

GARDEN OF EDEN FOUND !

by

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Garden of Eden

Part I

LOCATION OF THE GARDEN OF EDEN

**Based on the Genesis Account
and Adam-ondi-Ahman in Missouri**

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INTRODUCTION

Who has not wondered about where the Garden of Eden was located? What person who has ever heard of Adam and Eve in the Garden of Eden not considered where it might have happened? As well, what theologian or Biblical scholar was ever able to say, as a fact, where it was located? There has been none, simply because there is not one person upon the face of the whole earth who has ever known it. That is, except the few who witnessed it as a reality for themselves. It shall be shown in this book, however, that the prophet Moses did everything he could to reveal where the Garden of Eden was located right there in the second chapter of the Book of Genesis.

It is obvious that knowledge of the geographical location of the ancient site of the Garden of Eden is not to be learned from any of our educational institutions, nor found in the religious seminaries, nor from the theologians of our day. Therefore, it should be obvious that this knowledge must come through some other source, and by some other means, if one is to ever learn where the Garden of Eden was located. This book is an explanation of that other source, and the other means, whereby the exact location of the site of the Garden of Eden has been discovered.

It was all quite plain and simple actually. The author has done nothing more than what anyone else could have done, and they did not. He believed no more than anyone else could have believed, and they would not. And he has experienced no more in life than what any other person could have, and they have not. The entire world has been blinded; yes, spiritually blinded to this plain and simple knowledge. All have sought after the learning of men instead of understanding the prophets and the scriptures. And for that one must go unto God in both study, and prayer, and action.

This book will show you, or shall attempt to show, that the location of the Garden of Eden is as plain as the nose on your face. This is no play on words, for it can be taken literally. It is just that the names of the lands and the rivers in the land of Eden have been changed, perhaps to protect their identity until they might someday be discovered. Actually those are ancient names, which are used in the Book of Genesis account in our Bibles, which we do not understand today. Thus, because of the name of one river, all the scholars and theologians have looked to the east instead of to the west, and to the wrong continent. No wonder it has never been found. It would be just

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like one using words from a different language for the nose, and eyes, and ears of the human face. It is something similar in this case.

The original thing in this work, however, is that the ancient site of the Garden of Eden was located upon the North American continent! Note that according to Genesis 1:10 each land was called earth. There never was any fact of knowledge to suppose that it was located in the Middle East anyway, or anywhere else for that matter. That supposition was made because most of the rest of the Bible account happened in that region, and mostly in Israel. But there was the Flood long before those events occurred, and it does not say where Noah and the Ark came from, but only where it landed.

The author further submits that the Garden of Eden was not only on the North American continent, but that the site was located near the center, in the heartland, of the United States of America. The site had to do with four great rivers flowing from four lands upon this continent. But exactly where was the site of the Garden of Eden located upon this continent and within this country? This is the question that we will explore and of which we will find the answer. This knowledge should be of great worth unto all mankind, and to all religions, and more especially to Christians in America.

In order for people to obtain this knowledge, only one thing is required, beyond having a normal mind with average intelligence. And it is to have a sincere heart and an honest spirit, and to lay aside any preconceptions and religious prejudices on the subject. It must be admitted, however, that this simple requirement most of mankind are not able to obtain. Yet, all babies are born with it and little children still have it for a while. We all started out with it, but then that which is of the opposite spirit began to conceive within us. But will the reader please try this, if at least temporarily.

Again, this knowledge of the location of the ancient site of the Garden of Eden has been hidden in simplicity and not in complexity. And from this one fact of Biblical and spiritual truth there is much more to learn, for this bears witness to far greater things – even to the Kingdom of God which is now in the world and is just now going forth to the world in the latter-days. So may the reader please prayerfully read and study the things in this book, while seeking guidance from the Spirit of God. It is the author's testimony that he has discovered the actual site of the Garden of Eden as the result of study, and prayer, and then acting on that in faith. Is that not what the Lord meant when he told us to seek, to ask, and to knock. The author has found that promise to be true and faithful.

GENESIS ACCOUNT OF THE GARDEN OF EDEN

As was only briefly mentioned previously, it should be understood that Moses did everything that he could to describe the location of the Garden of Eden. Or that is to say, God revealed this knowledge to the prophet Moses, who then wrote it down in the record that we have as the Book of Genesis. This was not some secret and hidden knowledge at that time. No, it was just the opposite. It is a short account but there is a lot revealed.

God revealed the names of the lands and some facts about those lands. He revealed the names of the rivers, and the lands from which they flowed. There were four large rivers, which flowed into one even larger river. Or in other words, the river of the Garden of Eden was a very large river, which divided upstream into four other rivers. It can truthfully be said that no one has understood the simple meaning of Genesis 2:10.

Let us now read the Genesis account of the Garden of Eden, and let us see exactly the information that God revealed to Moses. We will be reading Genesis 2:8-15 from the King James Version of the Bible.

“And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.” (Genesis 2:8).

“And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.” (Genesis 2:9).

“And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.” (Genesis 2:10).

“The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone.” (Genesis 2:11-12).

“The name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.” (Genesis 2:13).

“And the name of the third river is Hiddekel: that is it that goeth toward the east of Assyria. And the fourth river is Euphrates.” (Genesis 2:14).

“And the Lord God took the man, and put him in the Garden of Eden to dress it and to keep it.” (Genesis 2:15).

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GARDEN OF EDEN WAS NOT IN MESOPOTAMIA

It is a known fact that the entire world has assumed that the Garden of Eden is located somewhere in Mesopotamia in the Middle East. The name means “land between the rivers” with the rivers being the Euphrates and the Tigris. That land is now the eastern part of Iraq which borders with Iran. It was the land of ancient Babylon back in Bible days. But would the Garden of Eden have been located in the land of Babylon? Why of course not. The Bible says that it was located eastward in the land of Eden.

There has never been one bit of data, or one shred of evidence, that the Garden of Eden was in Mesopotamia. It is obvious that this idea has merely been assumed because the river Euphrates is given in Genesis 2:14. But that river could have been named after the original Euphrates river. Has anyone thought of that? It is written in the school textbooks that civilization began in Mesopotamia in what is now known as the fertile crescent. And since the Euphrates river is there, then all have assumed that the Garden of Eden was also located there. But this was only an assumption.

Therefore, in this attempt to find the location of the ancient site of the Garden of Eden, one is asked to lay aside any preconceived assumptions. It would be a worthwhile study for us to realize the origin of our thoughts and memories from childhood. This is like our mental pictures of the Garden of Eden like a little flower garden with a little brook rambling through it. We learn this from the first grade of school and from primary in Sunday school. But it is not what the Bible says. The Genesis account reveals that it was a grove of trees at the confluence of four great rivers. We must try to realize that much of our understanding of Biblical subjects has come from pictures of artists and not from the actual reality.

As well, scholars and theologians must give an answer for things, since that is their job to do. But when it comes to the actual location of the Garden of Eden they had nothing to go on. That is a fact. They admit that the exact location of the Garden of Eden is not known, or ever has been, and perhaps will never be found. Some conclude that it was only true as myth anyway, and not an actual geographical site. But this author concludes that it was an actual geographical site, that it has been found, and that it is still there.

LATTER-DAY PROPHET AND ADAM-ONDI-AHMAN

There are only two or three subjects which one must believe in order to discover the location of the Garden of Eden. One of the most fundamental points is to understand which continent Adam and Eve dwelt upon. And, as well, one needs to know the region of that continent. The author has found that the site was located upon the North American continent. Further, it was located near the center of the United States of America, and eastward from that land, and at the confluence of a river with four heads.

However, is there any factual evidence for the above statements? There is both factual knowledge and spiritual revelation that has been given in the latter-days. These things will be presented as logically and naturally as they can be presented. Now this will require one great leap in faith, for we must begin to understand that there has been more revelation given from God in these latter-days. There has come forth a new latter-day dispensation, even the dispensation of the fullness of times.

This will be a great leap of faith and understanding for many, so let me the author just state these things openly and honestly, without any beating around the bush, so to speak. After all, this is the only way to discover the exact location of the site of the Garden of Eden. The latter-day dispensation spoken of is called the latter-day Restoration. It was even the restoration of the Church of Jesus Christ of Latter-day Saints by the prophet Joseph Smith back in the early eighteen hundreds. The church is nicknamed the Mormon Church by others because of the Book of Mormon. But the actual scriptures of the latter-day dispensation are called the Doctrine and Covenants of the Church. The author has received this spiritual testimony of these things.

It may perhaps be less difficult for those who are not indoctrinated by the various denominations of Christendom. This is ironic, even a paradox, but it seems to be the nature of things. People, who do not believe the Bible, or the Christian faith, are not interested in the subject of the Garden of Eden. And people in the hundreds of the different denominations of Christendom are indoctrinated against the latter-day dispensation.

In other words, if they are to be true to their doctrines, then they cannot accept the last great dispensation of the gospel of Jesus Christ that God has brought forth in the latter-days. Nevertheless, there was a prophet who was in America – the prophet Joseph Smith – who prophesied and testified that

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in the northwestern part of the state of Missouri was the land where Adam dwelt. The place is called Adam-ondi-Ahman.

Let it be understood that what was revealed through the prophet Joseph Smith about Adam-ondi-Ahman was not a lengthy exposition. It was only a couple of verses of scripture which were recorded in the latter-day volume of scripture called the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. Joseph Smith taught that Adam had dwelt on this the American continent. He even named the exact place where Adam called his righteous posterity together to give them his last blessing shortly before he died. This brief account of the prophet, and a few elders of the church, was also recorded in a book called the History of the Church.

But now let another thing be stated here. Neither Joseph Smith, nor any other authority of the Mormon Church, has known or taught the location of the Garden of Eden. All that is given was the revelation about the valley of Adam-ondi-Ahman where Adam blessed his posterity, and where he as the Ancient of Days will return, as is prophesied in the Book of Daniel. So the irony is that the members of the church, the latter-day saints, do not know the location of the Garden of Eden either.

Let us now read those couple of verses from the Book of Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, and beginning with the Heading of Section 116. The second verse, found in Section 117 of the Doctrine and Covenants, is the only verse in these scriptures which says that this is the land where Adam dwelt.

“Revelation given to Joseph Smith the Prophet, near Wight’s Ferry, at a place called Spring Hill, Daviess County, Missouri, May 19, 1838, wherein Spring Hill is named by the Lord.” (Heading to D&C 116).

“Adam-ondi-Ahman, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the prophet.” (D&C 116).

“Is there not room enough on the mountains of Adam-ondi-Ahman, and on the plains of Olaha Shinehah, or the land where Adam dwelt...? There fore come up hither to the land of my people, even Zion.”

(D&C 117:8-9).

DESCRIPTION OF ADAM-ONDI-AHMAN

During the restoration of the Church of Jesus Christ, the prophet Joseph Smith kept a history of the proceedings of the time. His history is called the History of the Church of Jesus Christ of Latter-day Saints. If we turn to the index in the back of Volume III of the History of the Church, we will find the first reference listed as: Adam-ondi-Ahman – place where Adam dwelt, 35 and note; description of, 39 and note. Let us turn to these pages and read what Joseph Smith wrote in his history. Chapter IV begins on page 34, and is entitled; Selection of lands in Caldwell and Daviess Counties (Missouri) for Settlement, Adam-ondi-Ahman. It starts out in chapter IV with the date of Friday, May 18, (1838), wherein Joseph Smith and some of the brethren had left Far West, Missouri, for the purposes of visiting the north country, and laying off a stake of Zion; making locations, and laying claim to lands to facilitate the gathering of the saints; and for the benefit of the poor, and upholding the Church of God. Let me quote it more fully.

“Saturday May 19 – This morning we struck our tents and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson’s Ferry. Grand River is a large, beautiful, deep, and rapid stream during the high waters of Spring, and undoubtedly will admit navigation by steamboat and other watercraft. At the mouth of Honey Creek was a good landing. We pursued our course up the river, mostly through timber, for about eighteen miles, when we arrived at Colonel Lyman Wight’s home. He lives near the foot of Tower Hill... where we camped for the Sabbath.”

“In the afternoon I went up the river about half a mile to Wight’s Ferry, accompanied by President Rigdon and my clerk, George W. Robinson, for the purpose of selecting and laying claim to a city plat near the said ferry in Daviess County; township 60 ranges 27 and 28 and sections 25, 30, 31, and 36; which the brethren called “Spring Hill;” but by the mouth of the Lord it was named “Adam-ondi-Ahman;” because, said He, this is the place where Adam shall come to visit his people, or the Ancient of Days shall sit as was spoken of by Daniel the Prophet.”

“Adam-ondi-Ahman is located immediately on the north side of Grand River, Daviess County, Missouri, and twenty-five miles north of Far West. It is situated on an elevated spot of ground; and which renders this place as healthful as any part of the United States; and overlooking the river and the country round about, it is certainly a very beautiful location.”

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ANALYSIS OF THE GENESIS ACCOUNT

The foregoing scriptures from the Book of Doctrine and Covenants, and Joseph Smith's History of the Church, has been given so that others might know that Adam and Eve had lived on the North American continent. That is, if one will believe, and accept it. In any case, there has been at least one man in history who spoke as a prophet, even in the name of the Lord, and declared this to be the land where Adam had lived in mortality.

These are factual and specific revelations, and the test of a true or false prophet can be used. If this prophesy was false; then, Joseph Smith was a false prophet, as many of his enemies have claimed. But by the same test if Joseph Smith was a true prophet of God, as over ten million members of the Church of Jesus Christ of Latter-day Saints have a testimony; then, Adam did indeed live here upon this North American continent.

As well, if Adam and Eve did live and dwell here upon this continent; even in the portion of this country that is now called the state of Missouri; then, that is the land which is called Eden by Moses in the Genesis account. By the way, the word "Eden" was derived from the ancient word of "Edin" which simply meant the uncultivated plains outside of a city. So do not the grasslands and prairies of Missouri certainly fit that description? Certainly they do. That is a perfect description for the prairies of Missouri. As well, it is hoped that each and every term, which is used in the Genesis account of the Garden of Eden, might be explained in our modern English.

But more reasoning than this is shown in this work. For if Adam lived and dwelt on this land, which is now called the state of Missouri; then, the ancient site of the Garden of Eden would have been located toward the east of the state of Missouri. Would that not be so? Yes, surely, for it would be the land of Eden in the Genesis account; for the Bible says that the Garden of Eden was eastward in Eden. So let us, therefore, seek a more natural and realistic understanding of the lands and rivers which lay east of that region of country, according to the Genesis account.

This reasoning will concern just simple facts; like what are headwaters, where do rivers part, and what do rivers water. Let us try this a little later on in this book. If just a few simple questions are asked, once a few things are understood, then one can discover the ancient site of the Garden of Eden for ones self. Intellectually that is, but one can also discover it literally, as well. For you can drive down there and walk in the Garden of Eden and see it for

yourself. For it is still there! It is a beautiful and peaceful little park, which is clean and well kept. Surely, it is God who has done this thing. Of course, it is a park now simply because of its unique geographical location.

So with the knowledge that we have now gained, let us again read the verses of scripture that was revealed unto Moses as the Genesis account of the Garden of Eden in the land of Eden. (This is Genesis 2:8-15).

