

Chapter 10

[1] And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire;

[2] And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth,

The angel portrayed in [Verse 1] would probably appear to kids today as one of the heroes in Marvel comic books, but to John, these symbols characterizing the angel's appearance, unique as they were and as stunning as they might have been, were probably not entirely foreign to him. For these symbols were a part of Hebraic history and undoubtedly had significant meaning to the Hebrew people; and John was likely familiar with the scriptures involving them. Nonetheless, to see an angel whose visage included these symbols must have been quite another thing.

[Exodus 13:21-22] And the Lord went before them by day in **a pillar of a cloud, to lead them the way;** and by night in **a pillar of fire, to give them light;** to go by day and night. **[22]** He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

[Exodus 14:19-20, 24] And the Angel of God, which went before the camp of Israel, removed and went behind them; and the **pillar of the cloud** went from before their face, and stood behind them; **[20]** And it came between the camp of the Egyptians and the camp of Israel; and **it was a cloud and darkness to the Egyptians, but it gave light by night to the Israelites,** so that the one came not near the other all the night. **[24]** And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the **pillar of fire and of the cloud,** and troubled the host of the Egyptians. **[Nehemiah 9:12, 19]**

This is a great allegory, the "pillar of cloud" which appears as darkness to some but as light to others. One can easily see that the "pillar of cloud" **and** the "pillar of fire" represent the light of the gospel of Christ which lightens the way for some, but appears as darkness and a stumbling stone for others. This allegory will clarify a mysterious riddle in **[Chapter 17]**.

The "rainbow" which was upon the angel's head must have also been meaningful to John, for though the following scripture is not in the King James Bible, it was surely among the manuscripts during his time, before the abominable church of **[Chapter 17]** came along and took it out.

[Genesis 9:19-23] I will set my bow in the cloud; and it shall be for a token of a covenant between me and the earth. **[20]** And when I bring a cloud over the earth, the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, ... And the waters shall no more become a flood to destroy all flesh. **[21]** And the bow shall be in the cloud; and I will look upon it, **that I may remember the everlasting covenant,** which I made unto your father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. **[22]** And this is my everlasting covenant,

that when your posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; [23] And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come.

The “little book” of [Verse 2] will be discussed in the study of [Verses 8 through 10].

[3] **And (the mighty angel) cried with a loud voice, as when a lion roars; and when he had cried, seven thunders uttered their voices.**

[4] **And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Those things are sealed up which the seven thunders uttered, and write them not.**

“Sealing up” his words was not a new charge; the Lord had told others, before John, to do it.

[Isaiah 29:24] Wherefore, when you have read the words which I have commanded you, and obtained the witnesses which I have promised unto you, then shall you seal up the book again, and hide it up unto me, that I may preserve the words which you have not read until I shall see fit in my own wisdom to reveal all things unto the children of men. [2 Nephi 11:125-132]

[Daniel 12:4] O Daniel, shut up the words, and seal the book even to the time of the end; many shall run to and fro, **and knowledge shall be increased.**

[1 Nephi 3:246-251] And behold, the things which this apostle of the Lamb shall write, are many things which you have seen; [247] And behold, the remainder you shall see; [248] But the things which you shall see hereafter, you shall not write; for the Lord God has ordained the apostle of the Lamb of God that he should write them. [249] And also others who have been, to them he has shown all things, and they have written them; [250] And **they are sealed up** to come forth in their purity according to the truth which is in the Lamb, in the own due time of the Lord, unto the house of Israel [251] And the name of the apostle of the Lamb was John, according to ... the angel.

Concerning the Book of Mormon, the Lord said:

[3 Nephi 12:3-4] And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things, then shall the greater things be made manifest unto them. [4] And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.

[Ether 1:98-100] Behold, I have written upon these plates the very things which the Brother of Jared saw; and there never were greater things made manifest, than that which was made manifest unto the Brother of Jared; wherefore, the Lord commanded me to write them; and I have written them. [99] And he commanded me that **I should seal them up**; ... [100] For the Lord said unto me, They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord;

[**Ether 1:109-113**] Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief. [110] Come unto me, O house of Israel, and it shall be made manifest unto you how great things the Father has laid up for you, from the foundation of the world; and it has not come unto you, because of unbelief. [111] Behold, when you shall rend that vail of unbelief which causes you to remain in your awful state of wickedness and hardness of heart, and blindness of mind, ... [112] Yes, when you shall call upon the Father in my name, with a broken heart and a contrite spirit, then you shall know that the Father has remembered the covenant which he made unto your fathers, O house of Israel; [113] then shall the great and marvelous things which have been hid up from you from the foundation of the world; And my revelations which I caused to be written by my servant John, be unfolded to all the people.

