2 And he cried mightily with a strong voice, saying, ^aBabylon the

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14 These shall make ^awar with the Lamb, and the Lamb shall overcome them: for he is ^bLord of lords, and ^cKing of kings: and they that are with him *are* called, and chosen, and faithful.

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4 And I heard another voice from heaven, saying, ^aCome ^bout of her, my people, that ye be not partakers of her ^csins, and that ye receive not of her plagues.

5 For her ^asins have reached unto heaven, and God hath remembered her iniquities.

6 ^aReward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double

A brown paper bag is positioned in the center of the image, partially obscured by the text. The bag is upright and appears to be made of standard kraft paper.

Revelation 18-19

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5 For her ^asins have reached unto heaven, and God hath remembered her iniquities.

6 ^aReward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived ^adeliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her ^aplagues come in one day, death, and mourning, and famine; and she shall be utterly ^bburned with fire: for strong is the Lord God who ^cjudgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall ^abewail her, and lament for her, when they shall see the ^bsmoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Warning to Escape Babylon's Judgment

Threefold Woe Over Babylon's Fall

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ^aslaves, and souls of men.

14 And the fruits that thy soul ^alusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast ^adust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city ^aBabylon be thrown down, and shall be found no more at all.

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

23 And the light of a candle shall shine no more at all in thee; and the ^avoice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ^bsorceries were all nations deceived.

24 And in her was found the ^ablood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER 19

The marriage supper of the Lamb is made ready—The testimony of Jesus is the spirit of prophecy—Christ is King of Kings and Lord of Lords.

AND after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his ^ajudgments: for he hath ^bjudged the great ^cwhore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her ^asmoke rose up for ever and ever.

4 And the four and twenty elders and the four ^abeasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

The Finality of Babylon's Doom

14a Rev. 16:14.
b Deut. 10:17;
Rev. 19:16 (11–16).

18 1a Ezek. 43:2.
2a TG Babylon.
b GR ward, prison.

c Isa. 52:11.
5a Jer. 51:9 (8–9).
6a D&C 1:9.

13a TG Slavery.
14a TG Lust

23a Jer. 7:34.
b TG Sorcery

19 2a TG Jesus Christ, Judge.
b Rev. 17:1 (1–2)

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5 For her ^asins have reached unto heaven, and God hath remembered her iniquities.

6 ^aReward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

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Revelation 18 proclaims the fall of wicked Babylon and describes the lamentation of all who associated with her. In all ages, the Lord has commanded His people to “come out of [Babylon]” and “be not partakers of her sins” (Revelation 18:4; see D&C 133:5, 7, 14).



Elder Richard G. Scott

“Much of the world is being engulfed in a rising river of degenerate filth, with the abandonment of virtue, righteousness, personal integrity, traditional marriage, and family life. ...

“... Despite pockets of evil, the world overall is majestically beautiful, filled with many good and sincere people. God has provided a way to live in this world and not be contaminated by the degrading pressures evil agents spread throughout it. You can live a virtuous, productive, righteous life by following the plan of protection created by your Father in Heaven: His plan of happiness” (“How to Live Well amid Increasing Evil,” Apr 2004 GC, Ensign or Liahona, May 2004, 100).

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CHAPTER 18

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7 How much she hath glorified
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lived deliciously with her, shall
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when they shall see the ^bsmoke of
her burning,

10 Standing afar off for the fear

NT Institute Student Manual

John used phrases such as “waxed rich” and “lived deliciously” (Revelation 18:3, 7, 9) to highlight the lust for wealth and lavish possessions that define Babylon. These riches will be destroyed, and those who have placed their hearts upon them will lament (see Revelation 18:8–19; 2 Nephi 9:30; D&C 56:16).



President Harold B. Lee

“We are tested, we are tried, we are going through some of the severest tests today and we don’t realize perhaps the severity of the tests that we’re going through. ... Today we are basking in the lap of luxury, the like of which we’ve never seen before in the history of the world. It would seem that probably this is the most severe test of any test that we’ve ever had in the history of the Church.”

(“First Presidency Devotional” [unpublished Christmas devotional for Church employees, Dec. 13, 1973], 4–5; see Jacob 2:18–19).

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ^aslaves, and souls of men.

14 And the fruits that thy soul ^alusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city ^aBabylon be thrown down, and shall be found no more at all.

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

23 And the light of a candle shall shine no more at all in thee; and the ^avoice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ^bsorceries were all nations deceived.

24 And in her was found the ^ablood

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The list of merchandise sold in Babylon reveals a startling truth: people sell not only gold, precious stones, fine textiles, and many other luxury items, but even “slaves, and souls of men” (Revelation 18:13). This refers primarily to the abominable practice of human trafficking but can also be seen as a reference to the spiritually enslaving consequences of materialism and other evils (see 2 Nephi 26:10). It may also describe corrupt religious practitioners who present themselves as ministering to people’s souls while seeking above all to profit financially; in this sense, they traffic in the “souls of men.” Moroni recorded that in the last days “there shall be churches built up that shall say: Come unto me, and for your money you shall be forgiven of your sins” (Mormon 8:32). In contrast, the gospel of Jesus Christ offers spiritual nourishment “without money and without price” (Isaiah 55:1; 2 Nephi 26:25; Alma 1:20).

sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make ^awar with the Lamb, and the Lamb shall overcome them: for he is ^bLord of lords, and ^cKing of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the ^awhore, and shall make her desolate and naked, and shall eat her flesh, and ^bburn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and ^agive their kingdom unto the beast, until the ^bwords of God shall be fulfilled.

18 And the woman which thou sawest is that great ^acity, which reigneth over the kings of the earth.

CHAPTER 18

The Saints are called out of Babylon lest they partake of her sins—She falls and is lamented by her supporters.

AND after these things I saw another angel come down from heaven, having great power; and the earth was ^alightened with his glory.