“And the Lord God planted a garden eastward in Eden. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; it is that which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good: there is bdellium and the onyx stone. The name of the second river is Pison; it is the same which compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel: it is that which goeth toward the east of Assyria. And the fourth river is Euphrates. And the Lord God took the man, and put him into the Garden of Eden to dress it and to keep it.”

Let us now analyze each of these eight verses from the second chapter of the First Book of Moses which is called the Book of Genesis. Let us now consider exactly what each and every term means today in modern English. After one discovers the actual site of the Garden of Eden, then one can see that Moses was describing the exact geographical location of the Garden of Eden in those few verses of the Genesis account. That was what Moses was doing in Genesis 2:8-15. He was doing his best to reveal the exact location of the Garden of Eden. This is only an obvious fact, if we could only know what those words and terms mean in English today. So one does not have to wait for some modern prophet to reveal it, because Moses, the first prophet in the Bible, has already revealed it to us if we can only get it.

The amazing thing that one will find in this discovery of the location of the Garden of Eden is that this does indeed fit the description which Moses gave in the second chapter of Genesis. That is, if we first understand a few certain facts and secrets. The only secret that we need to know is that some of the names of the lands and rivers are “code” names. Two the rivers were not the Hiddekel and the Euphrates. That is, they are not those rivers which we know today by those names. And two of the lands were not Ethiopia and Assyria as we know them today.

If those names were literal, then it never did make sense anyway, and it never could. That is because the Euphrates river is in Iraq and it flows into the Persian Gulf. The Hiddekel is a small river in northern Israel that flows

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into the Mediterranean Sea. And the country of Assyria is northwest of Iraq, while Ethiopia is a country in eastern Africa that is across the Red Sea from the Sinai desert. Therefore, when only thinking logically, these could not be the rivers which formed one river for the Garden of Eden.

And besides, the Euphrates river has only two heads, with the other one being the Tigris river. It is interesting to take note that the Revised Standard Version of the Bible gives the name Tigris for the third river, when it is not in the original manuscript of the Bible. This leaves one to wonder if perhaps the name Euphrates might not have also been added sometime in the past. It may be like the word Easter which was added to the New Testament, when the original manuscript had the word Passover. These errors were obviously the result of translators who thought they knew better than the original.

These interpretations concern only some factual terms and not a central point of Christian doctrine. But these changes can certainly cause a problem when one is trying to find the exact meaning of some specific scriptures. So anyway, where were the rivers Pison and Gihon, and where was the land of Havilah? It is safe to say that on one has ever identified where those are, or what they mean in modern English.

Again, for our analysis of this subject, will you please suppose for a few minutes that the Garden of Eden was on the North American continent. And as well, will you suppose that Adam and Eve and their posterity just might have dwelt in the land which is now called the state of Missouri. If you will just suppose this for a moment, then you will know which river we will be considering, do you not? Why, it would be the Mississippi river, of course, because it is east of Missouri, and it has four heads, as well. As a matter of fact, the Mississippi river is the only river in the entire world that has four heads. The natural facts of this river do fit the Genesis account.

If people only knew that the central part of this country – even the state of Missouri – was the land of Eden in the Bible; and if they knew that the Mississippi river, with its four heads, were those four rivers as given in the Genesis account; then, they should understand the location of the site of the Garden of Eden. It is that plain and simple. That is if anyone has understood the one verse of Genesis 2:10. Let us read it again. “And a river went out of Eden to water the garden; and from thence it was parted, and it became into four heads.” This verse is so simple, it says so much, and yet none has ever understood its full meaning. But we will discover it in this book.

Let us now consider the four heads, which are the four rivers which make up the great Mississippi river. Now in the Native American language, Mississippi meant “the great river.” And great it is, and so is the Ohio river were they merge together near Cairo, Illinois. They are almost the same size at the confluence of the rivers, their being about sixty and forty percent by proportion. It is called “the Confluence of America.” So let us now list the same verses of Genesis again, but with the modern English terms put within parenthesis. This interpretation is from the author’s inspiration.

The name of the first river is the Pison (Missouri River): it is that which compasseth the whole land of Havilah (the Rocky Mountains), where there is gold. And the gold of that land is good (plentiful): there is bdellium (ores and minerals) and the onyx stone. (Genesis 2:11).

The name of the second river is the Gihon (upper Mississippi river): the same that compasseth the whole land of Ethiopia (a code name for the north central United States). (Genesis 2:12).

The name of the third river is the Hiddekel (Ohio River): which (flows) from the east of Assyria (from the northeast United States). And the fourth river is the Euphrates (Tennessee River). (Genesis 2:13-14).

Let us now ask this question. Were the four rivers, the four headwaters, large or small? Note that Verses 2:11 and 2:12 state that two of those rivers encompassed “whole lands.” A whole land would be a large land, or part of a continent, and therefore they were indeed large rivers to encompass that. But were the other two rivers also large rivers? Yes, naturally, because they were each a head which formed the one river. This is only being logical; for if one river was a large river, which encompassed a whole land; and if they were each headwaters to the one river; then, all four rivers were large rivers. In other words, all of the headwaters were comparable in size, or otherwise some of the rivers would have been called tributaries instead of heads.

It was stated that no one understands the full meaning of Genesis 2:10, which says, “from thence it was parted.” The word thence is an old English word which means there. So the Garden of Eden was located at the parting of the rivers which ran out of the land of Eden to water the garden. As well, please understand that rivers only water plants that grow upon or near their banks. Rivers are made to drain off water, and it is rain that waters things. So even by this fact, then the Garden of Eden was located somewhere near the banks of the river. But where was that somewhere? It is where the river parted. So where does the Mississippi river part with the Ohio River? It is at their confluence near the city of Cairo, Illinois.

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MY DISCOVERY OF THE GARDEN OF EDEN

During that time when I was pondering these things, and searching the scriptures, and praying for inspiration concerning the location of the Garden of Eden, I began to keep my personal journal upon the matter. I would like to include some of that record in this book so that I might share it with the reader. This is William C Chappell's personal experience and testimony of his discovery of the exact location of the Garden of Eden. Accordingly, this chapter is written in the first person by the author.

October 25, 1979, was my thirty-fifth birthday, and this number of years had more significance to me, by it being one-half of seventy, which was the number given in the Bible as the age of man. That is, the Apostle Paul says the age of man is three score and ten, which is seventy years, in one of his Epistles. I began my personal journal that day by stating:

On the date of October 30, 1979, I wrote more in my personal journal. This was five days after my thirty-fifth birthday, and it was also five days before I had my personal experience of discovering the exact location of the ancient site of the Garden of Eden. By this time I felt quite sure that the site of the Garden of Eden was somewhere near the confluence of the Ohio and the Mississippi rivers. And further, that it must have been somewhere along the riverbanks in eastern Missouri.

This partial conclusion was according to the reasoning that has already been given. That if Adam had dwelt in what we now called Missouri, then that would be the land that Moses called Eden in Genesis. And the Garden of Eden was in the eastern part of the land of Eden somewhere in relation to four rivers, or a river with four heads.

I did not discover or understand where the exact site was until I actually drove there on the date of November 4, 1979. To put it more precisely, I did not yet fully understand the meaning of Genesis 2:10. And I would dare say that no person on the earth has ever understood that one verse of scripture. This little verse seems simple enough on the surface, but it says it all about the location of the Garden of Eden. It does, that is, if one knows the river it is referring to. What if it was the Mississippi river? It does have four heads. And it is the only river in the world that does have four heads.

Let us read that one little verse of Genesis 2:10 again. I am presenting the subject in this manner so that you may also discover it yourself. This is

not talking down to anyone, for this verse has not been fully understood by anyone before this time. We will later consider each term in the verse.

“And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.” (Genesis 2:10).

It just so happened that the atlas I was using at the time plainly showed the four rivers which flowed together to form the Mississippi river. The four rivers are the Missouri river, the upper Mississippi river, the Ohio river, and the Tennessee river. And they flow from roughly different directions, even from roughly the four cardinal directions of north, south, east, and west. It should be understood that our names for these rivers were derived from the Native American, or Indian, names for these rivers. They could have been given any other name, and they were certainly called different names by the prophet Moses in the second chapter of Genesis.

The Missouri river converges with the upper Mississippi river to form one river near St. Louis, Missouri. The Ohio river and the Tennessee river converge to form one river near Paducah, Kentucky. Then just shortly downstream the Ohio river and the Mississippi river converge to form the mighty Mississippi river near Cairo, Illinois. It is called the Confluence of America, because it is the confluence of two equal rivers in the heartland of America. At their confluence the Ohio river and the Mississippi river are so large that they almost look like lakes. But where was the Garden of Eden?

We come now in my personal journal to the day of my actual discovery of the location of the ancient site of the Garden of Eden. It was on a Sunday, on the date of November 4, 1979, in the year of our Lord. The previous day I wrote the following thoughts and feelings. I had started home to visit my parents when I got a strong feeling not to go but to return back to my home in Frankfort, Kentucky, instead. That was for the purpose of driving over to Cairo, Illinois, to try to find the exact location of the Garden of Eden. I now believe that the feeling not to go home to visit my parents, as I so often did, but to drive there instead, was inspiration from above.

I decided to wake up on the morning of November 4, 1979, at 2:45 AM, so that I could leave town by 3:00 AM. Accordingly, I set my alarm clock to what I thought was that time; but early that Sunday morning I sat straight up in bed, being wide awake, without the alarm having gone off. I then checked the clock and found that it had been mistakenly set for 2:45 PM instead. Yet, I awoke at exactly that time without the alarm going off. Now, I have never done that before, so it seemed like a good sign to me. So I hurriedly dressed,

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got in my car, and headed west on I-64 out of Frankfort, Kentucky. My plan was to drive west on I-64, until it came to I-57, which would then me take south to Cairo, Illinois. I simply went on faith and a prayer.

First I noticed that it was a full moon in the early morning before dawn, as I drove west on I-64. Then, when driving south on I-57 through southern Illinois, I witnessed a most wonderful natural phenomena. Southern Illinois is flat from horizon to horizon; and as the sun rose in the east it touched the surface of the earth at the same time that the full moon in the west touched the surface of the earth. The sun was golden and the moon was silver, and I felt that if an imaginary line were drawn between them, it would pass right through me. Truly, this was a sign and a blessing to me from the Lord that morning, as I acting solely on faith and trusting in the Lord, went to find the location of the ancient site of the Garden of Eden.

When I first arrived at Cairo, Illinois, early that morning after sunrise, I drove over the Mississippi river and found a place near the western bank to pray for further guidance. I knelt and prayed for half an hour or so and there was no answer. So I drove back across the bridge that spans the Mississippi river, and as I looked down from the bridge, a little place down to the right caught my attention. There was a strange feeling which touched my spirit, a feeling of wonder and awe. There was something important down there. It was a small park of some kind. I saw a cleared spot of land, some trees, and a couple of people. So after I got off the bridge I drove down there to check out that little spot of land to see what it was.

A sign at the entrance read, "Confluence of America." The little park is called Confluence Park, and it is situated right at the confluence, where the Ohio and the Mississippi rivers merge together into the one river. But it was when I read the title of a plaque that I received the insight to understand the meaning of Genesis 2:10. The title of the plaque read: "The Meeting of the Rivers." It was in that moment I realized that the phrase in that verse which says, "from thence it was parted," meant the Garden of Eden was located at the confluence of the two rivers, exactly where they converge. When going upstream the river parts, and when going downstream the rivers converge. And it is still there! You can drive there, walk in the garden, and see it for yourself! It is Confluence Park just one mile south of Cairo, Illinois.

DETAILED ANALYSIS OF GENESIS 2:8-15

November 4, 1992, was the thirteenth anniversary of his discovery of the location of the Garden of Eden, and the author was doing proofreading on the manuscript in preparation for publication. The author asked the Lord in prayer if he might yet receive more inspiration about the meaning of the names and the terms that were used in the Genesis account. He specifically desired to understand the meaning for the river Pison, the river Gihon, and the land of Havilah. It is the author's testimony that the Lord did answer his prayer, and that he did receive inspiration from the Spirit of Truth.

Let us list those verses again, but with the inspired clarifications put in parentheses. This could be called the Clarified Expanded Version of these verses of scripture. Afterward some commentary will be offered.

“And the Lord God (caused) a garden (of fruiting and flowering trees) (to be) planted eastward in (the land of) Eden (which is now in Missouri); and there he put (or brought) the man (Adam) whom he had (caused to be) formed (from the natural elements of the earth).” (Genesis 2:8 CEV).

“And a river (even the Missouri river) went out of (and ran through) (the land of) Eden (which is now in Missouri) to water the Garden (of Eden); and from thence (or there at the Garden of Eden) it was parted (into two rivers), and (the two rivers) became (forked again farther upstream) into four heads (or headwaters).” (Genesis 2:10 CEV).

“The name of the first (river) is Pison (which in the language of Adam means great snake; it being named after the snake that was in the tree when Satan tempted Eve; and because the river meanders like a snake through the land of Eden): that is it which compasseth the whole land of Havilah (which in the language of Adam means highlands, and mountains, even the Rocky Mountains), where there is gold.” (Genesis 2:11 CEV).

“And the gold of that land is good (or plentiful): (and) there is bdellium (ores and minerals) and the onyx stone.” (Genesis 2:12 CEV).

“And the name of the second river is Gihon (upper Mississippi river), which in the language of Adam means much fish; and it was the name of a man who was a great fisherman upon the river Gihon; and it was the name of a city upon that river. Thus, there was the man Gihon, who was a great fisherman, who dwelt at the city of Gihon, upon the river Gihon): The same is it that compasseth the whole land of Ethiopia (or rather, the north central United States, and it is not the country in eastern Africa).” (Genesis 2:13).

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“And the name of the third river is Hiddekel (the Ohio river), (and this is not the little river in northern Israel): that is it (whose headwaters) goeth toward (or flows from) the east of Assyria (which is the northeastern United States, and not the country of Syria today).” (Genesis 2:14).

“And the fourth river (of the four headwaters which form the two rivers that converge at the Garden of Eden) is (called the) Euphrates (and which is now called the Tennessee river).” (Genesis 2:2:14).

And now some commentary on the above Clarified Expanded Version of these verses of scripture concerning the Garden of Eden from the second chapter of the Book of Genesis. Note first of all, that the Bible does not say that the Garden of Eden was a flower garden. It was not a flower garden any more than it was a vegetable garden. The account only mentions fruiting and flowering trees. That is what is meant by “every tree that is pleasant to the sight and good for food” in Genesis 2:9. The eastern term for “garden” does not mean the same as it does for us today. It was a grove of trees, or what we would call an orchard. It is similar to the eastern term for “paradise” that literally means a “square garden” of fruiting and flowering trees. And here we have the Garden of Eden with four rivers flowing from four directions. (As an aside, heaven is described as a cube in the Book of Revelation. Who knows what the connection is but the number four keeps coming up).

As well, take note that the Bible does not say that God created Adam in Garden of Eden, but that God brought Adam there to the garden. So what if it was Adam who had prepared and dressed the garden? Would it not make sense? Certainly God was not here in the flesh to do it himself. It says that “God took the man and put him in the garden, to dress it, and to keep it” in Genesis 2:15. This is only trying to be more natural and realistic.

