

Chapter 22

Throughout the study of this book the contrast between good and evil has been evident through various metaphors. Those who sought after, and now seek after that which is evil, reap what they sow; i.e., those who worship the beast. But remember, they don't see the beast as being a beast!

But those who place their trust in God, embracing his word continually, see the beast for what it is, and choose to do works which will bring them to the "the holy city, the new Jerusalem," where he will partake of the "water of life" freely, which water is opposite of "filthy water."

Alma compares the word unto a seed in [Alma 16:152]:

[Alma 16:165-70] If you nourish it with much care, it will get root, and grow up, and bring forth fruit. [166] But if you neglect the tree, and take no thought for its nourishment, behold, it will not get any root; and when the heat of the sun comes and scorches it, because it has no root, it withers away, and you pluck it up and cast it out. [167] Now this is not because the seed was not good, neither is it because the fruit thereof would not be desirable. [168] But it is because your ground is barren, and you will not nourish the tree; therefore you can not have the fruit thereof. [169] And thus it is if you will not nourish the word, looking forward with an eye of faith to the fruit thereof, you can never pluck of the fruit of the tree of life. [170] But if you will nourish the word, yes, nourish the tree as it begins to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up unto everlasting life;

[1] **And he showed me a pure river of water 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, there was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.**

Speaking of the "water of life," or "living water," Jesus said unto the woman of Samaria, "If you knew the gift of God, and who it is that said to you, Give me to drink, you would have asked of him, and he would have given you living water."

"The woman said unto him, Sir, you have nothing to draw with, and the well is deep; from where then do you have that living water?"

"Jesus answered and said unto her, Whosoever shall drink of this well, shall thirst again; But whosoever drink of the water which I shall give him shall never thirst; **but the water that I shall give him shall be in him a well of water springing up into everlasting life.**" [John 4:12-16]

[1 Nephi 3:68-69] ... 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.

As mentioned above, "filthy water" is opposite to the "pure river of water of life."

[1 Nephi 4:43-47] And they said unto me, What is the meaning of **the river of water** which our father saw? ... [46] And I said unto them, that **it was an awful gulf, which separates the wicked from the tree of life, and also from the saints of God.** [1 Nephi 3:124] calls it “the depths of hell.” [3] **And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him;**
[4] **And they shall see his face; and his name shall be in their foreheads.**

“Curse,” of which there will be no, may manifest itself in numerous ways, of which the following are just a few. No more of that which is profane or that which desecrates! No more tribulations or adversities! No more hardships or disappointments! No more burdens! No more tears!

And “his servants shall serve him.” “Serve” also has numerous meanings. His servants shall assist or help him; attend to him; minister to him; and care for him. They shall worship him.

[Verse 4] states that his servants shall see his face. They shall see his face as Moses did. [Exodus 33:11] And the Lord spoke unto Moses face to face, as a man speaks unto his friend.

They shall also “have his name in their foreheads,” for they were righteous and had refused to worship the beast while they were on the old earth. [Revelation 14:1 & 20:4]

[5] **And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God gives them light; and they shall reign forever and ever.**

[6] **And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.**

That “there shall be no night there; no candle; neither the light of the sun,” is a double entendre. For it is true that these things will not be in the holy city in a literal sense. It is also true that they will not be there in a figurative sense. There will be no “night” there; no spiritual darkness! They will “need no candle” there; i.e., no candlestick; a.k.a. churches!

“... the seven candlesticks which you saw are the seven churches.” [Revelation 1:20]

The Lord warned Ephesus to “repent, and do the first works; or else I will come unto you quickly, and will remove your candlestick (*church*) out of his place, except you repent. [Revelation 2:5]

The gospel will not be needed there!

[Jeremiah 31:33-34] ... I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. [34] And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; **for they shall all know me, from the least of them unto the greatest of them,** saith the Lord; for I will forgive their iniquity, and I will remember their sin no more. [Hebrews 8:10-12] * reference the study of [Revelation 21:23-24]

[7] **Behold, I come quickly; blessed is he that keeps the sayings of the prophecy of this book.**

[8] **And I John saw these things, and heard them. And when I had heard and seen I fell down**

to worship before the feet of the angel which showed me these things.

[9] Then said he unto me, See that you do it not; for I am your fellowservant, and of your brethren the prophets, and of them which keep the sayings of this book; worship God.

Review the study of [Revelation 19:10], which was a comprehensive study of John's impulse to worship an angel. Remember, both of these angels had previously lived on earth as people.

[10] And he said unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.

[11] He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

He which is filthy:

By now, it should be elementary that "he which is filthy" refers to the devil and his angels.