2 And he cried mightily with a strong voice, saying, ^aBabylon the great is fallen, is fallen, and is become the habitation of devils, and

the ^bhold of every foul spirit, and a ^ccage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her ^afornication, and the kings of the earth have committed ^bfornication with her, and the merchants of the earth are waxed rich through the ^cabundance of her delicacies.

4 And I heard another voice from heaven, saying, ^aCome ^bout of her, my people, that ye be not partakers of her ^csins, and that ye receive not of her plagues.

5 For her ^asins have reached unto heaven, and God hath remembered her iniquities.

6 ^aReward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived ^adeliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her ^aplagues come in one day, death, and mourning, and famine; and she shall be utterly ^bburned with fire: for strong is the Lord God who ^cjudgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall ^abewail her, and lament for her, when they shall see the ^bsmoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

Warning to Escape Babylon's Judgment

Threefold Woe Over Babylon's Fall

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and ^aslaves, and souls of men.

14 And the fruits that thy soul ^alusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 And they cast ^adust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city ^aBabylon be thrown down, and shall be found no more at all.

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

23 And the light of a candle shall shine no more at all in thee; and the ^avoice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy ^bsorceries were all nations deceived.

24 And in her was found the ^ablood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER 19

The marriage supper of the Lamb is made ready—The testimony of Jesus is the spirit of prophecy—Christ is King of Kings and Lord of Lords.

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2 For true and righteous *are* his ^ajudgments: for he hath ^bjudged the great ^cwhore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her ^asmoke rose up for ever and ever.

4 And the four and twenty elders and the four ^abeasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

The Finality of Babylon's Doom

Threefold Hallelujah Over Babylon's Fall

14a Rev. 16:14.
b Deut. 10:17;
Rev. 19:16 (11–16).

18 1a Ezek. 43:2.
2a TG Babylon.
b GR ward, prison.

c Isa. 52:11.
5a Jer. 51:9 (8–9).
6a D&C 1:9.

13a TG Slavery.
14a TG Lust

23a Jer. 7:34.
b TG Sorcery

19 2a TG Jesus Christ, Judge.
b Rev. 17:1 (1–2)

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14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

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19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

13a TG Slavery. 14a TG Lust

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2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

19 2a TG Jesus Christ, Judge. b Rev 17:1 (1-2)

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Threefold Hallelujah Over Babylon's Fall

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 His eyes were as a flame of fire, and on his head were many crowns;

6a Dan. 2:47. b TG Jesus Christ, Power of. 7a Isa. 54:5; Matt. 22:2 (2-14); Luke 5:34; Rev. 21:2. b TG Jesus Christ, Lamb of God. 8a Matt. 22:11 (11-14); 1 Ne. 12:10 (10-11). b Alma 5:27. 9a D&C 58:11. b Luke 14:15; 22:30. c TG Jesus Christ, Lamb of God. 10a Rev. 22:8.

d TG Testimony. e TG Prophecy. 11a TG Jesus Christ, Judge. b TG War. 12a TG God, Manifestations of. b Rev. 2:17 (12-17). 13a Isa. 63:2 (2-3); D&C 133:48 (48-51). b TG Name. c Moses 1:32 (32-33). TG Jesus Christ, Messenger of the Covenant. 14a TG Clothing. 15a JST Rev. 19:15 And out of his mouth proceedeth

rule them with the word of his mouth; and he treadeth the winepress in the fierceness and wrath of Almighty God. Isa. 11:4. b TG Jesus Christ, Authority of. c Isa. 63:3 (3-4); Rev. 14:19 (17-20); D&C 88:106. 16a TG Jesus Christ, Second Coming. b Deut. 10:17; Rev. 17:14. 18a JST Rev. 19:18 . . . who fight against the Lamb,

and he had a name written, that no man knew, but he himself.

13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

The Heavenly Warrior Defeats the Beast

mighty thunderings, saying, Alleluia: for the Lord ^aGod ^bomnipotent reigneth

7 Let us be glad and rejoice, and give honour to him: for the ^amarriage of the ^bLamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine ^alinen is the ^brighteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the ^amarriage ^bsupper of the ^cLamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy ^cfellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the ^atestimony of Jesus is the spirit of ^eprophecy.

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horses, ^aclothed in fine linen, white and clean.

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18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all ^amen, both free and bond, both

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Immediately before seeing in vision the Lord's Second Coming, John heard a voice proclaim, "The marriage of the lamb is come" and "Blessed are they which are called unto the marriage supper of the Lamb" (Revelation 19:7, 9). Israel's covenant relationship with God is symbolically portrayed in the scriptures as a marriage covenant (for example, see Isaiah 54; Jeremiah 31; Ezekiel 16; 23; Hosea 2; Matthew 23). Marriage is the relationship that requires the most fidelity, sacrifice, commitment, and long-suffering of all relationships. The "marriage supper of the Lamb" is a symbolic reference to the Second Coming of Jesus Christ.



Elder Bruce R. McConkie

“In this dispensation the Bridegroom, who is the Lamb of God, shall come to claim his bride, which is the Church composed of the faithful saints who have watched for his return. As he taught in the parable of the marriage of the king’s son, the great marriage supper of the Lamb shall then be celebrated. (Matt. 22:1–14.)”

(Doctrinal New Testament Commentary, 3 vols. [1966–73], 3:563).

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John saw that the Lamb's bride was clothed "in fine linen" made "clean and white" through the Atonement (Revelation 19:8; see also 7:14; 19:14). This imagery of a bride dressed in white presents a stark contrast to the harlot in extravagant apparel described earlier in Revelation, who symbolized spiritual Babylon (see 17:3–6; 18:16).

Only the righteous will be called to "the marriage supper."