Now in this analysis let us remember that the ancient site of the Garden of Eden was situated at the confluence of the two great rivers that we now call the Ohio river and the Mississippi river. They divided again just a little upstream with the Missouri river and the Tennessee river. This was that one little fact that was never understood about Genesis 2:10. When it says that “from thence it was parted” it means the Garden of Eden was located where the one river first parted into two heads. When it says that it “became into four heads,” it means that the two rivers divided again a little upstream into two more heads. Thus, there were four heads to the one river.

The river that was anciently called the river Pison, as Moses recorded it in the Book of Genesis, is what we today call the Missouri river. The name

means 'great snake' in the language of Adam, and it was perhaps so named by Adam's posterity. The Missouri is an ancient river and it does meander like a snake through the land of Missouri. What few may realize, however, is that its waters originate in the states of Montana and Wyoming, and then flows through North and South Dakota before reaching Missouri, where it then flows into the upper Mississippi at St. Louis, Missouri. One should note that gold, minerals, and onyx are found in the Rocky Mountains, even as these ancient scriptures so accurately describe.

The river that was anciently called the river Gihon, as Moses recorded in the Book of Genesis, is what we today call the upper Mississippi river. It is a river that could be called by some other name really, for it is one of the four heads that converge to form the Mississippi river. It has been revealed that the name means "much fish." Further, it has been revealed that it was the name of a man, of a city, and a river. A few of the words were recalled from the language of Adam in the Genesis account through Moses.

Again, one must understand that the term "Ethiopia" has nothing to do with the country which today is located in eastern Africa. Like some other terms in the Genesis account, it is either a code name to hide its identity, or else it was an ancient name for that portion of country on this continent. As well, in this analysis the upper Mississippi river is treated as a separate river that merges with the other three heads to form the great Mississippi river at the ancient site of the Garden of Eden.

The name of the third river was called Hiddekel which was revealed to be the Ohio river. Note that the Genesis account says that it "goeth toward the east." Take note that the Ohio river does flow roughly from the east. But it has nothing to do with Assyria, which is an ancient name for the modern country of Syria. As was mentioned though, the little Hiddekel river up in northern Israel does flow from the same direction as Syria is from Israel. Is there some kind of hidden meaning there? We are left to wonder.

The fourth and last river, as one of the four heads that merged to form the one great river at the Garden of Eden, was simply called "Euphrates" in a short sentence of only six words. Euphrates is an ancient word that simply means "river of life" or "life giving river." And so was all rivers considered like this in ancient times, for they were literally depended on for their lives. As even the Nile in Egypt also meant "life" in their ancient language. Thus, Jesus also symbolized his gospel as the "waters of eternal life."

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WHAT THIS DISCOVERY MEANS ABOUT THE PAST

Let us reason together and consider just what it would mean to us if the Garden of Eden had actually been located here on this American continent. First of all, of course, it would mean that Adam and Eve lived and dwelt on this continent, and even in the heartland of what is now the United States of America. Is that not a wild thought to consider? But that is not all. If Adam and Eve dwelt upon this American continent; then everything that happened in the Bible up until Noah and the Flood happened on this continent. Would that not be so? Surely, for it would have all occurred upon the same land. It is only being logical. And it was in the United States of America!

Therefore, since the Garden of Eden was located here in America, then all that happened in the Bible, from Adam to the Flood, occurred in what is now the United States of America. This, then, was the land where Adam and Eve were tempted by Satan and were cast out of the Garden of Eden. This is the land where Cain killed his brother Abel, and where Seth grew up to be a man. This is the land where Enoch built the City of Zion that was taken up to heaven. And it is the land where Noah and his sons built the Ark that was carried away in the great Flood. If the Garden of Eden was here in America; then, this is the land that was baptized in the Flood of Noah's day, in which the wicked of that generation perished. Thus, this is the land of our fathers; where Adam, Seth, Cainan, Enos, Mahalaheel, Jared, Enoch, Methuselah, Lamech, and Noah lived. Noah was the tenth generation from Adam.

This brings up another question, as well. It is this. Why would God have wanted the Garden of Eden to be located at the confluence of the two great rivers here in America? After all, it could have been decided to be any other place upon the surface of the planet earth, could it not? For one thing let us consider this thought. Where the rivers converge together at the Garden of Eden it sort of makes a heart shaped land. And there are four rivers which make the one river. Well, guess what? There are also four arteries and veins that enter the human heart! Well how about that! Again, remember that the Mississippi river is the only river in the world with four heads.

And, again, please understand that the Garden of Eden is still there. Or at least there is still a place like unto it. After all, this is six thousand years later. You can go and see it for yourself, and it should only be between you and God. It is now Confluence Park one mile south of Cairo, Illinois.

WHAT THIS DISCOVERY MEANS FOR THE FUTURE

All this may leave us to wonder just what the discovery that the Garden of Eden was located here in America means for the future. Does it make a difference for us who live in the United States of America? You had better believe that it does. What if Adam, and the other great patriarchs who dwelt upon this land had prophesied great things concerning this land upon which we now live? It is written in the Book of the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints that Adam, three years previous to his death, prophesied all things that would befall his posterity. So surely that included their return unto this land and the establishment of this nation upon it. And as well it would have included the establishment of his church and kingdom among them upon this land in the latter-days.

“And Adam stood up in the midst of the congregation; and being bowed down with age, but being full of the Holy Ghost; predicted whatever should befall his posterity unto the latest generation.” (D&C 107:56).

“Adam-ondi-Ahman, because said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as was spoken by Daniel the prophet.” (D&C 116).

“Behold, Ether truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands... and that it was the place of the New Jerusalem which should come down out of heaven... and even that a New Jerusalem should be built upon this land, unto a remnant of the seed of the house of Joseph.” (Ether 13:2-3 & 6).

“In the days of these kings shall the God of Heaven set up a kingdom... and it shall stand forever. Forasmuch as thou sawest a stone was cut out of the mountain without hands... and the stone became a great mountain, and filled the whole earth.” (Daniel 2:35 & 44-45).

“Therefore, I say unto you (said Jesus to the Jews): the kingdom shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.” (Matthew 21:43-44).

“The veil was taken from our minds, and the eyes of our understanding were opened... and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and leading the ten tribes from the land of the north.” (D&C 10:1&11).

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“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. And he shall set up an ensign for the nations, and shall assemble the outcasts of the children of Israel.” (Isaiah 11:11-12).

The author testifies that all of these prophecies either have been, or will yet be, fulfilled in this land of America. This is the land of the gathering of the ten lost tribes of Israel. This is the land of the restoration of the Church of Jesus Christ, with its priesthood, the true gospel, and temple worship. The latter-day Restoration was the assembling of the outcast posterity of the ten lost tribes of ancient Israel, which fulfills the prophesy of Isaiah.

The dispersed of the tribe of Judah, the Jews, are simply being gathered back to Palestine as a nation since the year of 1948. But America, even the United States of America, is the chosen land and nation of the ten lost tribes of the children of Israel. The kingdom of God, upon this earth, is the Church of Jesus Christ of Latter-day Saints. It is a simple thing to understand, since Jesus Christ is God, and since his Church is his kingdom. And the latter-day saints shall build the future City of Zion – even the New Jerusalem – in the heartland of America. This is the land where these seven thousand years of the gospel age began, and it shall be the land where it shall end.

As a final note concerning the names of the rivers and of the lands that were given by Moses in the Genesis account of Eden and of the Garden of Eden, let this be said. The words and terms were derived from different and ancient languages. Their modern interpretation depends on the person who wants to give their interpretation. On the whole this can be said as a general statement. Each of the names of the four rivers were simply names which meant “waters, or rivers, or streams” in their different languages. And each of the names of the four lands, as well, are simply names that meant “lands and places.” The same goes for what was found in those lands.

It has been said that ancient languages were more like baby talk to us today, for their words were few and simple in meaning. The word “garden” simply meant a tended and cultivated spot of ground. It had more to do with the work, with the gardener. The word “Eden” simply meant the untended and uncultivated land outside of the cultivated land. Thus, Eden meant the wild and natural land where man had never touched. It was not a paradise, and the Garden of Eden was not the paradise of pleasure. It was hard work for Adam and Eve to plant and cultivate the Garden of Eden.

LONGEVITY OF ADAM AND HIS POSTERITY

Let us now consider the subject of the longevity of Adam and Eve and of their posterity, as we find it written in the Book of Genesis. We will, of necessity, have to consider it only briefly for there are few references to this subject in the scriptures. As with each of the subjects on which this author has written, there was very little or nothing known. To my knowledge, there has never been a scholarly and theological inquiry into this matter. It is the subject as to how Adam and Eve, and their posterity, lived so long -- living for several hundred years of age. It is hard to believe, and it would be even more difficult, if not impossible, for one to explain. But the Bible does say that Adam lived for nine hundred and thirty years. And the other great men of his day, likewise, lived for several centuries.

We have heard the saying, "As old as Methuselah." And that is because Methuselah is reported to have lived for nine hundred and sixty-nine years, and, thus, he was the oldest living man. As well, he was the last priest and patriarch left in the land before the Great Flood. One can note that none of the Adamic race lived for one thousand years. God had said to Adam that if he ate the forbidden fruit; that in that day he would surely die. It seems only obvious that God had meant a one-thousand year day. For Adam did not die in a twenty-four hour day, but lived for nearly one thousand years.

How can one account for this great longevity of life? People rarely live to be an hundred years old today, and most die much earlier than that. Even an apostle in the scripture says that the age of man is three score and ten, if we can obtain that. Perhaps the years were counted differently back then, as some have suggested; or perhaps, their records were unrealistic in counting the ages of these men. Or some might purpose the theory that the days and years were shorter back then, and that, therefore, the days and years simply went by faster. Some might offer the explanation that the environment was much more healthful back in that time. Of course it was, but that could not account for men living for about a thousand years.

The author submits that none of these suggestions offer a rational or a realistic explanation for the longevity of the Adamic race. Nevertheless, if we believe the Bible as it is written; that is, if we take it literally, and as it should be taken; then, Adam and his posterity did actually live for several centuries. Therefore, there could be a rational explanation for the longevity of the Adamic race, if we could only find it. This is the author's quest.

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If you will, let us consider a few thoughts upon this subject. The aging process is controlled by the genes, which are made up of DNA; or, in other words, it is controlled by the genetic code. This is a simple statement of fact that should be understood by people in the modern world.

The aging process, which determines the length of life for each living thing, is set in the genetic code; and it could be set to any length of natural time. Mankind cannot do that; and it may be the last thing ever discovered by mankind; but surely God can do it. Have you ever heard about the rapid aging disease of children, in which they age up to ten times the normal rate of aging? It is the rare genetic condition called “progeria.” With this genetic condition children literally grow old in their mother’s arms. At the age of five or six the children have the appearance and the health of a person who is about fifty or sixty years old. The same goes for each year of their short lives, until they die of all the conditions of old age by their early teens.

The author submits that Adam and Eve and their posterity might have had the genetic condition which was just the opposite of progeria. I say that they did, and I will coin a new term for that genetic condition, and will call it “regeria.” With the genetic condition of regeria the Adamic race would have aged up to almost ten times more slowly. And that is exactly what we see in the Genesis account concerning the great longevity of Adam and his posterity. Thus, at the age of five hundred years Adam would have had the appearance and health of a man who was about fifty years old today. At the age of nine hundred and thirty years when Adam died, he would have been comparable in age to a ninety-three year old man today.

God simply changed the genetic code which controls the aging process. During the next millennium – the one-thousand years that are yet to come – the genetic condition of regeria shall again be passed upon the human race. “In that day an infant shall not die until he is old; and his age shall be as the age of a tree.” (Doctrine and Covenants 101:30). We should understand that most trees have a life span of several hundred years.

Let us read the scriptures from Genesis chapter 5 called the Book of the Generations of Adam. Let us read about the genealogy of Adam’s posterity before the Flood of Noah’s day. And I want you to notice something there. Besides the obvious great ages of these men, I want you to take note of how old they were when they got married and had their firstborn sons. When the verse says, for instance, that Seth lived an hundred and five years and begat

Enos; it means that Seth was one hundred and five years old before he got married and had his firstborn son.

But why in the world was Adam's son Seth one hundred and five years old before he got married and had his firstborn son? Well, it was because he was not mature enough – he was not interested in girls – until then! It is the same with all the other men listed in the fifth chapter of Genesis. Of course, it would have been the same with the girl, as well. This fits with the genetic condition of regeria. For if a man or woman lives for several hundred years of age; then, they mature much more slowly as a child, as well. Let us now read some of those verses of scripture from Genesis chapter five.

“And Adam lived an hundred and thirty years, and he begat a son in his own likeness, and after his image, and called his name Seth. And the days after he had begotten Seth were eight hundred years, and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years, and he died.” (Genesis 5:4-5).

“And Seth lived an hundred and five years, and begat Enos. And Seth lived after he begat Enos eight hundred and seven years, and he begat sons and daughters. And all the days of Seth were nine hundred and twelve years, and he died.” (Genesis 5:6-8).

“And Enos lived ninety years, and begat Cainan. And Enos lived after he begat Cainan for eight hundred and fifteen years, and he begat sons and daughters. And all the days of Enos were nine hundred and five years, and he died.” (Genesis 5:9-11).

“And Cainan lived seventy years and he begat Mahalaleel. And Cainan lived after he begat Mahalaleel eight hundred and forty years, and he begat sons and daughters. And all the days of Cainan were nine hundred and ten years, and he died.” (Genesis 5:12-14).

“And Mahalaleel lived for sixty and five years, and he begat Jared. And Mahalaleel lived after he begat Jared eight hundred and thirty years, and he begat sons and daughters. All of the days of Mahalaleel were eight hundred and ninety and five years, and he died.” (Genesis 5:15-17).

“And Jared lived an hundred and sixty two years, and he begat Enoch. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred and sixty and two years.” (Genesis 5:18-20).

“And Enoch lived sixty five years and he begat Methuselah. And Enoch lived after he begat Methuselah for three hundred years, and begat sons and

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daughters. And all the days of Enoch were three hundred and sixty and five years.” (Genesis 5:21-23).

“And Methuselah lived an hundred and eighty seven years and he begat Lamech. And Methuselah lived after he begat Lamech seven hundred and eighty two years, and begat sons and daughters. All the days of Methuselah were nine hundred and sixty nine years, and he died.” (Genesis 5:25-27).

“And Lamech lived an hundred and eighty and two years and begat a son. And he called his name Noah. And Lamech lived after he begat Noah five hundred and ninety and five years, and begat sons and daughters. And the days of Lamech were seven hundred and seventy and seven years, and he died. And Noah was five hundred years old. And he begat Shem, Ham, and Japheth.” (Genesis 5:28-32).

Do we really believe the great ages of these men of the Adamic race? That is, can we accept, as a fact, that they literally lived for several hundred years? After all, this is a fantastic thing to believe, when for all of recorded history mankind has lived for less than one hundred years. This is only the natural question. How could the Genesis account, as recorded in the Bible, have been a realistic and literal account? So let us reason together with this logic. If the account is literally true; then, there is only one natural and one scientific answer. And it is that the Adamic race must have had the genetic condition of regeria. It is all that simple. They just aged more slowly.

