

Chapter 11

[**Chapters 6 through 10**] walks us through some of the more significant events of the seven thousand year history of man, symbolized by the “book sealed with seven seals” in [**Chapter 5**]. [**Chapters 11 through 22**] are somewhat like telescopes, zooming in and focusing on significant happenings of the last three of these thousand year epochs. [**Chapter 11**] points expressively to the latter part of the 6th thousand year epoch, commencing with 1830 A.D., and continuing through the 7th epoch, *i.e. the millennium*, the little season, the final judgment, and the end of time.

[1] And there was given me a reed like unto a rod; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

[2] But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.

The “reed like unto a rod,” is not a physical instrument; remember, we are dealing with symbols. Not only is this reed to measure “the temple of God, and the altar,” it is to measure also “them that worship therein.” Unlike Belshazzar, the king of the Chaldeans, who was “weighted in the balances, and found wanting,” [**Daniel 5:27**] this measurement will serve to show that the quality of “those who worship therein” are of the same quality that characterizes the temple and altar of God; for those in the court outside the temple will not be measured with this same measurement.

The “reed like unto a rod” is very likely the “Word of God,” as depicted in the book of Nephi.

[**1 Nephi 2:62, 68-69**] And I beheld a **rod of iron**; and it extended along the bank of the river, and led to the tree by which I stood. [**68**] I beheld that the **rod of iron**, which my father had seen, was the **word of God**, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; [**69**] And I also beheld that the **tree of life** was a representation of the love of God. [**1 Nephi 4:34-40**] [**Psalms 2:7-12**]

There are other scriptures which evidences the “rod of iron” as being the “word of God,” by which all will be measured. * to be studied in [Chapter 12].

The “court which is without the temple” is the world that lies outside of God’s spiritual court. However, the world is where the “holy city” was to be established and treaded under foot by the Gentiles “forty and two months,” which equals 1260 days. The formula given in [**Ezekiel 4:6**] translates this to be **1260 years**; that’s how long Jerusalem, the holy city, was to be “treaded under foot” by the Gentiles. * also to be studied in [**Chapter 12**]

But, there is another 1260 year segment of God’s plan which has largely been overlooked. It began in 1830 A.D., when the 1260 years of [**Chapter 12**] ended. That 1260 years ran from 570 A.D. to 1830. The 1260 years of this chapter extends from 1830 A.D. to 3090. We are in this one!

[3] And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

[4] These are the two olive trees, and the two candlesticks standing before the God of the earth.

No one should have to guess who these two witnesses are because [Verse 4] tells us! “These are the two olive trees, and the two candlesticks standing before the God of the earth.”

In [Revelation 1:12-13, 20] the Lord identifies candlesticks as his churches. But the context in which they appear in [Revelation 2 & 3], shows that they were branches of the same church. And we will see that the “two olive trees” are two nations which constitute the church.

[Verse 4] states that the “two olive trees and candlesticks” are “standing before the God of the earth.” Well, Look at this!

[1 Nephi 3:16] My father spoke much concerning the Gentiles, and also concerning the house of Israel, that they should be compared like unto an olive tree, whose branches should be broken off, (*this is how they became two*) and should be scattered upon all the face of the earth.

[1 Nephi 4:14-24] ... the house of Israel was compared unto an olive tree, ... [15] And behold, are we not broken off from the house of Israel; and are we not a branch of the house of Israel? [16] And now, the thing which our father means concerning the grafting in of the natural branches through the fullness of the Gentiles, is, that in the latter days, ... [24] They shall be grafted in, being a natural branch of the olive tree, into the true olive tree. [Jacob 3:31] [Jacob 4:1-3]

[Zechariah 4:11-14] These two olive branches which through the two golden pipes empty the golden oil out of themselves ... are the two anointed ones, that stand before the Lord of the whole earth. * in religious ceremonies, oil is symbolic of the Holy Spirit.

[Romans 11:13-24] ... And if some of the branches be broken off, and you, (*the Gentiles*) being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree. [18] Boast not against the branches, for you do not bear the root, but the root bears you. ... [24] For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?