The Prophet Joseph Smith

“Those who keep the commandments of the Lord and walk in His statutes to the end, are the only individuals permitted to sit at this glorious feast. ... Reflect for a moment, brethren [and sisters], and enquire, whether you would consider yourselves worthy [of] a seat at the marriage feast.”

(Teachings of Presidents of the Church: Joseph Smith [2007], 165–66; see also Matthew 22:2–14; D&C 58:8–11; 65:3).

The “spirit of prophecy” refers to the gift of revelation and inspiration from God, which allows someone to receive and speak His word (see Guide to the Scriptures, “Prophecy, Prophecy”).

and white: for the time ^athere is the ^brighteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the ^amarriage ^bsupper of the ^cLamb. And he saith unto me, These are the true sayings of God.

10 And I ^afell at his feet to ^bworship him. And he said unto me, See *thou do it not*: I am thy ^cfellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the ^dtestimony of Jesus is the spirit of ^eprophecy.

11 And I saw heaven opened, and behold a white horse; and he that sat upon him *was* called Faithful and True, and in righteousness he doth ^ajudge and make ^bwar.

12 His ^aeyes *were* as a flame of fire, and on his head *were* many crowns;

6a Dan. 2:47.

b TG Jesus Christ, Power of.

d TG Testimony.

e TG Prophecy.

11a TG Jesus Christ, Judge

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Elder Dieter F. Uchtdorf

“We cannot depend on the testimonies of other people. We need to know for ourselves. ...

“The source of this sure knowledge and firm conviction is divine revelation, ‘for the testimony of Jesus is the spirit of prophecy’ (Revelation 19:10).

“We receive this testimony when the Holy Spirit speaks to the spirit within us. We will receive a calm and unwavering certainty that will be the source of our testimony and conviction irrespective of our culture, race, language, or socioeconomic background.



Elder Dieter F. Uchtdorf

“These promptings of the Spirit, rather than human logic alone, will be the true foundation upon which our testimony will be built.

“The core of this testimony will always be the faith in and the knowledge of Jesus Christ and His divine mission.”

(“The Power of a Personal Testimony,” Oct 2006 GC, Ensign or Liahona, Nov. 2006, 38).

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6a Dan. 2:47.

b TG Jesus Christ, Power of.

7a Isa. 54:5.

d TG Testimony.

e TG Prophecy.

11a TG Jesus Christ, Judge.

b TG War

rule them with *the word of his mouth*; and he treadeth the winepress *in* the fierceness and

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice

JST...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.

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and he had a ^bname written, that no man knew, but he himself.

13 And he *was* ^aclothed with a vesture dipped in blood: and his ^bname is called The ^cWord of God.

14 And the armies *which were* in heaven followed him upon white horses, ^aclothed in fine linen, white and clean.

15 ^aAnd out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall ^brule them with a rod of iron: and he treadeth the ^cwinepress of the fierceness and wrath of Almighty God.

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John... saw that the Savior would return to earth wearing “a vesture dipped in blood,” meaning that His garments will be the color of blood. This color calls to mind the Savior’s suffering in Gethsemane, when His atoning blood was pressed from His body just as juice is pressed from grapes in a winepress.



Elder Neal A. Maxwell

“Having bled at every pore, how red His raiment must have been in Gethsemane, how crimson that cloak!

“No wonder, when Christ comes in power and glory, that He will come in reminding red attire (see D&C 133:48), signifying not only the winepress of wrath, but also to bring to our remembrance how He suffered for each of us in Gethsemane and on Calvary!”

(“Overcome ... Even as I Also Overcame,” Apr 1987 GC, Ensign, May 1987, 72).



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The red apparel may also symbolize the destruction of the wicked at the Lord's coming (see Isaiah 63:1–4; D&C 133:46–51). When Jesus comes again to the earth, He will bring justice against the wicked (see Revelation 19:11).

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b Alma 5:27.
9a D&C 58:11.
b Luke 14:15; 22:30.
c TG Jesus Christ, Lamb of God.
10a Rev. 22:8.

d TG Testimony.
e TG Prophecy.
11a TG Jesus Christ, Judge.
b TG War.
12a TG God, Manifestations of.
b Rev. 2:17 (12-17).
13a Isa. 63:2 (2-3); D&C 133:48 (48-51).
b TG Name.
c Moses 1:32 (32-33).
TG Jesus Christ, Messenger of the Covenant.
14a TG Clothing.
15a JST Rev. 19:15 And out of his mouth *proceedeth*

and he had a ^bname written, that no man knew, but he himself.

13 And he *was* ^aclothed with a vesture dipped in blood: and his ^bname is called The ^cWord of God.

14 And the armies *which were* in heaven followed him upon white horses, ^aclothed in fine linen, white and clean.

15 ^aAnd out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall ^brule them with a rod of iron: and he treadeth the ^cwinepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, ^aKING OF KINGS, AND ^bLORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all ^amen, both free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

rule them with *the word of his mouth*; and he treadeth the winepress *in* the fierceness and wrath of Almighty God.
Isa. 11:4.
b TG Jesus Christ, Authority of.
c Isa. 63:3 (3-4); Rev. 14:19 (17-20); D&C 88:106.
16a TG Jesus Christ, Second Coming.
b Deut. 10:17; Rev. 17:14.
18a JST Rev. 19:18 . . . *who fight against the Lamb,*

The Heavenly Warrior Defeats the Beast

The Millennium

20 And the beast was taken, and with him the ^afalse prophet that wrought ^bmiracles before him, with which he ^cdeceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a ^alake of ^efire burning with brimstone.

21 And the remnant were slain ^awith the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER 20

Satan is bound during the Millennium—The Saints will then live and reign with Christ—The dead stand before God and are judged out of the books according to their works.