[**2 Nephi 11:125-127**] The Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered. [126] And behold the book shall be sealed: and in the book shall be a revelation from God, from the beginning of the world to the ending thereof. [127] Wherefore, because of the things which are sealed up, the things which are sealed, shall not be delivered in the day of the wickedness and abominations of the people.

As can be seen, there are those who have gone before us who have seen great things; and wanted to write them, as did John, but the angels forbade them to do so. And why have we not received them today? Well, the Lord essentially told them to tell us that it will be due to **our lack of faith**; and because of **our unbelief**; and because of **our wickedness**.

Enoch saw great things:

[**Genesis 7:75**] And the Lord showed Enoch all things, even unto the end of the world. And he saw the day of the righteous, the hour of their redemption, and received a fullness of joy.

Moses saw great things:

[**D&C 22:6b**] ... Moses beheld the world, and the ends thereof, and all the children of men, which are and which were created; of the same he greatly marveled, and wondered. [19a] ... he beheld the earth; even all the face of it; and there was not a particle of it which he did not behold, discerning it by the Spirit of God. [19b] And he beheld also the inhabitants thereof, and there was not a soul which he beheld not, and he discerned them by the Spirit of God, and their numbers were great, even as numberless as the sand upon the seashore.

The brother of Jared, Ether, Lehi, Nephi, Joseph Smith Jr., and many others saw great things.

There are others who have seen and written great and marvelous things, whose records are to come forth in the Lord's own due time; [**2 Nephi 12:63-72**] but for the present, they remain sealed!

[5] **And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,**

[6] **And swore by him that lives forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which**

are therein, that there should be time no longer;

[7] But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

Two phenomena are now about to happen; the mighty angel of [Verse 1] is going to declare that “there should be time no longer;” and that “the mystery of God should be finished” during the “days” of the voice of the seventh angel, “when he shall begin to sound.”

[Verses 6 and 7] accents the idea that “there **should be** time no longer,” and “ that the mystery of God **should be** finished,” **in** that day. Notice, the voices of the previous six angels referred to historical events, while the seventh angel refers to future events. This is validated in:

[D&C 85:35b] the seventh angel shall sound his trump; 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.

[D&C 85] & [Verses 6 and 7] are slightly different versions of the same thing; the main difference being that one says “should be,” and the other says “shall be.” Both “should” and “shall” are auxiliaries, expressing commands of what seems inevitable in the future. [Webster] So, John wrote that which the angel saw as an overview of the entire thousand year era; thus he used “should be,” which denotes futurity from a point of view in the past. [Webster] While Joseph Smith simply wrote that which the angel said “shall be,” meaning, in the future.

Another overview of the seventh thousand year era is found in:

[D&C 28:2g, 6a-b] I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand. [6a] And 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; [6b] 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**.

There are a couple of happenings which will be milestones of the thousand years depicted by the seventh angel. At first glance the two occurrences seem to be the same, but a closer look should reveal that they are two distinct happenings.

1st Milestone: The city of Enoch comes down from heaven to have place on earth until the end of time. This will occur at the beginning of the millennial reign.

2nd Milestone: God brings the New Jerusalem from heaven to have place on earth throughout eternity. This happens at the end of the millennial reign, after the final judgement.

Even though the earth will undergo an astonishing transformation at the ushering in of the millennial reign; it will not compare to the transformation it will undergo after the final judgement, at the end of the millennium and the little season, when the earth becomes the celestial glory!

Now, lets closely scrutinize these two milestones so their differences will be seen.

At the beginning of the millennial reign: (1st milestone)

[**Genesis 9:22-23**] And this is my everlasting covenant, that when your posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy; [**23**] And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, **and shall have place until the end come**. And this is my everlasting covenant, which I made with your father Enoch.

“And shall have place until the end come,” is a key phrase in signifying the time of this event.

[**Genesis 7:70-72**] Righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. [**71**] And the Lord said unto Enoch, **Then you and all your city shall meet them there**; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; [**72**] And there shall be my abode, and it shall be Zion, which shall come forth out of all the creations I have made; **and for the space of a thousand years shall the earth rest**.

This is the same city that God received unto himself in the days of Enoch; for it is stated that “Zion was not, for God received it up into his own bosom” [**D&C 36:14e**]

“Holy city,” “New Jerusalem,” “Zion” and the “kingdom of God” are synonyms, as is seen in:

[**D&C 36:12f-g**] ... righteousness and truth will I cause to sweep the earth as with a flood, to gather out my own elect from the four quarters of the earth unto a place which I shall prepare; [**g**] a **holy city**, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called **Zion, a New Jerusalem**. [**D&C 83:1b**]

[**D&C 102:9b**] ... the **kingdom of Zion** is in very deed the **kingdom of our God and his Christ**; therefore, let us become subject unto her laws.