The two olive trees are going to witness in sackcloth (*humbly*) for 1260 years; for the Lord said, in [Verse 3], “I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” (*1260 years, using the formula in Ezekiel 4:6*),

A scripture familiar to us which we may not have thought to be about the two olive trees, is:

[Ezekiel 37:15-22], son of man, take one stick and write upon it, for **Judah**, and for the children of Israel his companions; (**the first olive tree**) then take another stick, and write upon it, for **Joseph**, the stick of Ephraim, (**the second olive tree**) and for all the house of Israel his companions; [17] And join them one to another into one stick; and they shall become one in your hand. [18] And when the children of your people shall speak unto you, saying, Will you not show us what you mean by this? [19] Say unto them, Thus saith the Lord God; Behold, I will take **the stick of Joseph**, which is **in the hand of Ephraim**, and the tribes of Israel his fellows, and will put them with him, even with the **stick of Judah**, and make them one stick, and they shall be one in my hand. [20] And the sticks whereon you write shall be in your hand before their eyes. [21] Thus saith the Lord God; I will take the children of Israel from among the heathen, wherever they have gone, and will gather them on every side, and bring them into their own land; [22] And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms anymore at all.

A number of things can be ascertained from this scripture.

- (1) Verse 16 – There will be a writing for the children of Israel through the lineage of Judah.
- (2) Verse 16 – There will be a writing for the children of Israel through the lineage of Joseph.
- (3) Verse 19 – The Lord would put the writing of Joseph with the writing of Judah to make them one, and They were to become one in the Lord’s hand!
- (4) Verse 19 – The writing of Joseph would be “in the hand of Ephraim.”
- (5) Verse 21 – The Lord will bring the children of Israel into their own land.
- (6) Verse 22 – The Lord will make them one nation, never again to be divided into two kingdoms.

Expansion of numbers (1 & 2): Scholars agree that the “stick of Judah” is the Bible, but have no clue as to what the “stick of Joseph” might be. The Book of Mormon is the only writing to come forth which claims to be, and meets all criteria to be, the “stick of Joseph.”

[Alma 8:3] And Aminadi was a descendant of Nephi, who was the son of Lehi, who came out of the land of Jerusalem, who was a descendant of Manasseh, who was the son of Joseph, who was sold into Egypt by the hands of his brethren. [3 Nephi 4:72] [Alma 21:54] [Ether 6:6-10]

Expansion of number (3): Joseph Smith does not state in his history what day the translation (of the Book of Mormon) was finished. We learn from the certificate of the clerk of the court that the title page was deposited in his office on June 11, 1829. [CH, Vol 1, Ch 6, Pg 80]

Mr. John H. Gilbert, of Palmyra, New York, who claims to have set the type for the Book of Mormon, was interviewed at his residence by Elders W. H and E. L. Kelley, on March 5, 1881. To them he said: - "The manuscript was put in our hands in August, 1829, and all **printed by March, 1830**." - Saints' Herald, vol. 28, .p. 166 [CH, Vol 1, Ch 6, Pg 81]

Concerning the organization of the church, Joseph Smith wrote this: “by the Spirit of prophecy and revelation; which not only gave us much information, but also pointed out to us the precise day

upon which, according to his will and commandment, we should proceed to organize his church once again here upon the earth: - being **one thousand eight hundred and thirty years** since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeably to the laws of our country, by the will and commandments of God in the fourth month and on the sixth day of the month called April;" ... [Ch, Vol 1, Ch 6, Pg 68]

So, on April 6, 1830, by the Gregorian Calendar, the stick of Judah and the stick of Joseph; the testimonies of the "two olive trees," were placed together, and according to the Lord, "were made one stick in his hand!" His Church was also restored on that date in a way as to transcend it's definition as: "The collective body of Christians who believe in Christ, and acknowledge him to be the Savior of mankind." [Webster] * to be studied in [Chapter 14]

Expansion of number (4): The Book of Mormon, as has been shown, is a record of people who were of the lineage of Joseph through Manasseh, his oldest son. [Alma 8:3] But, the Lord didn't tell Ezekiel that the writing would come through Ephraim; he told him that it "would be in the hand of Ephraim;" and Joseph Smith Jr. was a progeny of the Joseph of Genesis.