With the genetic condition of regeria men and women would mature in childhood just as slowly as they would age and grow old in adulthood. This affect is indicated in the Genesis chapter five account of the generations of Adam and Eve. One can note the great ages of all these men when they got married and their wives had the firstborn sons. Only the firstborn sons were named in the Genesis account because they were the rightful heirs of their fathers according to their ancient law and customs. But the fact is that most of the men of the posterity of Adam and Eve were over one hundred years old before they got married and their first children were born.

Let us consider some scriptures that are informative since they relate to the ages of the first generations of Adam’s descendants. They are scriptures that the world does not have at this time, because they will not accept them as scriptures. They are accepted, however, by the saints in these latter-days, and are found in the volume of scriptures called the Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints. I wish to refer to Section 107, verses 40 through 57, of those scriptures, which is called a revelation

on priesthood. It was given of the Lord through the prophet of the latter-day restoration, even the prophet Joseph Smith, at Kirtland, Ohio, on the date of March 28, 1835. An interesting thing to note is that the ages of these men is sometimes given to the exact day. These verses of scripture are speaking of the lineage of the patriarchal order of the priesthood.

“The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs unto the literal descendants of the chosen seed, to whom the promises were made. This order, instituted in the days of Adam, came down by lineage in the following manner.” (D&C 107:40-41).

“From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to Adam’s death; and received the promise of God by his father, that his posterity should be chosen of the Lord, and that they should be preserved unto the end of the earth. Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam.” (D&C 107:42-44).

“God called on Cainan in the wilderness in the fortieth year of his age; and he met Adam in journeying unto the place Shedolamak. He was eighty-seven years old when he received his ordination. And Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him. Jared was two hundred years old when he was ordained under the hand of Adam, and who also blessed him.” (D&C 107:45-47).

“Enoch was twenty-five years old and he was ordained under the hand of Adam; and he was sixty-five when Adam blessed him. And he saw the Lord, and he walked with him, and was before his face continually: and he walked with God for three hundred and sixty-five years, making him four hundred and thirty years old when he was translated.” (D&C 107:48-49).

“Methuselah was one hundred years old when he was ordained under the hand of Adam. Lamech was thirty-two years old when he was ordained under the hand of Seth. And Noah was ten years old when he was ordained under the hand of Methuselah.” (D&C 107:50-52).

It is most interesting, and informative, that the exact ages of the men of Adam’s posterity was revealed through the prophet Joseph Smith. Who else could do this thing, except the prophet of the latter-day dispensation? Note that Enos was ordained under the hand of Adam when he was at the age of one hundred and thirty-four years and four months. His age is revealed even to the exact month! And note that Mahalaleel was the age of four hundred

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and ninety-six years and seven days when he was ordained under the hand of Adam. That revelation was even to the exact day of his life!

Here is another interesting point concerning the location of the Garden of Eden that has not yet been mentioned. So let it be interjected here. If you will please consider this question. Genesis 2:10 says that, “a river went out of Eden to water the garden.” So the question is: What do rivers water? For rivers don’t water anything except plants immediately on the banks! Rivers do just the opposite. They drain water off of the land. It is rain that waters things. This is another point in the discovery of the site.

That phrase in this verse means that the site of the Garden of Eden was on or very near the banks of the river of Eden. The rest of Genesis 2:10 says, “and from thence it was parted.” This places the site of the Garden of Eden in the forks, and at the parting, of the river of Eden. In other words, it places the Garden of Eden in the confluence of the rivers when going downstream. This one verse of scripture pinpoints the location of the site of the Garden of Eden once the correct river system is identified.

ASSEMBLY AT ADAM-ONDI-AHMAN

Section 116 of the Book of Doctrine and Covenants gives the name of Adam-ondi-Ahman to the place in the northwestern part of Missouri where Adam called together the residue of his posterity three years previous to his death. The heading of Section 116 states the following: Revelation given to Joseph Smith the Prophet, near Wight's Ferry, at a place called Spring Hill, Daviees County, Missouri, May 19, 1838, wherein Spring Hill is named by the Lord even: "Adam-ondi-Ahman, because, said He, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as was spoken of by Daniel the prophet." (D&C 116). "...or the land where Adam dwelt..." (D&C 117:8).

This is the meaning and interpretation of the verse which is given above. The name Adam we know, and Ahman is a name for the Lord. It is like the name Alpha, in the name Alpha and Omega for Jesus Christ in the Book of Revelation. The letters alpha and omega are the first and last letters in the Greek alphabet, like our letters A and Z. It means that Jesus Christ is the first and the last. (By the way, that is where our word alphabet itself comes from. It is the Greek letters for A and B. It is derived from alpha and beta).

But let us get back to the subject of the site in northwestern Missouri. In the language of Adam the name of Adam-ondi-Ahman means "Adam was visited by the Lord." This name was given in reference to the Lord Jehovah visiting Adam and the seven patriarchs previous to the assembly of Adam's righteous posterity three years before Adam's death. The Lord Jesus Christ had first visited Adam in the Garden of Eden at the beginning of his earthly life and ministry. Then after about a thousand years, the Lord visited Adam again at Adam-ondi-Ahman just three years before his death.

The author has received inspiration that Adam first met in council with the seven high priests, who were the patriarchal heads of each generation of Adam's posterity. This council which Adam called together were the seven high priests that were named in Section 107 of the Doctrine and Covenants. They were Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah. Let us read the details of that account from D&C 107:53-57.

"Three years previous to the death of Adam, he called Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there he bestowed upon them his last blessing."

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“And the Lord appeared to them, and they rose up and blessed Adam, and called him Michael, the prince, the archangel. The Lord did administer comfort to Adam, and said unto him: I have set thee at the head; a multitude of nations shall come of thee, and thou art a prince over them forever.”

“And Adam stood up in the midst of the congregation; and although he was bowed down with age, but being full of the Holy Ghost, he predicted whatsoever should befall his posterity unto the latest generation.”

“These things were written in the book of Enoch, and are to be testified of in due time.” (Doctrine and Covenants 107:53-57).

The solemn assembly which Adam called with the patriarchal heads of each generation down from him, with the residue of his righteous posterity, was at the place which was named Adam-ondi-Ahman. This is now a three thousand acre site owned by the Church of Jesus Christ of Latter-day Saints. It is a hill and a valley, in the bend of Grand River, in Daviess County, in the northwestern part of Missouri. It is a farm now, and no one would know it from any other place on earth, except for this revelation.

But what did Adam prophesy to his righteous posterity at the assembly at Adam-ondi-Ahman three years previous to his death? The verse says that Adam prophesied all things that would befall his posterity even to the latest generation. Those prophecies would have included the things that happened to them during the past five thousand years of history. The world now has the scriptures and the records of history that document those events.

So Adam would have prophesied of Enoch, and of the City of Zion, of Noah and the Great Flood, and of Abraham, and Moses, and of the children of Israel. Adam would have prophesied to his posterity about the coming of the Son of God, and of his death and resurrection for the redemption of the world. And Adam would have prophesied of the latter-day Restoration, and of the Second Coming of Jesus Christ, and the thousand-year Day of Peace which is yet to come. These were some of the judgments and blessings that were to befall the posterity of Adam and Eve.

Section 116 of the Doctrine and Covenants needs to be completed for it contains only one verse of scripture. Or it is one phrase actually, for it starts with; “...because, said he...” But what were the statements before that? The scriptures we have about the assembly of Adam and his righteous posterity at Adam-ondi-Aham is found in the five verses of Doctrine and Covenants 107:53-57, which have previously been given. If people can receive it, the following are more scriptures which are based on Doctrine and Covenants section 107, verses 53 through 57.

DOCTRINE AND COVENANTS CHAPTER 116

Assembly of Adam and his Posterity at Adam-ondi-Ahman (Based on D&C 107:53-57 by William C Chappell in 1998)

Three years previous to the death of Adam, he called upon Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were high priests, with the residue of his posterity who were righteous, to gather in the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

First of all, however, Adam had met in council with Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah; those high priests and head of their generations. They were his descendants who were still alive in his day, and were the firstborn sons in their generations.

Many have wondered at the great ages of the Adamic race, and have wondered if it was true; that men lived to hundreds of years of age as given in the scriptures. It was true, and this is the explanation of that mystery.

The Lord God gave commandment that man should die, according to the flesh, within the one thousand years, which was the day appointed to Adam; but that they should live for several centuries.

After the first one thousand years that commandment was fulfilled, and the age of man declined to about one hundred years, as it is today. And in the seventh millennium man shall again live unto the age of a tree, even for several hundreds of years.

The aging of mankind, and of all other living things, is determined by the program of the genetic code. In the beginning with the Adamic race, the Lord God passed the condition of a slow aging process on mankind, which genetic condition can be called regeria.

This is the opposite of the genetic condition, or the rapid aging disease, which is called progeria, in which children age about ten times as fast as the normal rate. For with regeria man ages at about one-tenth the normal rate.

It should be understood, therefore, that when Adam was nine-hundred and thirty years old that he would have been comparable in age to a man of about ninety-three as it is today.

And they matured much more slowly, as well. One can take note of the great ages of these men when they got married and had their firstborn sons. For that is what is given in the Genesis account. Thus, they did long enjoy the fruit of their loins; even the long childhood of their children.

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Therefore, Adam was alive to the seventh and eighth generations of his posterity. And Adam called together his righteous posterity at a place later called Adam-ondi-Ahman for his last prophecy and patriarch blessings just three years before his death.

And the Lord, even Jehovah, did visit Adam and the seven high priests who were with him in the tent before all the people had assembled. And the Lord did minister comfort unto Adam (because of his great age), and also to his son Seth, and Enos, and on down to the seventh and eighth generations unto Enoch and Methuselah. For these things were done according unto the patriarchal order of the priesthood, which was that dispensation.

And the Lord did reveal to them that Adam was Michael, the archangel, the prince; even that he was the Archangel Michael, the second in authority under the direction of the Holy One. And the Lord did prophesy great and marvelous things to Adam and the seven high priests. And the Lord did set in order the patriarchal priesthood, which was the first priesthood.

And the Lord did truly bless Adam, saying unto him that he had set him to be at the head of his posterity; to be their high priest and patriarch; and a prince to preside over them forever unto all generations. And the Lord did give Adam the blessing that many nations would come of him; and that his posterity would be as the sand of the sea for number.

And after the Lord had visited Adam and the seven high priests they did rise up of one accord to bless Adam. And they did begin to pay homage to him, and they were about to worship him, but Adam did forbid it.

For they knew not that Adam was Michael, the archangel, who was now in the flesh. And Adam commanded that it should not be revealed until the own due time of the Lord. And Adam did give each of them, the seven high priests of the patriarchal priesthood, his last blessing.

After these proceedings Adam and the seven high priests did come out before the congregation of his posterity that was assembled in the valley of Adam-ondi-Ahman. For all these things had been done in a tent, even in a tabernacle, in which the Lord had visited Adam and the seven high priests. For the Lord did not appear before all of the people.

Now the tent of Adam, even the tabernacle, was colored blue and white. And it was made of equal panels of blue and white, and it was beautiful. It matched the blue sky and the white clouds, and it contrasted with the green grass of the valley, and the trees which lined the banks of the river. For the valley of Adam-ondi-Ahman was in the bend of the river.

It was a very nice day in early summer and the weather was wonderful. The sky was a beautiful blue, and there were powder puff clouds up in the sky. It was a most peaceful day and there was joy all around, for all things work together for good in the Lord.

The flowers were blooming, and the birds were singing, and the children were playing. Boys were catching grasshoppers, and the girls were chasing butterflies. Mothers were nursing their young babies, and some fathers were bouncing their little children on their knees.

Then Adam came out of his tent, even the tabernacle, which had been set up in the midst of the camp. And Adam did begin to speak, and testified that the Lord Ahman had visited him and had blessed him.

And Adam did truly bless them, his children, and he began to prophesy many great and marvelous things to them; even of things which were far in the future to them. And they did believe him, even all of his words, for he was Adam their father, and their patriarch, and high priest.

And the seven high priests; even Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah; did come out of the tent, even the tabernacle, with Adam before the congregation of his righteous posterity.

And Adam stood up in the midst of the congregation; and although he was bowed down with age, but being full of the Holy Ghost; he prophesied whatsoever would befall his posterity unto the latest generation.

For Adam was chosen to be their progenitor according to the flesh, and to be their high priest and patriarch according to the priesthood. The seven high priests of the patriarchal priesthood were witnesses to these things, and Enoch wrote them in a book and sealed them up; that they might not come forth unto the world until the own due time of the Lord.

This great assembly had long been hoped for, and prayed for, and it had been planned. The camp of Adam's posterity was organized in their families, with each family in their groups, according to their fathers. And their tents were arranged around about the tent of Adam.

And the seven high priests of Adam, even from Seth to Methuselah, did stand around the tent, even the tabernacle. And other priests were arranged throughout the camp who relayed all the words of Adam. For in the days of Adam all things were done by the patriarchal order of the priesthood.

Therefore, as their father Adam spoke, all his words were relayed from family to family, by their generations, until they had all heard the words of

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Adam. That is, his words were relayed by the priests, and the heads of each generation, until all had heard the words of their father Adam.

And Adam stood up in the midst of the congregation of all his righteous posterity who were assembled in the valley of Adam-ondi-Ahman and there bestowed his last blessing upon his posterity.

Adam did truly bless them, and his heart did swell as wide as eternity; for they were his children, even the fruit of his loins. They were righteous and obedient to the commandments of the Lord their God. Thus, they were called the sons of God, while the disobedient were called the sons of men, they being after the flesh, and after the manner of Cain.

There at Adam-ondi-Ahman, Adam did give his great and last blessing unto his posterity. And he prophesied all things that would befall them unto the latest generation – even until the end of the thousand year Day of Peace – as Adam called it; and that he as the Ancient of Days would return to that very spot of land, for the judgment, at the end of days.

And Adam, being full of the Holy Ghost, prophesied whatsoever would befall his righteous posterity unto the latest generation. Adam did prophesy of Enoch and the City of Zion, and that it should be built again at this very place during the seventh thousand years. And Adam did prophesy of Noah and the Great Flood, wherein one family should be saved upon the waters.

Adam prophesied of Abraham, and of the continuation of the covenant, which the Lord had made with him. And Adam did prophesy of Moses and the children of Israel, who are the children of the covenant, which God had made with Abraham, and Isaac, and Jacob.

And Adam saw the days of Jesus Christ, even the Son of Man, who is the Savior of the world. This is the same Savior, the Lord Ahman, who had visited him at Adam-ondi-Ahman. For in the language of Adam, the name of Adam-ondi-Ahman means, “Adam visited by Ahman.”

And Adam prophesied of the great latter-day restoration, which would be accomplished upon this land, by the prophet whom the Lord would raise up for this very purpose. And Adam did prophesy that this restoration of the church of the Lord would be the Kingdom of God, and that it would last for about one thousand years – even for the length of his own life in the flesh, which was for nine hundred and thirty years.

And Adam did prophesy of the destructions and judgments of God that would come on this land, preparing the way for the Second Coming of the Lord, even when he would accept his true church. And that his posterity in

the latter-days – even the ten lost tribes of Israel – would return to his very land to be assembled in the priesthood in the latter-days.