Though the foundations have been laid for the building up of a New Jerusalem in this land, the New Jerusalem will not be realized until after the final Judgement and the earth becomes new!

[**Ether 6:8-10**] Wherefore the remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away. [**9**] **And there shall be a new heaven and a new earth**; and they shall be like unto the

old, save the old have passed away, and all things have become new. [10] **And then comes the New Jerusalem;** and blessed are they who dwell therein, for it is they whose garments are white through the blood of the lamb; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. *read [Verses 1 through 10] & [3 Nephi 10: whole chapter]

At the end of the millennial reign: (2nd milestone)

[D&C 83:17a-b] The Lord has brought again Zion: The Lord has redeemed his people, Israel, According to the election of grace, Which was brought to pass by the faith And covenant of their fathers. [b] The Lord has redeemed his people, And Satan is bound, and **time is no longer:** The Lord has gathered all things in one: **The Lord has brought down Zion from above:** The Lord has brought up Zion from beneath; The earth has travailed and brought forth her strength; And truth is established in her bowels; And the heavens have smiled upon her, And **she is clothed with the glory of her God: For he stands in the midst of his people:**

The statement in [Verse b] of the preceding scripture, “Satan is bound,” refers to the time he will be bound after the final judgement, not during the millennium. There are key words and phrases which place “time no longer” to be after the millennial reign. Notice in [Verse b] is also stated that “the Lord has brought down Zion from above,” and that “God stands in the midst of his people.” Both of these events happen after the final judgement when the earth is “clothed with the glory of her God;” i.e.; when she has become the celestial glory.

[Revelation 21:1-3] And I saw **a new heaven and a new earth;** for the first heaven and the first earth were passed away; and there was no more sea. [2] And I John saw **the holy city, new Jerusalem,** coming down from God out of heaven, prepared as a bride adorned for her husband. [3] And I heard a great voice out of heaven saying, Behold, **the tabernacle of God is with men, and he will dwell with them,** and they shall be his people, and God ... shall be with them, and be their God.

Jesus will, by this time, have perfected his work and the “new *Spiritual* Jerusalem” will descend from heaven and merge with the one inaugurated on earth, for the “fullness of times” has arrived:

“when Christ shall have subdued all enemies under his feet, and shall have perfected his work, when he shall deliver up the kingdom and present it unto the Father spotless.” [D&C 76:7r]

[8] **And the voice which I heard from heaven spoke unto me again, and said, Go and take the little book which is open in the hand of the angel which stands upon the sea and upon the earth.**

[9] **And I Sent unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make your belly bitter, but it shall be in your mouth sweet as honey.**

[10] **And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.**

The book contained the word of God. As long as we keep his words “in our mouths,” i.e., “give lip service,” it is sweet, it is pleasing, and it seems desirable; somewhat like the Lord told Ezekiel:

[Ezekiel 33:30-32] The children of your people are ... saying, Come, and hear what the word is that comes forth from the Lord. [31] And they come unto you, ... and they sit before you as my people, and they hear your words, but they will not do them; for with their mouth they show much love, but their heart goes after their covetousness. [32] And, lo, you are unto them as a very lovely song of one that has a pleasant voice, and can play well on an instrument; for they hear your words, but they do them not. And from [Isaiah 29:26-28]; ... **this people draw near unto me with their mouth, and with their lips do honor me, but have removed their hearts far from me.**

If one puts food in his mouth and keeps it there, it cannot provide nourishment to the body. In the same way, if one only gives “lip service” to the gospel, it serves no purpose except to entertain, as the Lord told Ezekiel; it cannot nourish and strengthen the body. We can talk about the gospel until we are blue in the face, but if we do not swallow it so it can be digested, the body dies! Verbalizing the Lord’s words may be “sweet as honey” but living them requires one to do them!

The Lord shared a similar experience with Ezekiel in nearly the same terms as he did with John when he gave him a role to eat. And Ezekiel said ... **“Then did I eat it; and it was in my mouth as honey for sweetness.** [4] And he said unto me, Son of man, go, get yourself unto the house of Israel, and speak with my words unto them. [5] For you are not sent to a people of a strange speech and of a hard language, but to the house of Israel; [6] Not to a people ... whose words you can not understand. Surely, had I sent you to them, they would have hearkened unto you. [7] But the house of Israel will not hearken unto you; for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted.” [Ezekiel 3:1-7]

[11] And he said unto me, You must prophesy again before many peoples, and nations, and tongues, and kings. * This is reiterated in [D&C 7:1a-c].

Latter day Israel, should be “doers of the word, and not hearers only?” [James 1:22]

Jesus said the lives of those who hear his sayings, **and do them**, will withstand the rains, the floods, and the winds that beat against them, because “they are built upon a rock.” [Matthew 7:34] Are his words too strict for us, too “bitter?” Are they to us like a song? Only like a song!