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4 And I saw thrones, and they sat upon them, and ^ajudgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of

20a TG Antichrist; False Prophets.
b TG Miracle.
c Rev. 13:14 (11-18).
d Matt. 8:12; 13:42; D&C 112:24.
e Dan. 7:11.
21a JST Rev. 19:21 . . . with

b TG Devil.
c D&C 84:100.
3a TG Nations.
b D&C 43:31.
4a Dan. 7:22; 1 Cor. 6:2; 3 Ne. 27:27; D&C 20:13 (5-15); 75:21 (21-22).
b TG Jesus Christ,

God, and which
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New Testament Institute Student Manual

John saw the ultimate destruction of the wicked when their slain bodies would be eaten by carrion birds (Revelation 19:17–18, 21; see also D&C 29:18–20). Ezekiel prophesied of this same destruction (Ezekiel 39:17–22). This dreadful “supper of the great God” (Revelation 19:17) stands in stark contrast to the joyful “marriage supper of the Lamb” (Revelation 19:7–9), vividly highlighting that the Second Coming of Jesus Christ will be a very different experience for the wicked than for the righteous. The Joseph Smith Translation of Revelation 19:18 clarifies that these verses describe the destruction of only “all who fight against the Lamb” (in Revelation 19:18, footnote a).

A brown paper bag is positioned in the center of the image, serving as a background for the text. The bag is slightly wrinkled and has a natural, earthy tone.

Revelation 20

20 And the beast was taken, and with him the ^afalse prophet that wrought ^bmiracles before him, with which he ^cdeceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a ^dlake of ^efire burning with brimstone.

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God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and ^breigned with Christ a ^cthousand years.

5 But the rest of the ^adead lived not again until the thousand years were finished. This *is* the first resurrection.

6 ^aBlessed and holy *is* he that hath part in the ^bfirst ^cresurrection: on such the ^asecond death hath no power, but they shall be ^epriests of God and of Christ, and shall reign with him a thousand years.

7 And when the ^athousand years are expired, ^bSatan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, ^aGog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the ^adevil that deceived them was ^bcast into the lake of ^cfire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the ^aearth and the heaven fled

The Judgment of the Dead

away; and there was found no ^bplace for them.

12 And I saw the ^adead, small and great, ^bstand before God; and the ^cbooks were opened: and another book was opened, which is *the* ^dbook of life: and the dead were ^ejudged out of those things which were written in the books, according to their ^fworks.

13 And the sea gave up the dead which were in it; and ^adeath and ^bhell delivered up the dead which were in them: and they were judged every man according to their works.

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15 And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER 21

Those who overcome will be sons of God—The earth attains its celestial glory.

AND I saw a ^anew ^bheaven and a new ^cearth: for the first heaven and the first ^dearth were passed away; and there was no more sea.

2 And I John saw the holy city, ^anew ^bJerusalem, coming down from God out of heaven, prepared as a ^cbride adorned for her husband.

3 And I heard a great voice out of heaven saying, Behold, the taberna-

cle of God *is* with men, and he will ^adwell with them, and they shall be his people, and ^bGod himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more ^adeath, neither ^bsorrow, nor crying, neither shall there be any more ^cpain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things ^anew. And he said unto me, ^bWrite: for these ^cwords are true and faithful.

6 And he said unto me, It is done. ^aI am ^bAlpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the ^cwater of life freely.

7 He that ^aovercometh shall ^binherit ^call things; and I will be his God, and he shall be my ^dson.

8 But the fearful, and ^aunbelieving, and the abominable, and ^bmurderers, and ^cwhoremongers, and ^dsorcerers, and idolaters, and all ^eliars, shall have their part in the lake which burneth with fire and brimstone: which is the ^fsecond ^gdeath.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last ^aplagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high ^amountain, and shewed me that great city, the

The Judgment of Satan

20a TG Antichrist; False Prophets.
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4a Dan. 7:22; 1 Cor. 6:2; 3 Ne. 27:27; D&C 20:13 (5–15); 75:21 (21–22).
b TG Jesus Christ,

b D&C 63:18.
c TG Resurrection.
d TG Death, Spiritual, Second.
e TG Priest, Aaronic Priesthood; Priest, Melchizedek Priesthood. BD Priests.
7a TG Jesus Christ,

11b Dan. 2:35 (31–36).
12a Alma 11:44 (43–44). TG Death.
b TG Resurrection.
c Dan. 7:10.
d TG Book of Life.
e D&C 137:9. TG Accountability; Judgment, the Last.
f TG Good Works.
13a 2 Tim. 1:10.
b TG Hell;

c TG Earth, Destiny of; Earth, Renewal of.
d TG World, End of.
2a TG Zion.
b TG Jerusalem, New.
c Matt. 22:2 (2–14); Luke 5:34; Rev. 19:7 (7–9).
3a TG God, Presence of.
b Ezek. 48:35.
4a Rev. 7:17.
b TG Mourning; Sorrow

c TG Living Water.
7a Rev. 2:7; D&C 76:60 (58–60).
b TG Exaltation.
c Ps. 84:11. TG Eternal Life.
d TG Sons and Daughters of God.
8a TG Stiffnecked.
b TG Murderer.
c TG Adulterer; Chastity.
d TG Sorcery

NT Institute Student Manual

John saw that Satan would be bound at the beginning of the Millennium and that for a thousand years he would “deceive the nations no more” (Revelation 20:3) or, as a modern revelation states, “not have power to tempt any man” (D&C 101:28; see also 1 Nephi 22:26; D&C 43:31; 88:110–11). During this time, “children shall grow up without sin unto salvation” (D&C 45:58).

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President Joseph F. Smith

“As to whether the binding of Satan is a literal binding as with a chain or not, it matters not. I am inclined to believe that the chain spoken of in the Bible, with which Satan is to be bound, is more figurative than real. [Satan] will be bound both by the faith of the righteous and the decrees of the Almighty during the Millennial reign and will be cast down into hell” (*From Prophet to Son: Advice of Joseph F. Smith to His Missionary Sons, comp. Hyrum M. Smith III and Scott G. Kenney [1981], 71*).