Adam prophesied that this place would be called Adam-ondi-Ahman; because, said he, this is the place where he shall come to visit his people, or where the Ancient of Days shall sit. And Adam did prophesy that this is the place of the City of Zion – even the New Jerusalem.

And Adam did prophesy that these things would be done in a temple of the Lord, and that temples would dot the land in the seventh thousand years – even the Day of Peace – which shall come.

(This account I, Enoch, have written concerning the assembly of Adam and his righteous posterity at the place that we called Adam-ondi-Ahman. For I, Enoch, am a priest after the order of Adam, I having been ordained under hand the hand of Adam when I was twenty-five years of age. And I, Enoch, have sealed up these sayings until some future time. Amen).

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DID ADAM HAVE A BELLY BUTTON ?

Several years ago I attended a seminar in our church. I went especially because of one class which was to be given, and it was entitled, "Did Adam Have a Belly Button?" The class lasted for about an hour, and the professor that gave the lecture covered several topics about Adam from the standpoint of both creation and evolution. However, by the end of the hour he still had not answered the question. He had not told us whether Adam and Eve had a belly button or not! What happened? Didn't he know?

So at the end of the lecture and after the professor had asked us if there were any questions, I raised my hand to make the comment that he had not answered the question. I then asked him if Adam had a belly button or not? Whereupon, he just laughed slightly and said, Oh, you want an answer.

What do you think about that? Was I being naive to have expected an answer to the subject of the class? The subject of the class was the question as to whether or not Adam had a "belly button," by which is meant a navel. It is what our daddy kidded us children about having a "sugar bowl."

So let me now give the very plain and simple answer unto the question. Yes, the man Adam and the woman Eve did have a belly button, just as you and I have, or as any other human being does. Adam and Eve were normal human beings, after all. Jesus Christ has a belly button for he was born of a woman in the flesh. Would you believe that God the Father also has a belly button? So does Heavenly Mother and all of their children. We are only but temporally in the flesh until we shall attain immortality. We are all the same kind of being, for we are made after his kind. This was what the creation in the Genesis account was all about. We are all one family of human beings, whether in the spirit, in the flesh, or in immortality, it is the same.

In this book about the location of the ancient site of the Garden of Eden I have tried to make the things of God more real. I have tried to make Adam and Eve more real. And I have tried to make the Garden of Eden more real, as well. For you can drive down there, and walk in the Garden of Eden, and see it for yourself. For the Garden of Eden is still there at the parting of the river into four heads at the confluence of the Ohio and Mississippi rivers. It is now called Confluence Park and is located just one mile south of the city of Cairo, Illinois. Everyone is invited to come and visit.

Days and Nights

Part II

DAYS AND NIGHTS OF CREATION

**Ultimate Meaning of the Six Days
and Six Nights and Sabbath of Creation**

by

William C Chappell

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INTRODUCTION

If I were a scientist and was speaking before my other colleagues; then, I would name my address, “The Number and Order of the Universes of the Cosmos.” If I was a philosopher and was presenting this topic before my fellow philosophers, I would entitle my presentation, “The Law of Eternal Progression to Ultimate Continuum.” But if I happened to be a theologian, and was preaching a sermon to my parishioners, I would call my message, “The Meaning of the Six Days and Six Nights and Sabbath of Creation.”

However, would anyone have ever entertained the idea that the answer is to be found in the first chapter of the Book of Genesis in the Bible? Who would have thought that God had hidden it in the simple account of the six days and the six nights and Sabbath of creation? I will attempt to show, in plainness and simplicity, this true interpretation of the scriptures.

This book presents concepts and, thus, it will require conceptualization. I submit that the concept that I shall try to herein develop and explain is the greatest of concepts which can be conceived by the mind of man. It is the greatest concept about reality, for it is the total overview of the order and progression of the universes of the cosmos.

This concept reveals the relationship between all things, even including ourselves, in past time and eternity, and in future time and eternity. It shows the relationship between the infinite and the finite, between the Creator and the creation. It reveals where we have come from in the past, and where we are going to in future time and eternity.

In fact, this concept helps one to understand what time and eternity are in the first place. There are different *kinds* of time, and different *kinds* of space, and different *kinds* of matter and energy. That is what spirit is, and that is what immortality is. They are universes just as real as this physical universe. Each universe is an infinitude of worlds and existence. But there are more than these three universes, for there is a series of universes in the cosmos. According to this concept, there are even twelve universes in the cosmos, as explained in this Part II of this book.

Often the terms for *universe* and the *cosmos* are used interchangeably. Actually, this is the concept of mankind at the present time. Most people, including scientists, the philosophers, and the theologians, consider that the universe is the cosmos and that the cosmos is the universe. However, this is

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simply not the true case of the matter, for the cosmos is the sum total of the series of the twelve universes of the cosmos.

It is just as the twelve tribes of ancient Israel were not all Jews. No, the tribe of Judah, even the Jews, was only one of the twelve tribes of ancient Israel. And just as Peter was not all of the twelve apostles of Jesus, but was only one of the twelve apostles. It is not by accident that I have mentioned the twelve tribes of Israel or the twelve apostles. It is because there are also twelve universes in the cosmos, and by the same God.

That was the reason why the Lord made twelve tribes of ancient Israel, and why he chose twelve apostles. It was because those are the divisions of all ultimate reality and existence; even the twelve universes of the cosmos. And that is not all, for there is a nucleus to it all - the God universe where God is; which is the center, and the beginning, and the end of all.

Therefore, as one can see, this concept is very great indeed. There are universes within this one, and universes outside this one; there are universes before this one, and universes after this one; and there are universes above this one, and universes below this one. This is the meaning of the six days and six nights of creation in the first chapter of the Bible, and the Sabbath is the nucleus of the cosmos where God is.

I wish to take you upon a trip – a trip of the discovery of something of which you may never have thought. Let us take a trip of discovery through the universes of the cosmos – even a journey in spirit and mind – from the atom to the universe, and from the universe to the cosmos; from the ameba to man, and from man to God. For all are kin and came from the beginning together, and they shall be finished together.

GENESIS ACCOUNT OF CREATION

Let us begin this study of ultimate truth with the scriptures. This is as it should be, since the word of God is the truth, and the understanding of the scriptures is the beginning of truth to mankind. There will not be references to much research or records, which is called searching the literature, simply because little or nothing is known in this area of knowledge. This is a new subject; and one never before known by mankind; and given by the way of personal inspiration, and by the gift of the word of knowledge.

This is a spiritual and a philosophical work, but it is also an intellectual and a scientific work; for this subject concerns the ultimate nature of reality and, therefore, it is applicable unto all truth. And being about truth it must begin with spirit. The greatest revelation of spiritual truth is the scriptures; which are the words of the God of truth.

“In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Genesis 1:1-2).

“And God said, Let there be light: and there was light; and God saw the light, that it was good: and God divided the light from the darkness. And God *called* the light *Day*, and the darkness he *called Night*...”

“And the evening and the *morning* was the *first day*... And the *evening* and the *morning* were the *second day*... And the *evening* and the *morning* was the *third day*... And the *evening* and the *morning* was the *fourth day*... And the *evening* and the *morning* were the *fifth day*... And the *evening* and the *morning* were the *sixth day*...” (Genesis 1:3-31).

“Thus, the heavens and the earth were finished and all the host of them. On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.” (Genesis 2:1-2).

“These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain on the earth, and there was not yet a man to till the ground.” (Genesis 2:4-5).

“And there went up a mist from the earth, and it watered the whole face of the ground. And the Lord God formed man from the dust of the ground ...and man became a living soul” (Genesis 2:6-7).

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This is the account of the creation that God revealed unto Moses, as we have it recorded in his first book, which is called the Book of Genesis. One must understand that this is a very concise account of the creation, which in reality covered great ages of time. But it is a most beautiful summary of the creation, especially as it is rendered in the King James Version.

As a special note, I would like to mention that the name “Genesis” for the first book of Moses, is the English title derived from two Greek words, “genesis kosmou.” This is Greek for “the origin of the cosmos.” The first Greek version of the Old Testament was called the Septuagint. Now in that version the first book was called “the origin of the cosmos.” This is exactly the subject that will be explained in this book.

There is other scripture which has come forth during the restoration, or the latter-day dispensation of the gospel of Christ, besides the Doctrine and Covenants. The prophet Joseph Smith did an inspired version of the Bible, with further revelations to help people understand the Genesis account of creation. It is called the “Book of Moses,” and it gives the first key to the creation account. Let us read from the Inspired Version.

“And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth.” (Book of Moses 3:4).

“And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, which I have spoken, spiritually, before they were naturally on the face of the earth. For I, the Lord God, had not caused it to rain on the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, and neither in the air.” (Book of Moses 3:5).

“For by the power of my Spirit created I them; yea, all things both the spiritual and temporal – First spiritual, and secondly temporal, which is the beginning of my work; and again, first the temporal, and secondly spiritual, which is the last of my work.” (Doctrine and Covenants 29:31-32).

These latter-day scriptures reveal the key whereby one may understand the most fundamental thing concerning the creation account which is given in Genesis. It is that all things in this existence were first created spiritually before they were created naturally or physically. In other words, there was the spirit creation before there was a physical creation. Among the Latter-day Saints this is called the pre-existence.

Nevertheless, let us proceed with the analysis of the Genesis account of creation. Note that when each day of creation is numbered that the *evening* is given before the *morning*. The terms “evening” and “morning” actually mean the *night* and the *day*. Thus, the evening means the dark part, and the morning means the light part of a twenty-four hour day. As well, each day began at sunset, and that is why the evening is given before the morning in the Genesis account of creation.

However, in this case the days and nights are not twenty-four days, but were great ages of time and eternity. Note in Genesis 1:5 that God “called” the light “Day,” and that he “called” the darkness “Night.” It is not written that they were literal days and nights, but that God simply called them days and nights. Has anyone seen this before? It was the prophet Joseph Smith who pointed this out by inspiration during his study of Genesis.

The first chapter of Genesis is about the creation of the earth, and life, and mankind upon the earth. Nevertheless, it must be understood – and this is a new concept for Christendom – that the account of creation in Genesis was actually a “spirit” creation. It is not an account of the physical creation of the earth and of biological life upon it.

In Genesis 2:5 it plainly states that God made “every plant of the field before it was in the earth, and every herb of the field before it grew.” There was not yet a man upon the earth in the flesh either; for that is what was meant by, “and there was not a man to till the ground,” at end of the verse. There was not a man to till the ground simply because there was no man in the flesh upon the earth to do it. All things were still spirit.

Biblical scholars and theologians have thought that the second chapter of Genesis is a second account of the creation, but that is simply not true. There were two creations: first a spirit creation and then a natural creation. For if every plant and herb was created before it was in the earth, and even before it grew in the field; then, where were they but in the spirit creation, even the pre-existence before the world was.

So the first chapter of the Book of Genesis is saying that God created every plant before it lived naturally upon the earth. By this we can be sure that every animal, and all mankind, and everything else were first created first as spirit, as well. Jesus spoke of his being with his Father “before the world was.” He remembered it, but we do not remember.

VISIONS OF MOSES FROM THE FIRST CHAPTER OF THE BOOK OF MOSES

“The words of God, which he spake unto Moses at a time when Moses was caught up into an exceedingly high mountain. And he saw God face to face, and he talked with him, and the glory of God was on Moses; therefore Moses could endure his presence. And God spake to Moses saying: Behold, I am the Lord God Almighty, and Endless is my name; for I am without the beginning of days or end of years; and is this not endless?” (Moses 1:1-3).

“And, behold, thou art my son; wherefore look, and I will show to thee the workmanship of mine hands; but not all, for my works are without end, and also my words, for they never cease. Wherefore, no man can behold all of my works, except he behold all my glory; and no man can behold all my glory and afterwards remain in the flesh on the earth.” (Moses 1:4-5).

“And it came to pass that Moses looked, and beheld the world on which he was created; and Moses beheld the world, and the ends thereof, and all the children of men which are, and which were created.” (Moses 1:8).

“Moses cast his eyes and beheld the earth, yea, even all of it; and there was not a particle of it that he did not behold, discerning it by the spirit of God. And he beheld the inhabitants thereof, and there was not a soul which he beheld not; and there numbers were great, even numberless as the sand on the seashore. And he beheld many lands; and each land was called earth, and there were inhabitants on the face thereof.” (Moses 1:27-29).

“And it came to pass that Moses called on God, saying: Tell me, I pray thee, why these things are, and by what thou madest them?” (Moses 1:30).

“And behold, the glory of the Lord was on Moses, so that Moses stood in the presence of God, and talked with him face to face. And the Lord God said unto Moses, For my own purpose have I made all these things. Here is wisdom and it remaineth in me.” (Moses 1:31).

“And by the word of my power have I created them, which is my Only Begotten Son, who is full of grace and truth. And worlds without number have I created; and I also created them for my own purpose; and by the Son I created them, which is mine Only Begotten.” (Moses 1:32-33).

“But only an account of this earth and of the inhabitants thereof give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many worlds that now stand, and they are

innumerable unto man; but all things are numbered to me, for they are mine and I know them, and call them by name.” (Moses 1:35).

“And it came to pass that Moses spake to the Lord, saying: Be merciful to thy servant, and tell me about this earth, and the inhabitants thereof, and also the heavens, and thy servant will be content.” (Moses 1:36).

“And behold, the Lord God spake unto Moses, saying: The heavens are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine. And as one earth shall pass away and all the heavens thereof, even so shall another one come, and there is no end to my works, nor to my words. For behold, this is my work and my glory – to bring to pass the immortality and eternal life of man.” (Moses 1:37-39).

“And now, Moses, my son, I speak unto thee concerning this earth on which thou standest; and thou shalt write the things that I speak. And in a day when the children of men esteem my words as naught, and take away many of them from the book that thou shalt write; behold, I shall raise up another like thee; and they shall be had again among the children of men - among as many as shall believe.” (Moses 1:40-41).

Now I have given these scriptures from the first chapter of the Book of Moses, hoping that you might receive the truth of them by the Spirit before having an introduction or an analysis. And as I have stated, these latter-day scriptures called the Book of Moses were from the Inspired Version of the Bible by the prophet Joseph Smith. The first chapter which has the subtitle, “Visions of Moses,” was revealed in June 1830.

The Book of Moses is a more complete account of what God revealed unto Moses. The rest of the book is subtitled, “The Writings of Moses.” The second chapter is essentially the same as the first chapter of Genesis. This does, however, reveal new truths, such as things being created spiritually, before they were created temporally, or naturally, upon the earth.

The first chapter of the Book of Moses relates more about the visions that God gave to Moses, before he gave the account of creation as recorded in the first chapter of Genesis. I want to emphasize certain verses from the first chapter. I gave most of that to put these verses in better context.

Note in verse four that God said unto Moses that “I will show thee the workmanship of mine hands; but not all for my works are without end, and also my words, for they never cease.” By this we can see that God has not quit his working and creating; and, as well, that he does not quit speaking and giving revelations unto man.

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We have heard in the past decades the statement that God is dead. This statement was used to mean that the concept of the existence of God is now irrelevant. How absolutely false and absurd is such a teaching. However, in one sense, most of Christianity today considers that God is retired. Could it not be put that way? For they teach and believe that God has now quit his works and his revelations unto man. This teaching is also false and absurd. These scriptures say otherwise.