[2 Nephi 6:36-40] When **all men** shall have passed from this first death unto life, insomuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; [37] And then comes the judgment; and then must they be judged according to the holy judgment of God. [38] And assuredly, as the Lord lives, for the Lord God has spoken it, and it is his eternal word, which can not pass away, that they who are righteous shall be righteous still, and they who are filthy shall be filthy still; [39] Wherefore, **they who are filthy are the devil and his angels**; [40] And they shall go away into everlasting fire, prepared for them; and their torment **is as** a lake of fire and brimstone, whose flames ascends up for ever and ever; and has no end.

These will not inherit a kingdom of glory. [D&C 85:5b-c]

He that is unjust:

Those who are unjust do not necessarily identify with those who are filthy, though it goes without saying that those who are filthy are also unjust. The scriptures present those who are unjust as coming forth in the second resurrection. [Acts 24:15] [2 Peter 2:9, 13]

The qualities of the unjust essentially match the qualities which characterize those who are thrust down to hell, as described in [D&C 76:7b-e, 7m-v].

They shall inherit the telestial glory.

He that is righteous:

In [Matthew 25:32-41] Jesus describes the righteous, not as his brethren, but as those who will have ministered to his brethren. Their character match those to whom Jesus went and preached in the prison. [1 Peter 3:18-20]

[**Matthew 25:35**] Then shall the king say unto them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you **from the foundation of the world**.

[**John 14:2-3**] In my Father's house are many mansions; if it were not so, I would have told you. **I go to prepare a place for you.** [3] And when I go, I will prepare a place for you, and come again and receive you unto myself; **that where I am, you may be also.**

As seen by the last two scripture, the kingdom which the righteous shall inherit had already been prepared; but Jesus was yet to prepare the kingdom for his disciples, the celestial kingdom, which will not exist until he presents it to his Father, perfected. [**D&C 76:7r & D&C 85:4b-d; 6a-d**]

So, the righteous of [**Verse 11**] are the sheep Jesus referred to in [**Matthew 25:38**]; “Then shall the righteous answer him ...,” who shall inherit the terrestrial glory as described in [**D&C 76:6c-g**].

He that is holy:

[**Romans 12:1**] I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

[**1 Corinthians 3:16-17**] Do you not know that you are the temple of God, and that the Spirit of God dwells in you? [17] If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple you are. [**1 Corinthians 6:18-20**] [**Romans 11:16**]

[**Ephesians 1:3-4**] Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ; [4] According as he has chosen us in him before the foundation of the world, **that we should be holy**

[**Romans 11:16**] For if the firstfruit is holy (*Jesus*), the lump is also holy (*the saints*); and if the root is holy (*Jesus*), so are the branches (*the saints*).

Jesus' bride; i.e., his church, will be holy:

[**Ephesians 5:27**] That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that **it should be holy and without blemish.**

His true apostles and prophets are called holy. [**Eph 3:4-5**] [**Luke 1:69**] [**John 3:18**] [**Acts 3:21**]

[**Words of Mormon 1:26**] And there were many holy men in the land; and they did speak the word of God, with power and with authority;

[**Alma 1:104**] And ... Nephi, Jacob, and Joseph, and Sam, who were just and holy men.

And of Amulek we read; “the angel said unto me, He is a holy man; wherefore I know he is a holy man, because it was said by an angel of God.” [**Alma 8:14**]

Those who are righteous are not the same people as those who are holy, but again it goes without saying that, those who are holy are also righteous. These shall inherit the celestial kingdom.

Again the scriptures evidence that when Jesus characterized people, whether speaking of their earthly life, e.g., parable of sower; or their life in the hereafter, as shown here; he generally used four dissimilar categories.

Now, lets define these characteristics to see if they correlate to their reward.

Filthy: 1: foul matter; esp: loathsome dirt or refuse 2 : moral corruption 3 : OBSCENITY

Unjust: characterized by injustice

Righteous: acting or being in accordance with what is just, honorable, and free from guilt or wrong
: UPRIGHT [Synonyms] virtuous, noble, moral, ethical

Holy: 1: worthy of absolute devotion 2: SACRED 3: having a divine quality
[Synonyms] hallowed, blessed, sanctified, consecrated

[12] And, behold, I come quickly; and my reward is with me to give every man according as his work shall be.

This verse shows that works have a role to play in determining the degree of one's salvation. Many churches teach that works have nothing to do with salvation. They ignore the scriptures which plainly show that they do! Simply put; we are saved by grace but rewarded according to our works.
* ref: the study Topic "Grace or Works?" for a comprehensive comparison of grace and works.

[13] I am Alpha and Omega, the beginning and the end, the first and the last.

"The beginning and the end," likely refers to time as it relates to our world.