Notice what the Lord said to Joseph of the Old Testament:

[Genesis 50:30-33] A seer will I raise up out of the fruit of your loins, and unto him will I give power to bring forth my word unto the seed of your loins; and not to the bringing forth of my word only, saith the Lord, but to the convincing them of my word, which shall have already gone forth among them in the last days; [31] Wherefore **the fruit of your loins shall write, and the fruit of the loins of Judah shall write;** and that which shall be written by the fruit of your loins, and also that which shall be written by the fruit of the loins of Judah, shall grow together unto the confounding of false doctrines, and laying down of contentions, and establishing peace among the fruit of your loins, and bringing them to a knowledge of their fathers in the latter days; and also to the knowledge of my covenants, saith the Lord. [32] And out of weakness shall he be made strong, in that day when my work shall go forth among all my people, which shall restore them, who are of the house of Israel, in the last days. [33] And that seer will I bless, and they that seek to destroy him shall be confounded; ... and **his name shall be called Joseph, and it shall be after the name of his father;** and he shall be like unto you; for the thing which the Lord shall bring forth by his hand shall bring my people unto salvation. I.V. & [CH, Vol 2, Ch 9, Pg 138] * [Deuteronomy 33:13-17]

God sends those to perform his will who worship Him before his throne, who are measured and found worthy! They were valiant before they came to earth; they are valiant while on earth; and they are valiant after they leave earth. E.g., Nephi, and/or Moroni, appearing to Joseph; the angels who had lived their lives on earth, appearing to John; [Revelation 19:10 & 22:8], and many others. They are witnesses for God while on earth because they love Him! And – they love serving him!

[Alma 9:65] And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works.

Expansion of numbers (5 & 6): [Isaiah 65:8-9] ... “I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and my elect shall inherit it, and my servants shall dwell there.” [Zechariah 8:11-13] says the “house of Judah, **and** house of Israel” will be a blessing.

“Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another?” And when the two nations shall run together, the testimony of the two nations shall run together also. [2 Nephi 12:59, 61]

[Isaiah 2:2-4] In the last days when the mountain of the Lord's house shall be established in the top of the mountains, (*plural*) ... out of Zion shall go forth the law, and the word of the Lord from Jerusalem; [4] And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. [Micah 4:1-3] [2 Nephi 8:18-20] and [Jeremiah 31:31-34]

[5] And if any man will hurt them, fire proceeds out of their mouth, and devours their enemies; and if any man will hurt them, he must in this manner be killed.

How can fire proceed out of the mouth of olive trees or candlesticks? Obviously this cannot be taken literally; so, let's see how they can hurt them, and then be devoured, or killed, with fire.

We know, for instance, that at judgment day, all people will be judged by those things written on these two sticks; for we read in:

[Revelation 20:12] I saw the dead, small and great, stand before God; and **the books were opened**; and another book was opened, which is the book of life; and **the dead were judged out of those things which were written in the books**, according to their works. And from:

[2 Nephi 12:64-74] ... I command all men, both in the east, and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them: **[66] For out of the books which shall be written, I will judge the world**, every man according to his works, according to that which is written. ... And again from;

[3 Nephi 13:2-3] For behold, **out of the books which have been written, and which shall be written, shall this people be judged**, for by them shall their works be known unto men. [3] And behold, all things are written by the Father; therefore out of the books which shall be written, shall the world be judged. [Daniel 7:9-10]

If the whole world is going to be judged by that which has been written by the house of Judah and the house of Joseph, what will happen to those who ignore and fight against their writings?

[Matthew 18:6] Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that man by whom the offense comes!