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NT Institute Student Manual

The prophet Nephi taught that because of the righteousness of the Saints, Satan will have no power (see 1 Nephi 22:26).

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New Testament Institute Student Manual

The scriptures do not entirely explain why Satan “must be loosed a little season” after having been bound for the thousand years following Christ’s Second Coming (Revelation 20:3; see D&C 43:31). However, the Lord has revealed that after the thousand years have ended, people would “again begin to deny their God” (D&C 29:22). The Book of Mormon also describes a time when people again turned their hearts toward Satan after an extended season of peace and righteousness because of the pride that followed prosperity (see 4 Nephi 1:22–46). Whatever the reason that Satan will be loosed, John saw that after the Millennium, Satan would “deceive the nations ... to gather them together” for a final battle against the Saints (Revelation 20:8; see D&C 88:110–11; the commentary for Revelation 20:7–10).

Christ—The dead stand before God and are judged out of the books according to their works.

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20 *a* TG Antichrist;
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b TG Devil.
c D&C 84:100

b D&C 63:18.
c TG Resurrection

God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and ^breigned with Christ a ^cthousand years.

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NT Seminary Manual

The First Resurrection began with the Resurrection of Jesus Christ and included the righteous who died before Christ's Resurrection (see *Mosiah 15:21–25; Alma 40:16–20*). The majority of the righteous who died after the Resurrection of Christ will be resurrected in connection with the Second Coming of Jesus Christ (see *James E. Talmage, The Articles of Faith, 12th ed. [1924], 385*). The wicked and unrepentant will not be resurrected until the Second Resurrection, which will occur at the end of the Millennium (see *D&C 76:85*).

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New Testament Institute Student Manual

John saw that after the Millennium, Satan would be loosed, and he and his evil forces would again wage war against “the camp of the saints” and “the beloved city,” which is Zion, a place of safety and refuge (Revelation 20:8–9). John referred to Satan’s host by the symbolic names “Gog and Magog.” Ezekiel used these names to refer to foreign invaders who would attack Israel before the Lord’s coming (see Ezekiel 38–39), but in Revelation 20:7–9, “Gog and Magog” refer to the forces of Satan that will wage another battle at the end of the Millennium.

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Though the number of Satan's forces will be "as the sand of the sea," they will be "devoured" by "fire ... from God out of heaven," and the devil and his followers will be eternally "cast into the lake of fire and brimstone" (Revelation 20:8–10; see 2 Nephi 9:16; D&C 43:31–33; 88:110–16). With this final cleansing of evil, the earth will be prepared to receive celestial glory.

Latter-day revelation adds the detail that Michael the archangel, who is Adam (see D&C 27:11), will play an important role in this final battle by gathering the armies of God together against Satan and his armies (see D&C 88:112).

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The Old Testament describes the destruction of the wicked cities of Sodom and Gomorrah by fire and brimstone from heaven (see Genesis 19:24). In the book of Revelation, fire and brimstone symbolize the destruction and ultimate abode of the wicked.

Prophet Joseph Smith taught: “A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone [see Revelation 21:8]. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone” (Teachings: Joseph Smith, 224).

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CHAPTER 21

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The final judgment is part of God's plan of salvation. John saw the day when all God's children would stand before Christ to be "judged out of those things which were written in the books" (Revelation 20:12). These books include: (1) The book of life (see Philippians 4:3; Revelation 3:5; 13:8; 17:8; 20:15; Alma 5:58; D&C 128:6–7; the commentary for Revelation 13:8). (2) Church records that record the saving ordinances and perhaps other actions of faith and devotion (see D&C 127:6–7, 9; 128:6–7). (3) The scriptures, which contain the standards and commandments by which we are to live our lives and by which we will be judged (see 2 Nephi 29:11; 33:15). In addition to these, "the books" might also refer to other sources of light and knowledge that were available to people during their lives.

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The Prophet Joseph Smith taught, “God judges men according to the use they make of the light which He gives them” (Teachings: Joseph Smith, 405). He also explained, “[The Lord] will award judgment or mercy to all nations according to their several desires, their means of obtaining intelligence, the laws by which they are governed, the facilities afforded them of obtaining correct information, and His inscrutable designs” (Teachings: Joseph Smith, 404).



Elder Dieter F. Uchtdorf

“That Day of Judgment will be a day of mercy and love—a day when broken hearts are healed, when tears of grief are replaced with tears of gratitude, when all will be made right. Yes, there will be deep sorrow because of sin. Yes, there will be regrets and even anguish because of our mistakes, our foolishness, and our stubbornness that caused us to miss opportunities for a much greater future.

“But I have confidence that we will not only be satisfied with the judgment of God; we will also be astonished and overwhelmed by His infinite grace, mercy, generosity, and love for us, His children” (*“O How Great the Plan of Our God!”* Oct 2016 GC, *Ensign* or *Liahona*, Nov. 2016, 21).



Revelation 21

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10 And he carried me away in the spirit to a great and high ^amountain, and shewed me that great city, the

holy ^bJerusalem, descending out of heaven from God,

11 Having the ^aglory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve ^agates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

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20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

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CHAPTER 21

Those who overcome will be sons of God—The earth attains its celestial glory.

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c Dan. 7:10.

c TG Earth, Destiny
Earth, Renewal

d TG World, End

2 *a* TG Zion.

b TG Jerusalem, N



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John saw in vision “the holy city, new Jerusalem, coming down” to earth, symbolizing God’s presence among His people (Revelation 21:2). The city was depicted as an enormous cube (see Revelation 21:16), which recalls the Holy of Holies in Solomon’s temple (see 1 Kings 6:19–20), also representative of God’s dwelling place.