Consider this: if there is no time where God dwells, how can there be a beginning or an end? By now we ought to know that "time is only measured unto men." [**Alma 19:38**]

[**D&C 22:2**] And God spoke unto Moses, saying, Behold, I am the Lord God Almighty, and Endless is my name, for I am **without** beginning of days or end of years; and is not this endless?

The priesthood, as it was established, is also without beginning or end, for we read that:

[**Hebrews 7:3**] Melchizedek was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.

[**D&C 83:2c-g**] And the sons of Moses, according to the holy priesthood, which he received under the hand of his father-in-law, Jethro; and Jethro received it under the hand of Caleb; and Caleb received it under the hand of Elihu; [**d**] and Elihu under the hand of Jeremy; and Jeremy under he hand of Gad; and Gad under the hand of Esaias; and Esaias received it under the hand of God; [**e**] Esaias also lived in the days of Abraham and was blessed of him, which Abraham received the priesthood from Melchisedec; who received it through the lineage of his fathers, even till Noah; [**f**]

and from Noah till Enoch, through the lineage of their fathers; and from Enoch to Abel, who was slain by the conspiracy of his brother; who received the priesthood by the commandments of God, by the hand of his father Adam, who was the first man; [g] which priesthood continues in the church of God in all generations, and is without beginning of days or end of years.

[D&C 104:18] The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, ...

Jesus is also without beginning or end:

[Alma 9:70-71] This high priesthood being after the order of his Son, which order was from the foundation of the world: **[71]** Or in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things. **[72]** Now they were ordained after this manner: Being called with a holy calling, and ordained with a holy ordinance, and taking upon them the high priesthood of the holy order, which calling, and ordinance, and high priesthood, is without beginning or end; **[73]** Thus they become high priests for ever, after the order of the Son, the only begotten of the Father, who is without beginning of days or end of years, who is full of grace, equity, and truth. And thus it is. Amen.

[14] Blessed are they that do his commandments, 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 sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie.

As was seen in the last verse of **[Chapter 21]** concerning the holy city; “there shall in no wise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie; but they which are written in the Lamb's book of life.” **[Revelation 21:27]** Surely it is not just a coincidence that they which are written in the Lamb's book of life shall also have access to the tree of life.

[Verse 2] of this chapter depicts the tree of life as being “in the midst of the street *of the holy city*” which came down from God out of heaven; but **[Revelation 2:7]** states that “To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God.”

The tree of life has always remained in paradise, i.e., in the garden; which is likely the same place to which the city of Enoch was caught up, after Adam and Eve were expelled from the garden. Adam and Eve were cast out of the garden, not the tree of life!

[Genesis 3:28-29] And I, the Lord God, said unto my Only Begotten, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and partake also of the tree of life, and eat, and live forever; **[29]** Therefore, I, the Lord God, will send him forth from the garden of Eden, to till the ground from whence he was taken. * he was taken from the earth!

[Verse 2] also stated that the tree of life “bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.” Now these fruits and leaves are no more literal than were those which were on the tree in the beginning.

[1 Nephi 3:68-69] 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 4:38-40] And they said unto me, What is the meaning of the rod of iron which our father saw, that led to the tree? [39] And I said unto them, that it was the word of God; and whoso would hearken unto the word of God, and would hold fast unto it, they would never perish; [40] Neither could the temptations and the fiery darts of the adversary, overpower them unto blindness, to lead them away to destruction.

[1 Nephi 4:62-63] Wherefore, the wicked are rejected from the righteous and also from that tree of life, whose fruit is most precious and most desirable above all other fruits: [63] Yes, and it is the greatest of all the gifts of God.

[D&C 12:3b] Keep my commandments in all things; and if you keep my commandments and endure to the end, you shall have **eternal life; which gift is the greatest of all the gifts of God.**

[Alma 16:170-172] If you will ... nourish the tree as it begins to grow, by your faith with great diligence, and with patience, looking forward to the fruit thereof, it shall take root; and behold, it shall be a tree springing up **unto everlasting life;** [171] And because of your diligence, and your faith, and your patience with the word, in nourishing it, that it may take root in you, behold, by and by, you shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white; yes, and pure above all that is pure; [172] And you shall feast upon this fruit, even until you are filled, that you hunger not, neither shall you thirst.

[Verse 15] of this chapter states that outside the city “are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loves and makes a lie.”

[D&C28:7b-8a] the righteous shall be gathered on my right hand unto eternal life; and the wicked on my left hand will I be ashamed to own before the Father; [7c] wherefore I will say unto them, Depart from me you cursed into everlasting fire, prepared for the Devil and his angels. [8a] ..., for where I am they can not come, **for they have no power.**

“For they have no power!” The power by which one’s body is quickened in the resurrection will be the same power he will have in the eternal world.