God revealed unto Moses that “worlds without number have I created” from Moses 1:33. “For behold, there are many worlds which have passed away, and there are many worlds that now stand, and innumerable are they to man,” as is given in Moses 1:35. “And as one earth shall pass away, and the heavens thereof, even so shall another come, and there is no end to my works, neither to my words,” as given in Moses 1:38.

So God has indeed revealed that this earth is not the only earth. As the matter of fact, just the opposite is the truth. There are so many other earths in the universe that they cannot be counted. The term which covers such a number as that can be called an *infinitude* of worlds. Thus, it is not infinite, but it approaches the infinite. It was also revealed to Moses in these visions that old earths continually pass away, and that new earths are continually created. Jesus said that the earth shall pass away.

God further said to Moses, “For, behold, this is my work and my glory – to being to pass the immortality and eternal life of man. This statement is about the general overview of the purposes of God with mankind. There is difference between the terms “immortality” and “eternal life.” Immortality means the resurrection from the dead; but eternal life means exaltation and eternal glory thereafter. “For I am not through with man, neither now, nor henceforth, nor forever.” (Book of Moses).

Remember the truth revealed in the third chapter of the Book of Moses; that “God created all things of which I have spoken, spiritually, before they were naturally upon the face of the earth.” (Moses 3:5). We have just read that the number of the physical earths are innumerable unto man. Thus, the number of spirit worlds are also innumerable. This is because each physical earth has a spirit, which is the spirit world for that earth.

CREATION ACCOUNT FROM THE BOOK OF ABRAHAM

“And I, Abraham, had the Urim and Thummin, that the Lord my God had given to me, in Ur of the Chaldees; And I saw the stars, that they were very great, and that one of them was nearest to the throne of God; and there were many great ones that were near unto it;” (Abraham 3:1-2).

“Thus I, Abraham, talked with the Lord face to face, as one man talks with another; and he told me of the works which his hands had made. And he said unto me: My son, (and his hand was stretched out), behold, I will show you all these. And he put his hands on my eyes, and I saw the things which his hands had made, which are many; and they multiplied before my eyes, and I could not see the end thereof.” (Abraham 3:11-12).

“And the Lord said unto me: These two facts exist, that there are two spirits, one being more intelligent than the other; then, there shall be another one more intelligent than they. I am the Lord thy God, I am more intelligent than they all. I dwell in the midst of them all;” (Abraham 3:19).

“I, therefore, have come down unto thee to deliver unto thee the works which my hands have made, wherein my wisdom excelleth them all; for I rule in the heavens above, and in the earth beneath, and in all wisdom and prudence, even over all the intelligences which thine eyes have seen from the beginning. I came down in the beginning in the midst of all the intelligences thou hast seen.” (Abraham 3:21).

“Now the Lord had shown unto me, Abraham, all the intelligences that were organized before the world was; and among all of these were many of the noble and great ones. And God saw these souls that they were good, and he stood in the midst of them, and he said: These will I make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.” (Abraham 3:22-23).

“And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we shall take of these materials, and we shall make an earth whereon these may dwell. And we will prove them herewith to see if they will do all the things whatsoever the Lord their God shall command them.” (Abraham 3:24-25).

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“And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom as those who keep their first estate. And they who keep their first estate shall have glory added upon their heads forever and ever.” (Abraham 3:26).

“And then the Lord said: Let us go down; and they went down at the beginning, and they, even the Gods, organized and formed the heavens and the earth. And the earth, after it was formed, was empty and desolate, for they had not formed anything but the earth; and darkness reigned upon the face of the deep; and the Spirit of the Gods was brooding upon the face of the waters.” (Abraham 4:1-2).

“And the Gods said: Let there be light; and so there was light. And the Gods called the light Day, and the darkness they called Night. And it came to pass that from the evening until the morning they called night; and from the morning until the evening they called day; and this was the first, or the beginning, of that which they called day and night.” (Abraham 4:3, 5).

“...and it was the second time that they called night and day... And it came to pass that they numbered the days and it was the third time...and it was the fourth time...and it was the fifth time.” (Abraham 4:8,13,19,23).

“And the Gods took counsel among themselves and they said: Let us go down and form man in our own image, after our likeness. So the Gods went down to organize man in their own image, in the image of the Gods to form him, male and female to form them.” (Abraham 4:26-27).

“And the Gods said: We will do everything that we have said, and we will organize them...and it came to pass that they numbered the sixth time. (Abraham 4:31).

“And thus we will finish the heavens and the earth, and all the host of them. And the Gods said among them selves: On the seventh time we will end our work, that we have counseled; and we will rest on the seventh time from all our work that we have counseled.” (Abraham 5:1-2).

“And so the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods had formed the earth and the heavens. According to all that they had said concerning every plant of the field before it was in the earth and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not yet formed a man to till the ground.” (Abraham 5:4-5).

“And thus were their decisions at the time that they counseled among themselves to from the heavens and the earth.” (Abraham 5:3). “And the Gods watched all those things which they had ordered until they obeyed.” (Abraham 4:18).

Yes, believe it or not, there are even more scriptures of the account of creation to be found in the latter-days. As with the Book of Moses before, I have given the scriptures first, without any introduction or any explanation, hoping that you might receive it by the Spirit.

The Book of Abraham is an inspired translation, by the prophet Joseph Smith, of ancient records written by the patriarch Abraham. The heading of the Book of Abraham says the following: “Translated from the Papyrus, by Joseph Smith. Translation of ancient records that has fallen into our hands from the catacombs of Egypt. The writings from Abraham while in Egypt, called the Book of Abraham, written by his own hand, upon papyrus.”

As a note of special concern let me say this. There is a question raised by some critics as to the validity of the Egyptian papyrus. That is, this may not be written by Abraham. Nevertheless, I perceive that the revelations are still scriptures that God revealed unto Abraham. That is, the revelations by Joseph Smith are still true.

After revealing things unto Abraham about the physical universe, the Lord then told him of the spiritual creations which existed before all of this physical creation. God was reasoning with Abraham according to principles of logic. God was saying that since different spirits exist, then one will be more intelligent than another. Since this principle was true, then one spirit shall be more intelligent than are all the others, and that is God.

Note that the Book of Abraham calls the spirits in the pre-existence the “intelligences.” God says “...I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, over all the intelligences thine eyes have seen from the beginning: I came down in the beginning in the midst of all the intelligences thou hast seen,” in Abraham 3:21.

Again, take note of the very interesting word, “intelligences,” which is used. Latter-day Saints know that there were spirits and intelligences in the pre-existence, but the concept can be more refined, and it is this. In the past universes and eternities of the cosmos, spirit and mind existed as different universes, which have now come together.

In the Book of Abraham, God was telling Abraham that he had existed before he was born in the flesh. God told Abraham that he had been one of

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the *intelligences* in the beginning, or in the preexistence, before this natural world existed. This was similar to what God said to the prophet Jeremiah. “Then the word of the Lord came to me, saying, Before I formed thee in the belly I knew thee; and before thou came forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.” (Jeremiah 1:4-5).

Do you remember that verse, for it is in your Bibles. So now I ask all within Christendom: Have you read this verse of scripture, and if so do you understand it? For it truly states that before the prophet Jeremiah was born in the flesh, that God had already ordained him as a prophet to the nations.

The obvious question is how could God have ordained Jeremiah to be a prophet before he was born if he had not yet existed somewhere? Well, that somewhere was the spiritual pre-existence of all mankind and of all things. For every plant and herb existed there, as well, according unto Genesis 2:5. By this one verse of scripture, we may know that all things existed as spirit “in the beginning” before this present physical existence.

There is a phrase in all the accounts of creation, and that is the words “*in the beginning*.” It says, “In the beginning God created the heaven and the earth.” (Genesis 1:1). “...in the beginning I created the heaven and the earth upon which thou standeth.” (Book of Moses 2:1). “I came down in the beginning in the midst of all the intelligences.” (Abraham 3:21). The phrase has more meaning than just the beginning of time. The hidden meaning of this phrase is the reality of the spirit creation before the world was.

In the Book of Abraham, they are called the “intelligences” instead of spirits, which means that all being were made of both spirit and mind. As previously said, all spirit and mind is now one existence. They were mind-spirit beings in the mind-spirit universe. All that existed before the creation of the physical universe was made of spirit-mind matter, existing in spirit-mind space, and in spirit-mind time. That was the pre-existence.

Spirit and mind were not one in all past eternity, but are now one in the physical universe. Physical matter is not one with spirit and mind now, but they will become one in the resurrection when all things become immortal. This has not been revealed, nor understood as a concept, even though it is hinted at throughout the scriptures. In the resurrection to immortality; spirit, mind, and matter will become one existence. That is the next universe – that of the immortal universe – which is now being created out of the physical universe. Each universe is created out of previous ones.

LAW OF ETERNAL PROGRESSION TO ULTIMATE CONTINUUM

The descriptive term for the totality of all things, or the great overview of existence, that is held in the Church of Jesus Christ of Latter-day Saints (the so-called Mormon Church), is called “the law of eternal progression.” Although they use this terminology, it was not written in their scriptures as such; nor is it an established doctrine of the said Church. Nevertheless, this is accepted as a great general truth that can be given to explain the origins and the eternal destiny of all things in existence.

This is a great general truth. Yet, there would be few, if any, who could explain what it is that progresses for all eternity, or what it is progressing to become. In other words, what is the reality that is in the process of eternal progression. As well, what is the ultimate destiny of existence; or in other words, the continuum to which reality is progressing.

The Church has not explained it nor have they tried to describe it. After all, would not that task be quite impossible; for to do so would require an understanding of the origins, the nature, and the destiny of ultimate reality. Yet, this is hidden in the scriptures; with the last great keys hidden in their own latter-day scripture; and some of which we have just read. Are not the scriptures from God, and is he not concerned with the eternal beginning or ending of things? Of course God is.

Have you ever wondered just what the six days, and six nights, and the Sabbath of creation are really referring to? Why that particular number and order, and what ultimate pattern do they represent? Why were there twelve tribes of Israel and twelve apostles of the Lord, instead of their being some other number? Or why was it the third day that Jesus was resurrected from the dead? And how do the three degrees of glory fit in with all of this?

These are some of the questions that this book will seek to answer. The answer is simple once the pattern of the universes of the cosmos is found. They are based on the same pattern of ultimate reality, which is referred to as the “law of eternal progression to ultimate continuum.” I have added the phrase, “to ultimate continuum,” to the law of eternal progression, for the law is not complete without it. All of existence in each universe progresses throughout their time and eternity until they reach that ultimate continuum state of existence. Each of these terms shall be further defined.

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Now something which is progressing has to ultimately get somewhere. Whatsoever is progressing was something in the past, it is something more now, and it will be more of something in the future. Thus, in the present it would be a present thing, and ultimately it will become and ultimate thing. This is just plain and simple logic. I do not mean to get too simplistic, but we need to get to the basics.

A progression is a progress, or a development, and it is an increase of something. Therefore, it must have begun and, then, increase to something more. But, again, what would that be in the ultimate sense? It is an eternal progression to and an ultimate continuum.

Now the term continuum is being used in the sense of referring to that state of being and the reality, which has been completed and perfected. It is that state of existence which has become one and is inseparable. This is the perfection of that state of being, after its eternal progression, to its ultimate completion. Therefore, its creation is finished.

The next great breakthrough in the discovery of this knowledge, again by revelation, is that *spirit is matter*. There is a latter-day verse of scripture that says, "There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure..." (D&C 131:7). Oh what great knowledge was revealed in this one verse of latter-day scripture! For you see, since spirit is matter, and since "that which is spiritual is in the likeness of that which is temporal," and since "that which is temporal is in the likeness of that which is spiritual..." (D&C 77:2); then, there is a spirit universe.

What you say, a spirit universe? Yes, that is true, if these two verses of scripture are true. We should know that they are true; and so this can be the only logical conclusion. It is that the spirit universe and the natural universe are alike, but are only made of different kinds of matter.

God revealed through the latter-day prophet Joseph Smith, that spirit is matter. It was revealed that there is no such thing as immaterial matter, and that spirit is matter which is more fine or pure. Therefore, spirit is made out of something. It is not physical matter, but it is spirit matter. This is a basic truth, and the understanding of this principle changes our whole concept of reality. For if spirit is matter, then all else is also matter.

With this concept being true, there are things which logically follows. Since spirit is matter, and it is in the likeness of natural things; then, there are spirit plants, spirit animals, and spirit people. As well, there would then also be spirit land, spirit water, and spirit air. Or in other words, everything

that is in the physical universe has its counterpart in its likeness and image in the spirit universe.

The Latter-day Saints understand that there was a pre-existence of the spirits of mankind, and that it was in the spirit world. Thus, if there were a pre-existing spirit world for this mankind on this earth; then, there are other spirit worlds for the life and beings on other physical earths in the physical universe. This is only the natural conclusion of that subject.

How do we know that there are many other earths with intelligent life on them in the universe? The members of the Mormon Church, the Latter-day Saints, are obligated to accept such a concept; for it is the only church with revelations on the subject. They have these scriptures.

“For worlds without number have I created...” (Moses 1:33). “...and the inhabitants thereof are begotten sons and daughters unto God.” (D&C 76:22). So there are other earths with inhabitants upon them. As well, with there being other physical worlds, there would also have to be other spirit worlds. In fact, there would have to be as many other spirit worlds for the inhabitants as there are earths in the physical universe - and that is a spirit universe! This is according to the concept that a spirit world is the spirit of the body of the physical earth or planet which it possesses.

Since these are universes – the spirit universe and the physical universe – it logically follows that the future state of immortality is also yet another universe. Now, you see, we are starting to tie this whole concept together. Let us proceed one step at a time, line upon line, and precept upon precept, that we might come unto an understanding of this subject. These are great and difficult concepts for one to grasp.

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PROGRESSION PHASE OF THE COSMOS

(1p → 1c → 1c2p → 1c2c → 1c2c3p → 1c2c3c)

I wish to show, and in all plainness and simplicity, that the number and order of the universes of the cosmos is as simple as 1-2-3 and a-b-c. All of the discoveries in the field of science always concern a few basic numbers. There is an understanding in science that when the numbers get to big, then a more general underlying basis is looked for to explain and to unify those phenomena. This principle should hold true for the number and the order of the universes of the cosmos, as well.

In order to define and explain the number and order of the universes of the cosmos, let us begin with the number one. In this concept of the eternal progression to the ultimate continuum of things, let the number 1 represent spirit; let the number 2 represent mind; and let the number 3 represent the physical. Remember that each of these are universes.

However, instead of the letters a, b, and c; let us use the letters “p” and “c,” with both small and capital letters. Let the “p” stand for a progression, and let the “c” stand for continuum. Later we will use the capital letters “P” and “C” for the ultimate progression and continuum phase of the cosmos, but let us use the small letters for the progression phase of the cosmos.

Now this is the explanation of the number, the nature, and order of the progression of the universes of the cosmos. Remember that a progression is a process of creation, and that a continuum is a completion of that creative process. In the beginning there was that which was spirit - even that which developed into a spirit universe. This was before mind matter.