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The symbolic elements John saw that compose the city—clear glass, precious stones, pearls, and gold—share the traits of reflecting light; resisting decaying or tarnishing; and symbolizing purity, beauty, and refinement. The walls of the city were made with all manner of precious stones (see Revelation 21:18–21). Precious stones often represent the Lord’s followers who have been refined and made holy (see Exodus 28:9–10, 17–21; Isaiah 62:3; Malachi 3:17; D&C 60:4; 101:3).



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The gates of the city were made of pearls and the streets of gold (see Revelation 21:21; D&C 137:1–4). Both pearls and gold can be seen as symbols of refinement: oysters produce pearls through pain and adversity, and gold requires fire to burn out impurities. The exalted will likewise have been refined through adversity (see Revelation 7:13–14).

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There is no need of temples in the Holy City because all of the celestial kingdom will be as a temple; God Himself and Jesus Christ dwell there. There is no need of the sun there, for “the Lamb is the light thereof” (Revelation 21:23). John saw that a central feature of the Holy City was the tree of life, representative of the healing and eternal life found in the celestial kingdom (see Revelation 22:2). The tree of life in the Garden of Eden was guarded by cherubim after the Fall (see Genesis 3:24), but those who dwell in the Holy City have been redeemed from the Fall, and all there are free to partake of the everbearing tree of life in the celestial kingdom.

14 And ^adeath and ^bhell were cast into the lake of fire. This is the ^csecond death.

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ning and the end. I will give unto him that is athirst of the fountain of the ^cwater of life freely.

7 He that ^aovercometh shall ^binherit ^call things; and I will be his God, and he shall be my ^dson.

8 But the fearful, and ^aunbelieving, and the abominable, and ^bmurderers, and ^cwhoremongers, and ^dsorcerers, and idolaters, and all ^eliars, shall have their part in the lake which burneth with fire and brimstone: which is the ^fsecond ^gdeath.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last ^aplagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

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NT Institute Student Manual

Revelation 21:4 highlights the great restorative power of Christ's Atonement, which will ultimately make all things right. Through the Atonement, all of life's disadvantages, contradictions, injustices, and unfairness will be made right.

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Elder Richard G. Scott

“The Atonement will not only help us overcome our transgressions and mistakes, but in His time, it will resolve all inequities of life—those things that are unfair which are the consequences of circumstance or others’ acts and not our own decisions.”

(“Jesus Christ, Our Redeemer,” Apr 1997 GC, Ensign, May 1997, 54).

out of those things which were written in the books, according to their ^fworks.

13 And the sea gave up the dead which were in it; and ^adeath and ^bhell delivered up the dead which were in them: and they were judged every man according to their works.

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Elder L. Tom Perry

“I believe that if we could create in our minds a clear and true picture of eternal life, we would start behaving differently. We would not need to be prodded to do the many things involved with enduring to the end, like [ministering], attending our meetings, going to the temple, living moral lives, saying our prayers, or reading the scriptures. We would want to do all these things and more because we realize they will prepare us to go somewhere we yearn to go.”

(L. Tom Perry, “The Gospel of Jesus Christ,” Apr 2008 GC, Ensign or Liahona, May 2008, 44)



Revelation 22

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John and the Angel

Eden Restored

3 And there shall be no more ^acurse: but the ^bthrone of God and of the ^cLamb shall be in it; and his servants shall serve him:

4 And they shall ^asee his ^bface; and his ^cname *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the ^asun; for the Lord God giveth them ^blight: and they shall ^creign ^dfor ever and ever.

6 And he said unto me, These sayings *are* faithful and ^atrue: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must ^bshortly be done.

7 Behold, I ^acome quickly: ^bblessed is he that keepeth the ^csayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I ^afell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is ^aunjust, let him be ^bunjust still: and he which is ^cfilthy, let him be filthy still: and he that is righteous, let him be righteous still:

^{3a} TG Curse; Earth, Curse of.
^b Jer. 3:17; Joel 3:21 (18–21); Zech. 2:10 (10–12).
^c TG Jesus Christ, Lamb of God.
^{4a} TG God, Privilege of Seeing.
^b John 14:3; 1 Thes. 4:17; D&C 38:8 (7–8).
^c TG God, Body of, Corporeal Nature.
^c Rev. 3:12 (7–13); 7:3 (2–8); 14:1 (1–5).
^{5a} Isa. 60:19; Rev. 21:23.
^b TG Earth, Destiny of.

Kingdom of God, on Earth.
^d D&C 132:20.
^{6a} D&C 68:34.
^b Rev. 1:1 (1–6); D&C 88:79.
^{7a} D&C 51:20.
^b Rev. 1:3 (1–6).
^c D&C 58:2.
^{8a} Rev. 19:10.
^{11a} Alma 41:13 (10–15).
^b Dan. 12:10.
^c TG Filthiness.
^{12a} 1 Thes. 2:19; 3:13; Rev. 1:7.
^b TG Reward.
^c Alma 41:13.
^{13a} TG God, Eternal Nature of.

^{15a} TG Sorcery; Telestial Glory.
^b TG Adulterer; Whore.
^c TG Murder.
^d TG Lying.
^{16a} TG Angels.
^b Isa. 53:2; Rev. 5:5 (1–14).
^c 2 Pet. 1:19; Rev. 2:28.
^{17a} Moro. 10:32 (30–33).
^b TG Living Water.
^{18a} Deut. 4:2 (2–3); 3 Ne. 11:40 (39–40); D&C 20:35 (35–36).
TG Scriptures, Preservation of.
^b TG Plague.

and he that is holy, let him be holy still.

12 And, behold, I ^acome quickly; and my ^breward is with me, to give every man according as his ^cwork shall be.

13 I am Alpha and Omega, the beginning and the end, the ^afirst and the last.

14 Blessed *are* they that ^ado his ^bcommandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and ^asorcerers, and ^bwhoremongers, and ^cmurderers, and idolaters, and whosoever loveth and maketh a ^dlie.