[**Mormon 4:26**] He that shall breathe out wrath and strifes against the work of the Lord, and against the covenant people of the Lord, who are the house of Israel, and shall say, We will destroy the work of the Lord, ... the same is in danger to be hewn down **and cast into the fire**; for the eternal purposes of the Lord shall roll on, until all his promises shall be fulfilled.

[**Mosiah 1:79-85**] ... if that man repents not, and remains and dies an enemy to God, the demands of divine justice awaken his immortal soul to a lively sense of his own guilt, [**84**] Which causes him to shrink from the presence of the Lord, and fills his breast with guilt, and pain, and anguish, which is like an unquenchable fire, whose flames ascend up for ever and ever. [**Alma 9:21-30**]

[**Mormon 4:57-64**] ... Do you suppose that you shall dwell with him under a consciousness of your guilt? [**62**] Do you suppose that you could be happy to dwell with that holy being, when your souls are racked with a consciousness of your guilt that you have ever abused his laws? [**63**] I say unto you, that you would be **more miserable** to dwell with a holy and just God, under a consciousness of your filthiness before him, than you would to dwell with the damned souls in hell. [**64**] For behold, when you shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, **it will kindle a flame of unquenchable fire upon you.**

[**1 Nephi 7:28-30**] And every nation which shall war against you, O house of Israel, shall be turned one against another. [**29**] And they shall fall into the pit which they dug to ensnare the people of the Lord. [**30**] And all that fight against Zion, shall be destroyed.
* see also [**2 Nephi 5:39-40**] [**Isaiah 29:7-8**].

[6] These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

[**Verse 6**] seems to be both factual and figurative. It is factual that they “have the power to shut heaven, that it rain not;” but in the figurative sense the rain represents the word of God. The Lord used rain as a metaphor in this same way in the book of Isaiah.

[**Isaiah 55:8-11**] My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. [**9**] For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. [**10**] For **as the rain comes down**, and the snow from heaven, and returns not, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater; [**11**] **So shall my word be** that goes forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

The statement that “**These ... have power over waters** (*peoples, multitudes, nations, and tongues*) **to turn them to blood,**” means that they have power to render those whose lives are void of the “living water,” desolate, for if the water is contaminated, as being turned into blood, it becomes useless, as did the waters of Egypt in [**Exodus 7:19-21**]. *studied in [**Revelation 8:9-11**]

Continuing with [Verse 6]; and to smite the earth with all plagues, as often as they will.

One generally think of plagues as pestilence and disease, such as those with which Egypt was afflicted. But, according to [Webster], the primary meaning is:

1. Any thing troublesome or vexatious; [and as a verb]; To vex; to tease; to harass; to trouble; to embarrass.

So, “to smite the earth with all plagues,” can be spiritual, as well as physical. For the scriptures evidence time and time again that plagues come upon the earth as a result of man’s spiritual condition; whether as the results of war, or whether they are natural phenomena. The scriptures show however, that they generally result because of a spiritual famine.

[Amos 8:11-12] Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; [12] And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.

But do people repent when these famines and plagues come upon them? No, Generally not!

[Revelation 16:9] And men were scorched with great heat, and blasphemed the name of God, which has power over these plagues; and they repented not to give him glory.

[7] And when they shall have finished their testimony, the beast that ascends out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

They will have finished their testimony at the end of the little season. The written word through the lineage of Judah and of Joseph will have borne witness of the gospel for 1260 years. But look what happens after the 1260 years have ended:

[D&C 28:6a-b] And again, verily, verily I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; [b] and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth. [D&C 43:7a-c] [D&C 85:35b-d]

So, at the end of the millennial reign, during the little season, when “men again begin to deny their God,” the beast that ascends out of the bottomless pit shall make war against the two witnesses, and shall kill (defeat or overcome) them. [Webster]

The identity and fate of this beast will be seen in the study of [Revelation 13 & 17:8].