The first phase of the cosmos was a progression, or a creative process, which is represented by the “1p” in the formula. This state of existence - or this universe of spirit matter and spirit energy, and in spirit space and spirit time - progressed throughout its time and eternity until it was completed. It was a universe of countless worlds, and life, and being, which is called the pre-existence in the latter-day concept of reality.

In the pre-existent spirit universe there was spirit matter, spirit energy, spirit space, spirit time, spirit force, and spirit gravity. The spirit universe was composed of every counterpart of everything that exists in the physical universe. This physical universe is not only a time-space continuum. It is a

matter-energy-gravity-force-time-space continuum. These are, as well, the six dimensions of each of the twelve universes of the cosmos.

This, then, was the first phase of the cosmos - even the creation of all that is spirit. But even the spirit universe existed in two phases, or of two universes – the creative phase and the created phase. In other words, there was first a spirit-progression universe and then a spirit-continuum universe. They are represented by the “1p” and “1c.” That is the universe which was the beginning of the cosmos - and it is the meaning of the first three words in the Bible, which says, “In the beginning...”

The spirit universe, with all its innumerable spirit worlds, is composed of spirit matter, and spirit energy, spirit force, and spirit gravity, and spirit space, and spirit time. There were spirit worlds with spirit land, and spirit seas, and spirit air, and spirit life. In other words, the counterpart of all that exists physically in this universe existed there.

The universe of spirit progressed to its completion – as far as it could being made only of spirit. For in the absolute beginnings of the cosmos, not even mind was yet fused with spirit. This completed spirit universe was the first step in the creation of the cosmos - the spirit-continuum universe.

Then the universe of mind began to be created and to progress. It was the mind universe, and this began to be fused with the spirit universe. That which is represented in the formula by the “1c2p,” is the spirit-continuum mind-progression universe. Thus, the mind universe – made of mind matter and energy, mind force and gravity, and mind space and time – began to become fused with the spirit universe.

Now this process begins with every atomic particle, and every cell, and every living thing, and every earth. I realize that this whole concept is quite inconceivable, but mind does exist and it has to be made out of something, even as spirit is made out of something. We could simply say that spirit is made out of spirit matter and energy, and mind is made out of mind matter and energy. The concept works out perfectly this way.

How there could have been an existence of spirit in the beginning with out there being mind is inconceivable. But as we will later see, there is that which is even beyond the universes of the cosmos. It is even the “nucleus” of the cosmos, which is the beginning, and center, and the end of all.

Let it suffice to say that there is a spirit universe and a mind universe, and that they fused together into one universe. We must understand that it took all past time and eternity for this to happen. This process was an atom

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at a time, an object at a time, a being at a time, and an earth at a time. Each became a continuum in its own order and its own time. Existence became a spirit-mind continuum universe. This is the 1c2c universe.

In this universe there would be no mind without spirit, and there would be no spirit without mind, either to a greater or a lesser degree. This is the exact subject that God was reasoning with Abraham about in the Book of Abraham. It is what the term “intelligences” meant. They were spirit-mind men, on a spirit-mind earth, in the spirit-mind universe of existence. Thus, all the spirits of man have different degrees of intelligence, with God being the most intelligent of them all.

Then there began to be formed the physical universe out of and within the spirit-mind continuum universe. It was created, organized, formed, and evolved – for each of these terms mean the same thing when one sees the whole picture. So do not let the word “evolve” throw you as it is used here. Creation was not a Godless, or mindless, or a random chance event. It was just the opposite. The creation was a creative process ordained and directed by God from the God Universe in the nucleus of the cosmos. However, the creation of the physical universe did take physical time.

The creation of existence was not a meaningless accident as has been taught by the atheists and the agnostics. Instead, it came by way of infinite meaning and purpose. If scientists would just put God into creation, and if religionists would put the great ages of time into creation; then, they would be in agreement. So this physical universe came forth - forming from spirit and mind - and in process of time it shall become one with spirit and mind. But that is the next universe – that of immortality.

The physical universe consists of six dimensions, and each which have the counterpart in the spirit-mind universe. The dimensions of the physical universe are matter, energy, gravity, force, space, and time. All that exists besides these are the spirit and mind which is manifested in all things - and they are other universes - each with their own dimensions.

By the term “dimensions” is meant the parts which altogether make up each universe. The physical universe is not just a space-time continuum as from the theory of relativity. It is a matter-energy-gravity-force-space-time continuum universe. Do we get the concept? These six dimensions are one continuum and none of them can be taken out or it all would cease to exist. An analogy would be the length, width, and height of a box. A box cannot exist if either one of these dimensions is missing.

In this concept, however, space but one dimension, that along with the other dimensions make up the physical universe. Each universe within the cosmos is made of the same six dimensions - except they are composed of different kinds of matter, energy, gravity, force, space, and time. That part of the cosmos which we now inhabit - this physical universe - is actually a spirit-mind continuum physical-progression universe.

We read in the scriptures that there is to be a future resurrection from the dead. That is to come, but that is actually another universe, as well. It is the next universe in the cosmos, and completes the first half of it - even the creative progression phase of the cosmos. So the state of immortality is the fusion of spirit, mind, and the physical into one substance. Spirit and mind has already done that in past time and eternity.

At this time in this life, we find that all is temporary, and it is a given fact that everything that lives will die. Death is the separation of the spirit-mind being from the physical body. This is death as we shall experience it. However, in the process of the resurrection, physical matter is inseparably fused with spirit and mind to become a new substance, and thereafter there is no physical death. This is the state of immortality.

As in other universes, the process of immortality happens to each and every element, to each particle, to each cell, and to every living thing, and person, and to each earth. All things shall some time be resurrected, but in their time, in their order, and in their season. In this formula the immortal universe is represented by 1c2c3c, which means spirit-mind-physical exist in a continuum. We shall later see that this is similar to the celestial degree of glory, except that this has the small letters of "c."

Many worlds have passed away and this earth will some day pass away as the scriptures testify. Then other earths and worlds will be created. Each universe has its own kind of time, and all of that kind of time is its eternity. In the end of its eternity most of that universe passes to the next universe in the natural sequence of the universal progression of the cosmos.

The immortal universe is where all things have become immortal, and that state is the sixth universe which finishes the first half of the cosmos. It is immortality, but that which is called "eternal life" is yet to come; for that is the second half of the cosmos. It is the eternal progression to an ultimate continuum of all things. They are two great phases in the work of God with mankind, "For behold, this is my work and my glory - to bring to pass the immortality and eternal life of man." (Moses 1:39).

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CONTINUUM PHASE OF THE COSMOS

(1c2c3P→1c2c3C→1c2P3C→1c2C3C→1P2C3C→1C2C3C)

Future to the progression phase of the universe are the six universes of ultimate progression to ultimate continuum. In the formula see that capital letters “P” and “C” are used. The capital letter “P” represents the ultimate progression of that universe unto its eternal completion, or continuum. The capital letter “C” represents the ultimate completion, or continuum, of that universe phase of the cosmos of existence.

Now, this is the unified concept of the law of eternal progression unto ultimate continuum of existence and reality. On each of these points there are scriptures that refer unto this concept, and scriptures which this concept will help to explain. I am trying to develop this concept one step at a time, and line on line, and precept on precept. Those in Christendom believe in a future state of existence after this life, but little is known for sure about that future state. That is, no one has ever returned to tell us about it.

The future state of our existence after the resurrection to immortality is further explained by the apostle Paul as being three degrees of glory. Paul described one degree of glory like the sun, one like the moon, and one like the stars in I Corinthians 15:41. Now among the Latter-day Saints they are called the “Three Degrees of Glory,” and they are named the *telestial*, the *terrestrial*, and the *celestial* degrees of glory.

These three degrees of glory are described in Section 76 of the book of The Doctrine and Covenants of the Church, which are the scriptures of the latter-day dispensation of the gospel. In Section 88 of the book of Doctrine and Covenants the universes are called “kingdoms” in the parable about the kingdoms. As well, it reveals that there will be a “portion” and a “fullness” of each kingdom of future existence.

In the New Testament the apostle Paul referred to the degrees of glory as being one like the sun, one like the moon, and another like the stars; and that there are bodies celestial, and bodies terrestrial, in the glories after the resurrection from the dead. This is from First Corinthians, chapter 15.

“But some man will say, How are the dead raised up? And with what body do they come? But God giveth it a body as it has pleased him, and to every seed his own body.”

“There are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for as one star differs from another star in glory; so also is the resurrection from the dead.” (I Corinthians 15:35, 38, 40 - 42).

The term for the glory as the stars – the word *telestial* – was left out of the account by the apostle Paul in I Corinthians. It is obvious that Paul was speaking about the three degrees of future glory in the resurrection. In the latter-day volume of the Doctrine and Covenants it is stated more precisely that there are three degrees of glory; and are called the telestial, terrestrial, and the celestial glories, or heavens. Let us read those verses.

“These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God the highest of all, and whose glory the sun in the firmament is written of as being typical. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one person from another in the telestial world.” (Doctrine and Covenants 76:96-98).

Here one finds that the three degrees of glory are named. You will note that the three grand descriptions of future glory do match the words of the apostle Paul as given in I Corinthians. With the concept given in this book, however, we can receive more insight into the subject of the future degrees of glory. It is that they are actually future universes of the cosmos.

As you can see from the formula given at the heading of this section, there are actually six universes. This is because each of the universes of a degree of glory has a preparatory degree. In other words, each continuum universe of glory has its own preparatory universe, which was the ultimate progression phase of that ultimate continuum universe of glory.

That is what was meant by the terms a of “portion” and a “fullness” in section 88 of the Doctrine and Covenants. The portion of glory means the progression phase of each universe of glory, and so the fullness means the continuum phase of that universe.

“Ye who are quickened by a portion of the celestial glory shall receive of the same, even a fullness. They who are quickened by a portion of the terrestrial glory shall receive of the same, even of a fullness. They also who

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are quickened by a portion of the telestial glory shall receive of the same, even a fullness.” (Doctrine and Covenants 88:29-31).

Therefore, the glorification phase of the cosmos is in similar form with the creative, or the progression, phase of the cosmos, except that they are coupled with glory. They are still made of spirit, and mind, and matter; but are ultimate progressions and ultimate continuums. The next universe after the immortal universe is the telestial-progression universe as is represented by “1c2c3P.” It progresses throughout its time and eternity to the telestial-continuum universe, which is represented by “1c2c3C.”

The next universe in the glorification phase of cosmos is the terrestrial-progression universe, which is represented by the “1c2P3C.” It progresses throughout its time and eternity to the terrestrial-continuum universe. It is represented in the formula by “1c2P3C.” The next to the last universe in the glorification phase of the cosmos is the celestial-progression universe, and which is represented by “1P2C3C” in the formula. It progresses throughout its time and eternity into the celestial-continuum universe. It is represented by the “1C2C3C” in the formula or denotation of the cosmos.

According to the progression formula for the sequence of the universes in the cosmos, one can see they have a common and unique relationship to each other. It might be well if one were to ponder upon the relationship of these twelve symbols after the meaning of each symbol is understood. This is an entirely new concept, and one that was never thought of before this; therefore, it will require a through study in order to understand it.

Do you see that the number and pattern of the symbols in the formula match the six nights and six days of the creation account in the first chapter of Genesis? For each universe in the cosmos has a progression phase and a continuum phase. Therefore, each progression phase is the “Night,” and the continuum phase is the “Day,” in the creation account of Genesis.

It is interesting that the cosmos of universes has a progression phase and a continuum phase, as well. The first six universes are the progression phase of the cosmos, and the last six universes are the continuum phase of the cosmos. This physical universe is the third “night” universe before the third “day” universe, which is that of immortality. This must have been the reason why Jesus was resurrected on the “third day” instead of on another day. I think that we have discovered another new truth here.

DOCTRINE AND COVENANTS AND LAW OF ETERNAL PROGRESSION

The Law of Eternal Progress to Ultimate Continuum is based upon the revelations in the volume of latter-day scripture called the Book of Doctrine and Covenants more than on any other scripture. In several places there is a statement which reveals something about the eternal nature of things, and that gives reference to the past pre-existence and unto the future existence. Let me list a few of them here, and give a brief analysis of them.

“God doth not walk in crooked paths, neither doth he turn to the right hand nor to the left, neither doth he vary from what he hath said, therefore his paths are straight, and his course is one eternal round.” (D&C 3:2).

Please keep this concept in mind. Remember the two series of symbols in the formulas at the headings of the past two sections. Now imagine both of them together making a circle, with the end meeting the beginning. That is, 1C2C3C at the end of the second series, meets 1p at the beginning of the first series. See them making one complete circle.

It can be now seen from the circular diagram of the cosmos - which is the law of eternal progression to ultimate continuum - that its course is one eternal round. For it is round, the end meets the beginning, and it is eternal. Therefore, that is what the verse of D&C 3:2 is talking about when it says, “his course is one eternal round.”

The prophet Joseph Smith taught that eternity is like a circle or a ring. Although it is not infinite, it is still endless like the circle of a ring, having neither a beginning nor an end. Thus, it can be said, that if eternity is like a circle; then, it is the universes of the cosmos which constitute that circle.

“From eternity unto eternity he is the same, and his years never fail.” (D&C 76:4).

This verse shows that there is both a past eternity and a future eternity. God existed from all past eternity, and God will exist to all future eternity. There is also a past and future eternity to creation and existence. The pre-existent spirit-mind universe and the spirit universe are the next steps back into past eternity. As well, the immortal universe and the telestial universe are the next steps forward into future eternity.

Let me say this just as a logical statement. Spirit man lived on a spirit earth in a spirit universe. This is just as physical man lives upon a physical earth in a physical universe. Immortal man will live on an immortal earth in

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an immortal universe. So will it be for the three degrees of glory; which are the telestial, and the terrestrial, and the celestial universes of the cosmos.

“Ye were also in the beginning with the Father; or even that which was spirit, even the Spirit of Truth.” (D&C 93:23). “Man was in the beginning with God.” (D&C 93:29). “For man is spirit. The elements are eternal, and the spirit and the element, inseparably connected, receive a fullness of joy.” (D&C 93:33).

What does it mean that “ye were also in the beginning with the Father; that which is spirit,” and that “man was also in the beginning with God” as is just quoted. It is saying that in the beginning we were spirit men, and so was Heavenly Father. As also was Jesus and everyone else in the family of mankind. This is saying that we are all kin, and even kin to God. In other words, it is saying that we are the same kind of being.

Remember reading in the first chapter of Genesis that God created each form of living thing “after its own kind.” That is, all the plants and animals would reproduce after their own kind. But for man God said, “Let us make man in our image, after our likeness.” Well, that means that human beings were created after God’s “*kind*,” which means his *kin*.

Children grow up to be like their parents. Sons become like their father and daughters become like their mother. Therefore, by this fact, what is the ultimate destiny of men and of women. It is to become like our Heavenly Parents, is it not? We have heard about our Heavenly Father, but we have not even heard of our Heavenly Mother. “Nevertheless, neither is the man without the woman, and neither is the woman without the man in the Lord.” (1st Corinthians 11:11). “That the earth might be filled with the measure of man, according to his creation before the world was made.” (D&C 49:17).