16 I Jesus have sent mine ^aangel to testify unto you these things in the churches. I am the ^broot and the offspring of David, *and* the bright and morning ^cstar.

17 And the Spirit and the bride say, ^aCome. And let him that heareth say, ^aCome. And let him that is athirst come. And whosoever will, let him take the ^bwater of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ^aadd unto these things, God shall add unto him the ^bplagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his

part out of the ^abook of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things

saith, Surely I ^acome. Even so, come, Lord Jesus. Amen.
21 The ^agrace of our Lord Jesus Christ be with you all. Amen.

^{19a} TG Book of Life.
^{20a} D&C 33:18; 35:27.

^{21a} Rom. 16:24 (20–24).
^b TG Jesus Christ, Lord.

THE END

Epilogue: Invitation and Warning

with the reed, twelve thousand ^bfur-
longs. The length and the breadth
and the height of it are equal.

17 And he measured the wall
thereof, an hundred *and* forty *and*
four cubits, *according to* the measure
of a man, that is, of the angel.

18 And the building of the wall
of it was of jasper: and the city *was*
pure gold, like unto clear glass.

19 And the foundations of the wall
of the city *were* garnished with all
manner of precious stones. The first
foundation *was* jasper; the second,
sapphire; the third, a chalcedony;
the fourth, an emerald;

20 The fifth, sardonyx; the sixth,
sardius; the seventh, chrysolite; the
eighth, beryl; the ninth, a topaz; the
tenth, a chrysoprasus; the eleventh,
a jacinth; the twelfth, an amethyst.

nation, or *maketh* a lie: but they
which are written in the Lamb's
^bbook of life.

CHAPTER 22

*The Saints will reign in celestial splen-
dor—Christ will come, and men will
be judged—Blessed are they who keep
His commandments.*

AND he shewed me a pure river of
^awater of life, clear as crystal, pro-
ceeding out of the throne of God
and of the Lamb.

2 In the midst of the street of it, and
on either side of the river, *was there*
the ^atree of ^blife, which bare twelve
manner of fruits, *and* yielded her
fruit every month: and the ^cleaves
of the tree *were* for the healing of
the nations.

10^b Moses 7:63 (21, 62–64).

11^a Ezek. 43:2 (1–6).

12^a Ezek. 48:31.

^b TG Temple.

23^a Isa. 60:19;

Rev. 22:5.

25^a Isa. 60:11.

27^a D&C 76:112 (81–112).

^b TG Book of Life.

holy ^bJerusalem, descending out of heaven from God,

11 Having the ^aglory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve ^agates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the ^alength is as large as the breadth: and he measured the city with the reed, twelve thousand ^bfur-longs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was of jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

10^b Moses 7:63 (21, 62–64).
11^a Ezek. 43:2 (1–6).
12^a Ezek. 48:31.
16^a Ezek. 40:5.
 ^b GR stadia. A stadium was about 607 English feet, or 185.2 meters.
21^a D&C 137:4 (2–4).

^b TG Temple.
23^a Isa. 60:19;
 Rev. 22:5.
 ^b TG Jesus Christ, Lamb of God.
 ^c TG Jesus Christ, Light of the World.
24^a TG Walking with God.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure ^agold, as it were transparent ^bglass.

22 And I saw no temple therein: for the Lord God ^aAlmighty and the Lamb are the ^btemple of it.

23 And the city had no need of the ^asun, neither of the moon, to shine in it: for the glory of God did lighten it, and the ^bLamb is the ^clight thereof.

24 And the nations of them which are saved shall ^awalk in the light of it: and the ^bkings of the ^cearth do bring their glory and honour into it.

25 And the ^agates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that ^adefileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's ^bbook of life.

CHAPTER 22

The Saints will reign in celestial splendor—Christ will come, and men will be judged—Blessed are they who keep His commandments.

AND he shewed me a pure river of ^awater of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the ^atree of ^blife, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the ^cleaves of the tree *were* for the healing of the nations.

25^a Isa. 60:11.
27^a D&C 76:112 (81–112).
 ^b TG Book of Life.
22 1^a Ezek. 47:1; Joel 3:18;
 Zech. 14:8.
2^a Gen. 2:9;
 Rev. 2:7 (1–7);
 1 Ne. 8:10 (1–11).

John and the Angel

3 And there shall be no more ^acurse: but the ^bthrone of God and of the ^cLamb shall be in it; and his servants shall serve him:

4 And they shall ^asee his ^bface; and his ^cname *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the ^asun; for the Lord God giveth them ^blight: and they shall ^creign ^afor ever and ever.

6 And he said unto me, These sayings *are* faithful and ^atrue: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must ^bshortly be done.

7 Behold, I ^acome quickly: ^bblessed is he that keepeth the ^csayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I ^afell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is ^aunjust, let him be ^bunjust still: and he which is ^cfilthy, let him be filthy still: and he that is righteous, let him be righteous still:

3^a TG Curse; Earth, Curse of.
 ^b Jer. 3:17;
 Joel 3:21 (18–21);
 Zech. 2:10 (10–12).
 ^c TG Jesus Christ, Lamb of God.
4^a TG God, Privilege of Seeing.
 ^b John 14:3;
 1 Thes. 4:17;
 D&C 38:8 (7–8).
 TG God, Body of, Corporeal Nature.
 ^c Rev. 3:12 (7–13);
 7:3 (2–8); 14:1 (1–5).
5^a Isa. 60:19;
 Rev. 21:23.
 ^b TG Earth, Destiny of.