Over the years, since the church was restored to earth, so much emphasis has been placed upon the glory one will inherit after the final resurrection, that the glory of his body, for the most part, has been overlooked. Even Paul recognized that the glories he spoke of essentially referred to the glory of one’s body. For he said that there are:

“Also celestial bodies, and bodies terrestrial, and bodies telestial; but the glory of the celestial, one; and the terrestrial, another; and the telestial, another. [41] There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differs from another star in glory. [42] **So also is the resurrection of the dead.** It is sown in corruption, it is raised in incorruption; [1 Corinthians 15:40-42]

[D&C 85:6c-g] ... your glory shall be that glory by which your bodies are quickened.
* review the study of [Chapter 20, Verses 4 through 6]

This being true, those who are resurrected with celestial bodies will have the power, not only to enter through the gates of the city, but also to minister to those outside the city, whose bodies are quickened by the lesser glories.

Those whose bodies are terrestrial will have power to enter the telestial glory and minister to those whose bodies are telestial, but their bodies will not have the power to enter into the holy city.

The workings of this power begins at death:

[D&C 76:7f-j] these (*telestial bodies*) are they who receive not of his fullness in the eternal world, but of the Holy Spirit through the ministration of the terrestrial; and the terrestrial through the ministration of the celestial: and also the telestial receive it of the administering of angels, who are appointed to minister for them, or who are appointed to be ministering spirits for them, for they shall be heirs of salvation.

[7g] And thus we saw in the heavenly vision, the glory of the telestial which surpasses all understanding; and no man knows it except him to whom God has revealed it. **[h]** And thus we saw the glory of the terrestrial, which excels in all things the glory of the telestial, even **in glory, and in power, and in might, and in dominion.**

[7i] And thus we saw the glory of the celestial, which excels in all things; where God, even the Father, reigns upon his throne for ever and ever, before whose throne all things bow in humble reverence and give him glory for ever and ever. **[j]** They who dwell in his presence are the church of the First-born; and they see as they are seen, and know as they are known, having received of his fullness and of his grace; and he makes them equal **in power, and in might, and in dominion.**

* see **[D&C 85:4b-5c & D&C 85:6d-g]**

[16] I Jesus have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

Remember the scripture used earlier to describe those who shall be holy, which stated that Jesus is the root and the branches are the saints? **[Romans 11:16]**

Remember also what the Lord promised the faithful of Thyatira?

“To him who overcomes, and keeps my commandments unto the end, will I give power over many kingdoms; And he shall rule them with the word of God; And I will give him the morning star. **[Revelation 2:26-28]**

[17] And the Spirit and the bride say, Come. And let him that hear say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

This verse should be basic by now. The relationship between Jesus and his bride was covered in **[Chapter 12]**, and again in **[Chapter 19]**, as well as being alluded to throughout this study.

[18] For I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues 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 book of life, and out of the holy city, and from the things which are written in this book.

[20] He which testifies these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.

[21] The grace of our Lord Jesus Christ be with you all. Amen. THE END OF THE NEW TESTAMENT.

[Verses 18 & 19] are constantly used by many churches to try to prove that God has done his work and no one can add anything to what he has done. And they would be right in saying this because **man** cannot add to or take from that which God has caused to be written. However, it is not written that God can not, or will not, add to or take away from the book. Notice the following;

[Deuteronomy 4:2] You shall not add unto the word which I command you, neither shall you diminish aught from it, that you may keep the commandments of the Lord your God which I command you.

[Deuteronomy 12:32] What thing soever I command you, observe to do it; you shall not add thereto, nor diminish from it.

When [Verses 18 & 19] above are quoted in order to prove that Joseph Smith was a false prophet, they are really exonerating him and condemning their own church, for:

[Proverbs 30:5-6] Every word of God is pure; he is a shield unto them that put their trust in him. **[6]** Add not unto his words, lest he reprove you, and you be found a liar.

[Ecclesiastes 3:14-15] I know that, whatsoever God does, it shall be forever; nothing can be put to it, nor anything taken from it; and God does it, that men should fear before him. **[15]** That which has been is now; and that which is to be has already been, and God requires that which is past.

Are these scriptures not saying the same thing as the last four verses of the Book of Revelation? If the arguments of other churches are true, then they must tear everything out of their Bible from the book of Ecclesiastes to the end of the Book of Revelation.

Now, here is a bit of information which will make all of this inconsequential. These last four verses were not in the earlier manuscripts from which the Book of Revelation was translated. Scholars say that they were added by an overzealous scribe to protect the book. Some bibles today are omitting these verses, just as *numerous books were omitted from the King James translation*.

In closing the study of the final chapter of this book, consider this; Jesus did not say that our opinions would make us free! He said, “**If you continue in my word**, then you are my disciples indeed; And **you shall know the truth, and the truth shall make you free.**” **[John 8:31-32]**