[8] And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

[9] And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

[10] And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

[11] And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

The two witnesses will lie dormant the last 3 1/2 *years* of the little season. “Their dead bodies” suggests that the “two olive trees,” and the “two candlesticks,” i.e. “the writings of Judah’s and Joseph’s lineage,” will have been overpowered and suppressed by **the beast that ascends out of the bottomless pit!** But the Spirit of life from God *will enter* into them,” and revive them.

[12] And they heard a great voice from heaven, saying unto them, **Come up here.** And they ascended up to heaven in a cloud; and their enemies beheld them.

[13] And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the **remnant** were affrighted, and gave glory to the God of heaven.

[14] The second woe is past; and behold, the third woe comes quickly.

Remnant: [n] 1. Residue; that which is left after the separation, removal or destruction of a part.

The remnant, in this case, will be those who, at some point in time, will have embraced the gospel of Jesus Christ.

“Come up here.” All those who make up the two olive trees, whether they are grafted in or are a part of the natural tree; who will have been faithful witnesses; who will not have been deceived; will be caught up to heaven while the earth undergoes a cleansing and transformation.

[**Matthew 24:39**] Whoso treasures up my words, shall not be deceived.

Those who criticize, ridicule, and discredit his words, whether prophet, priesthood member, or member, are the ones who shall be deceived. They do not love his word. [2 Thessalonians 2:9-12]

[15] And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.**

[**D&C 85:35b-d**] ... the seventh angel shall sound his trumpet; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sits upon the throne, that there shall be time no longer, and Satan shall be bound, that old serpent, who is called the Devil, and shall not be loosed for the space of a thousand years. Finally! The seventh angel sounding!

Here is another very important key in understanding the time represented by the two witnesses. After witnessing for 1260 years, lying dead, *[overcome or defeated]* for three and a half years, they are caught up to heaven [Verse 12], and “**The kingdoms of this world are become the kingdom of our Lord, and of his Christ!**” [Verse 15]

So lets look at our arithmetic. The two olive trees started witnessing together through the stick of Judah (the Bible), and the stick of Joseph (the Book of Mormon and the Doctrine and Covenants), in 1830. Add 1260 years to 1830 and you have 3090! The year 3000 would take us through the seven thousand years portrayed by the seven seals and the seven angels. Add the little season that Satan will be loosed to that and voila! 3090 A.D.!

One might reply: “Well if that is true, why did the millennium not begin during the calendar year 2000 A.D.? The answer is this: the fault lies in our calendar and in the amount of time the “little season” falls short of being 90 years. For when the actual year 2000 A.D. arrives, and/or the “off-set” of the little season has expired, the millennial reign will begin. Presently, seven years of the “off-set” of the little season have been used-up, and we have headed into the eighth.

[16] And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshiped God,

[17] Saying, We give you thanks, O Lord God Almighty, which are, and was, and are to come:" because you have taken to yourself your great power, and have reigned.

The twenty four elders likely signify the office of the twelve apostles and the office held by the twelve Nephites. Another key that verifies the time these two witnesses are to witness follows.

[18] And the nations were angry, and your wrath is come, and the time of the dead, that they should be judged, and that you should give reward unto your servants the prophets, and to the saints, and them that fear your name, small and great; and should destroy them which destroy the earth.

[19] And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings and an earthquake, and great hail.

[Verse 18] is another momentous and decisive clue as to when the testimony of those who make up the two olive trees will culminate, be overcome, and then “ascend up to heaven.” [Verse 12] For after they ascend up to heaven, “the time of the dead, that they should be judged,” is come, and that the righteous should receive their reward, while the unrighteous should be destroyed from God’s presence.

And after that “was seen in his temple the ark of his testament.” Testament, (*lower case*) as pertaining to religion, has mainly two definitions: [1] Evidence or Witness; [2] covenant between God and man. And the “ark” is a cabinet in Jewish synagogues and temples, for housing holy scrolls of the Pentateuch. (*the first five books of the Bible*) [Webster] So, [Verse 19] suggests that man will now see, at his judgment, the evidence of all that had been witnessed by the olive trees.