Kingdom of God, on Earth.
 ^d D&C 132:20.
6^a D&C 68:34.
 ^b Rev. 1:1 (1–6);
 D&C 88:79.
7^a D&C 51:20.
 ^b Rev. 1:3 (1–6).
 ^c D&C 58:2.
8^a Rev. 19:10.
11^a Alma 41:13 (10–15).
 ^b Dan. 12:10.
 ^c TG Filthiness.
12^a 1 Thes. 2:19; 3:13;
 Rev. 1:7.
 ^b TG Reward.
 ^c Alma 41:13.
13^a TG God, Eternal Nature of.

and he that is holy, let him be holy still.

12 And, behold, I ^acome quickly; and my ^breward is with me, to give every man according as his ^cwork shall be.

13 I am Alpha and Omega, the beginning and the end, the ^afirst and the last.

14 Blessed *are* they that ^ado his ^bcommandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and ^asorcerers, and ^bwhoremongers, and ^cmurderers, and idolaters, and whosoever loveth and maketh a ^dlie.

16 I Jesus have sent mine ^aangel to testify unto you these things in the churches. I am the ^broot and the offspring of David, *and* the bright and morning ^cstar.

17 And the Spirit and the bride say, ^aCome. And let him that heareth say, ^aCome. And let him that is athirst come. And whosoever will, let him take the ^bwater of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ^aadd unto these things, God shall add unto him the ^bplagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his

15^a TG Sorcery; Telestial Glory.
 ^b TG Adulterer; Whore.
 ^c TG Murder.
 ^d TG Lying.
16^a TG Angels.
 ^b Isa. 53:2;
 Rev. 5:5 (1–14).
 ^c 2 Pet. 1:19;
 Rev. 2:28.
17^a Moro. 10:32 (30–33).
 ^b TG Living Water.
18^a Deut. 4:2 (2–3);
 3 Ne. 11:40 (39–40);
 D&C 20:35 (35–36).
 TG Scriptures, Preservation of.
 ^b TG Plague.

Epilogue: Invitation and Warning

Eden Restored

NT Institute Student Manual

As in earlier passages in Revelation, to bear a name on one's forehead indicates allegiance (see Revelation 3:12; 7:3; 13:16; 14:1; the commentary for Revelation 3:12). Bearing the name also suggests taking on the characteristics of the one named. Bearing God's name on one's forehead may also be connected to images of priesthood and temple service (see Exodus 28:36–38; Revelation 1:6; 5:10; 7:15).

3 And there shall be no more ^acurse: but the ^bthrone of God and of the ^cLamb shall be in it; and his servants shall serve him.

4 And they shall ^asee his ^bface; and his ^cname shall be in their foreheads.

5 And there shall be no night there, and they need no candle, neither light of the ^asun; for the Lord God giveth them ^blight: and they shall ^creign ^dfor ever and ever.

6 And he said unto me, These sayings are faithful and ^atrue: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must ^bshortly be done.

7 Behold, I ^acome quickly: ^bblessed is he that keepeth the ^csayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I ^afell down to worship

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NT Institute Student Manual

Elder Bruce R. McConkie helps us understand what it means that the Lord will “come quickly” (Revelation 22:7): “Not soon, but in a quick manner; that is, with speed and suddenness after all of the promised conditions precedent have occurred” (Doctrinal New Testament Commentary, 3:590).

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3a TG Curse;
Earth, Curse of.

b Jer. 3:17;
Isa. 3:21 (18, 21)

Kingdom of God,
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d D&C 132:20.
6a D&C 68:24

15a TG Sorcery;
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part out of the ^abook of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things

saith,
Even
21 The
Christ

19a TG Book of Life.
20a D&C 33:18; 35:27.

21a Rom. 16:24 (20–24)
b TG Jesus Christ, Lo

THE END

NT Institute Student Manual

The passage “If any man shall add unto these things” (Revelation 22:18) has been often misunderstood as a declaration that no scripture was to come forth after the writing of the book of Revelation.

Kingdom of God,
n Earth.
D&C 132:20.
D&C 68:34.
Rev. 1:1 (1–6).

15a TG Sorcery;
Telestial Glory.
b TG Adulterer;
Whore.
c TG Murder



Elder Jeffrey R. Holland

“One of the arguments often used in any defense of a closed canon is the New Testament passage recorded in Revelation 22:18: ‘For I testify unto every man that heareth the words of ... this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.’ However, there is now overwhelming consensus among virtually all biblical scholars that this verse applies only to the book of Revelation, not the whole Bible.



Elder Jeffrey R. Holland

“Those scholars of our day acknowledge a number of New Testament ‘books’ that were almost certainly written after John’s revelation on the Isle of Patmos was received. Included in this category are at least the books of Jude, the three Epistles of John, and probably the entire Gospel of John itself. Perhaps there are even more than these.

“But there is a simpler answer as to why that passage in the final book of the current New Testament cannot apply to the whole Bible. That is because the whole Bible as we know it—one collection of texts bound in a single volume—did not exist when that verse was written.



Elder Jeffrey R. Holland

“For centuries after John produced his writing, the individual books of the New Testament were in circulation singly or perhaps in combinations with a few other texts but almost never as a complete collection. Of the entire corpus of 5,366 known Greek New Testament manuscripts, only 35 contain the whole New Testament as we now know it, and 34 of those were compiled after A.D. 1000.”

(“My Words ... Never Cease,” Apr 2008 GC, Ensign or Liahona, May 2008, 91–92).

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21 The ^agrace of our ^bLord Jesus Christ *be* with you all. Amen.

19^a TG Book of Life.

20^a D&C 33:18; 35:27.

21^a Rom. 16:24 (20–24).

^b TG Jesus Christ, Lord.

There is no end to virtue;
There is no end to might;
There is no end to wisdom;
There is no end to light.
There is no end to union;
There is no end to youth;

There is no end to priesthood;
There is no end to truth.
There is no end to glory;
There is no end to love;
There is no end to being;
There is no death above.