For those who obtain the celestial kingdom of glory it says, “they see as they are seen, and know as they are known.” (D&C 76:94). So this verse is saying that the persons who inherit the celestial kingdom of glory will, in time and eternity, progress onward to godhood. For to see as one is seen by God, and to know as one is known by God; then, one must become as God in order to see as God sees, and to know as God knows.

Let us consider another section of the Doctrine and Covenants - that of section 77. This section was written in terms of questions and answers that was revealed as explanations to some verses from the Book of Revelation. The answer to the first question says that the earth will receive an immortal and eternal state. And the answer to the second question reveals the great

principle that spirit is in the likeness of the physical and that the physical is in the likeness of the spiritual.

Question: “What is the sea of glass spoken of by John, 4th chapter, and 6th verse of the Book of Revelation?”

Answer: “It is the earth in its sanctified, immortal, and eternal state.” (D&C 77:1).

Question: “What are we to understand by the four beasts, spoken of in the same verse?”

Answer: “They are figurative expressions, used by the Revelator John, in describing heaven, or the paradise of God; the happiness of man, and of the beasts, and of creeping things, and of the fowls of the air; that which is spiritual being in the likeness of that which is temporal; and that which is temporal being in the likeness of that which is spiritual; the spirit of man in the likeness of his person, as also is the spirit of the beast, and every other creature which God has created.” (D&C 77:2).

This verse reveals a relationship between spiritual reality and physical reality. The phrase, “that which is spiritual,” is speaking about all spiritual existence; that is, the spirit universe and also the spirit-mind universe, with all that compose the spirit worlds. The phrase, “that which is temporal,” is referring to this physical universe, with all its worlds, and life, and being.

The pre-existent spirits of mankind were in the form and image of his temporal or natural body. By the same token, the natural body is, therefore, in the same form and likeness of his physical body. However, this condition does not exist for only mankind. All animals have a spirit, and so do plants, and every other living thing upon the earth. How primitive and childlike is the thinking that animals do not have a spirit, or a soul, for they do. This scripture says that all living things are also spirit, and that their spirit is in the same likeness as their flesh.

If this general principle of truth is taken to its ultimate extreme; then it becomes apparent that, indeed, for everything which exists in the physical universe; there must also be its counterpart within the spirit universe. Each atom is in the likeness of its spirit; and each molecule, or germ, and cell is also in the likeness of its spirit. The earth, as well, is in the likeness of its spirit. That explains how plants and animals can grow parts back just like they were. It is how people can be healed, for their spirit body is still there. And the spirit world is the spirit of the earth.

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Remember that verses from the Doctrine and Covenants, that give the three degrees of glory with each of their names, have already been quoted. As well, the verses revealing that each of the three degrees of glory had a portion and a fullness. These verses are found in D&C 76:96-98 and D&C 88:29-31. What is being further revealed in this book is the knowledge that each of the three degrees are actually universes of the cosmos; each with an infinitude of worlds, and life, and existence.

As well, they each have a preparatory degree, or a portion of that glory, which then makes six universes. And with six universes before that in the progression phase of the universe; then, that makes the twelve universes of the cosmos. There are six which are progression universes and six that are continuum universes. Thus, this is the ultimate pattern upon which the six "days" and the six "nights" of creation were based.

Let me end this section with another quote of the book of the Doctrine and Covenants. It was a revelation given through the prophet Joseph Smith, as recorded in Section 130. It reveals something about time and the eternal future of the earth. It is quite deep.

"In answer to the question: Is not the reckoning of God's time, angel's time, prophet's time, and man's time according to the planet on which they reside? I answer, yes. But there are no angels who minister to this earth but those who do belong, or have belonged to it." (D&C 130:4-5).

"The angels do not reside on a planet like this earth. But they reside in the presence of God, on a globe like a sea of glass and fire, and where all things for their glory are manifest - past, and present, and future - and are continually before the Lord." The place where God resides is a great Urim and Thummim." (D&C 130:6-8).

PARABLE OF THE MAN AND HIS SERVANTS

(Doctrine and Covenants Section 88:46-61)

The heading of Section 88 of the latter-day volume of scripture called the Book of Doctrine and Covenants states this: “Revelation given through Joseph Smith the Prophet, Kirtland, Ohio, December 17, 1832. Designated by the Prophet, the Olive Leaf. See History of Church, volume 1, pg. 302.”

Let me make clear that this section of the Doctrine and Covenants was given only for those who wish to consider these things. It is not given as a commandment, but as a revelation about certain subjects of knowledge. It says, “...I leave these sayings with you to ponder in your hearts...” (D&C 88:62). I wish to expound on one parable that is given in Section 88 of the Doctrine and Covenants. It is the parable of the man sending his servants in to the field, and of his visiting them each in turn.

What does this parable have to do with the progression and continuum of the universes of the cosmos, one might ask. Well, it has much to do with the subject, because that is exactly what the parable is about. The parable is about all the kingdoms of existence, the totality of all things, or the cosmos of universes, if you will. Let us start with this verse of scripture.

“And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.” (Doctrine and Covenants 88:37).

Now this verse of scripture sounds quite all inclusive. It is saying, in effect, that there are in existence an endless and an innumerable number of kingdoms. All space has yet another kingdom, and every kingdom has yet more space, add infinitum, it is saying. The way the verse is stated it is an infinite number of kingdoms and space. To put the verse in a positive sense it could be said in this way. “There are many kingdoms; for every kingdom has yet more space, and that space has more kingdoms, either a greater or lesser kingdom. Thus, it sounds as if existence is infinite.

However, it does not help to use a term like “infinite,” simply because this is meaningless, to our understanding at least. Let us just say that there are a very great number of kingdoms, which approaches infinity. The more proper term would be the word “infinitude.” The “either a greater or lesser kingdom” phrase means that the size of things approach the infinite in both

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directions. This means that there are kingdoms in existence smaller than an atom, and that there are kingdoms larger than the universe.

The word “kingdom” in the parable does not mean just the kingdom of man in this world. This is a symbolic term in a parable, and it means all the states of existence, both living and non-living. Thus, there is a kingdom of the subatomic particles, a kingdom of atoms, a kingdom of germs, and the kingdom of insects, of plants, and animals. As well, there are kingdoms of planets, of stars, of galaxies, and of universes. As well, there are kingdoms of spirits, of angels, and of gods. These “kingdoms” are all inclusive. Thus, they also include the kingdom of the universes in the cosmos.

Let us now get into the interpretation of the meaning of the parable of the man sending his servants into the field, and his visiting them in turn. In reality “all these kingdoms” represent an eternal progression to an ultimate continuum of the twelve universes of the cosmos. This parable was written in answer to the question: “Unto what shall I liken all these kingdoms that ye may understand?” (Doctrine & Covenants 88:46).

“Behold, I will liken these kingdoms unto a man having a field, and he sent forth his servants into the field to dig in the field. And he said unto the first: Go ye into the field, and in the first hour I will come unto you, and ye shall behold the glory of my countenance.” (D&C 88:51-52).

“And he said to the second: Go ye also into the field, and in the second hour I will visit you with the joy of my countenance. And also to the third, saying: I will visit you; And unto the fourth, and so on unto the twelfth.” (D&C 88:53-55).

“And the lord of the field went unto the first in the first hour, and he tarried with him all that hour, and he was made glad with the light of the countenance of his lord. Then he withdrew from the first that he might visit the second also, and the third, and the fourth, and so on unto the twelfth.” (D&C 88:56-57).

“And thus they all received the light of the countenance of their lord, every man in his hour, and in his time, and in his season. Beginning at the first and so on unto the last; and from the last to the first, and from the first to the last. Every man in his own order, until his hour was finished, as his lord had commanded him; that his lord might be glorified in him, and he in his lord, that they all might be glorified.” (D&C 88:58-60).

“Therefore, unto this parable I will liken all these kingdoms, and all the inhabitants thereof – every kingdom in its hour, and in its time, and in its season, and according to the decree which God hath made.” (D&C 88:61).

On face value this is a simple little parable, as all parables are, but this one has great and deep meaning. So let us study each verses of the parable in further detail, and see if we can understand what each term means. After all, it was given “that ye may understand” in D&C 88:46.

This was a parable unto which the Lord likened all of the kingdoms of existence. In other words, there is deep symbolic meaning here, where each term in the parable represents some aspect of greater reality. The last verse is the summation of the parable, and it says: “Therefore, unto this parable I will liken all these kingdoms and the inhabitants thereof.”

See the word “inhabitants.” The term servants in the parable represents the inhabitants of each kingdom, or universe. The “man” in verse 51 is God who sent forth his servants. The “field is the worlds,” or the earths, of each universe. As well, verse 61 says that each kingdom, or universe, came forth “in its hour, and in its time, and in its season.” It is referring to the order in time of things in each universe in the progression sequence of creation unto its ultimate continuum, or completion.

Here is an interesting thought. In the parable there are twelve fields, or twelve places in the field, because there are twelve servants. Each servant was visited for one hour, and there are twelve hours on the face of a clock. Also consider the circular diagram of the twelve universes of the cosmos of which we had just previously conceived. They are each the same order and the same number as the hours on the face of a clock.

Why does the parable say, “in its hour, in its time, and in its season?” There must be some good reason for the terms being given in this manner. Note the term “hour” is used, and there were twelve servants sent to dig in the field. This is interesting because there are twelve hours on the face of a clock, which is same number and order as the universes of the cosmos.

Let us consider each term which was used in the parable. These are the nouns and pronouns which are given in the parable. They are these words: man, servants, field, kingdom, hour, time, season, order, countenance, joy, and numbers one to twelve. These were the activities given in the parable. They are the terms: sent forth, to dig, labor, will come, visit, behold, tarried, made glad, withdrew, and received. So besides the numbers one to twelve there are ten nouns and ten activities.

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The “man” who sent forth his servants into the field is God. The twelve parts of the “field” is an universe of the cosmos. By the “servants” is meant the inhabitants of each universe.

Their being “sent forth” means that those beings have entered into the next universal state of existence. To “dig in the field” means all of the life activities of the inhabitants in each kingdom, or universe, of existence.

To “behold he joy of my countenance” represents the enjoyment of life, the goodness, and blessings which God has given to every living creature. The “twelfth” represents the number of the universes of the cosmos.

That the Lord “visited” each servant means that the Lord himself would actually live with the inhabitants of each universe. The Lord has visited us when he lived on the earth in the flesh. By each servant being visited “in his hour” is meant the order of creation of each universe of the cosmos. It is a definite order of the progression of creation like the hours on a clock.

The phrase, “in his time,” signifies that each universe has its own kind of time. There is spirit time, physical time, telectual time, and celestial time, and so on. That the Lord “tarried” with them means the time that he spent with his people in that world, or universe of existence, in the cosmos.

The terms “made glad with the light of his countenance” means all the revelations of righteousness and truth that are sent forth to the inhabitants. The term “light” means revelation from God. His “countenance” means to enjoy the presence of the Lord.

“Beginning at the first, and so on to the last” means the progression of creation is from the first universe, which is the spirit; to the last, or twelfth, universe which is the celestial. By “from the last unto the first” is meant the administrations from higher universes back unto lower universes. Thus, the terrestrial universe receives the administration of angels from the celestial universe. And the telectual universe receives from the terrestrial. All lower kingdoms receive from higher kingdoms.

The purpose of it all is “that they all might be glorified. That his Lord might be glorified in him, and he in his Lord.” That is, that all the creatures and creations of God might receive immortality and eternal life. For to be immortal is to live forever, but eternal life means eternal glory.

PHYSICAL UNIVERSE IN MACROCOSM

When one speaks of the physical universe they usually mean the stars and galaxies that exist throughout the great expanse of outer space. This is the physical universe, but we should also understand that space in the other direction - that of smaller things - is also the physical universe. Thus, space exists in two directions from us who exist in the mesocosm.

The mesocosm is all things in existence between that of the microcosm and the macrocosm of physical matter in space. It is important to note that living things in the universe exist in the mesocosm. That is where life, and purpose, and history exist. At the other extremes in size are the atoms and the galaxies, and what do they know, or think, or feel. In other words, these things exist but only physically. Nevertheless, the microcosm makes up the mesocosm, and the mesocosm exists in the macrocosm.

Let us briefly consider the area of the physical universe that we human beings presently inhabit. Remember that there are twelve universes in the cosmos with each made from different kinds of matter and energy, gravity and force, and space and time. Now the physical universe is composed of physical matter and energy, gravity and force, and time and space. These six things exist as one physical continuum, and none can be taken out.

If viewed from afar our Milky Way galaxy, which is a rotating disk of billions of stars, would resemble a host of other spiral galaxies as detected from the earth. The earth and our sun lie within a few light-years above the plane of the galaxy and near the inner edge of the Orion Arm, which is two thousand light-years across. The Milky Way galaxy is a hundred thousand light-years across and ten light-years thick at the center. One light-year is the distance light travels in one year at over one-hundred eighty thousand per second. That is about seven trillion miles.

Vast dark clouds of gas and of dust, which compose much of the spiral arms, block light from millions of stars which impedes optical observation. In places radiation from hot young stars heats the clouds into glowing red and green nebulae. Hydrogen the most abundant gas glows red and oxygen glows green. Blue tint is starlight that is scattered by dust, and is especially apparent around nebulae lit by adolescent stars emerging from within. Only in such clouds, where matter condenses, can new stars form.

Our Milky Way galaxy was once thought to be the entire universe, but we now know that it is but one of billions of galaxies. It is a gravitationally

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bound rotating congregation of hundreds of billions of stars with their solar systems. The central bulge glows with the light of older stars. Gas and dust condensing in the spiral arms are even now forming new stars.

Our galaxy exists amidst some twenty other galaxies that is commonly called the Local Group. Clusters of galaxies like fleets of ships, congregate in super clusters, the largest known of celestial formations. In whatsoever direction they look out into deep space astronomers can now detect clusters of galaxies and super clusters all moving away from us.

To look at such objects in space is also to look back in time. It is to see the physical universe as it was many billions of years ago. For according to cosmological theory and by astronomical observation the physical universe is expanding. The expansion was, apparently, from one point in space and time. This theory is commonly referred to as the Big Bang. However, since there was no sound, it should more properly be called the Big Flash. That was when God said, "Let there be light, and there was light."

This author has a new theory to reveal unto mankind, and it is this. The expansion of the universe is finished, and the contraction phase has already begun. Both heavens and the earth will pass away as Jesus Christ said. This means the physical heavens of the physical universe. That means the future contraction of the physical universe to a single point from which it came in the beginning. Thus, there is an expansion phase and a contraction phase to the physical universe. There is no telling how many times this same thing has happened in the past eternity of the cosmos.

Let us consider this reasoning. The farther we look out into outer space the greater is the red shift of light coming from the receding galaxies. And this is the same as looking back in time according to a constant velocity of light. The galaxies that are closer to us in space have less red shift of their light. Therefore, since galaxies are receding faster, the farther back in time; and are receding more slowly the closer they are unto us in time; then, the expansion of the universe is slowing down.

This is simply logical reasoning once the reality of the observations is known. The galaxies are not flying away, ever faster and faster the farther away they are from us, because that is also farther back in time. That was back in the past. The closer in space and time the slower they are receding. The Local Group of some twenty nearby galaxies, which are closer to us in space and time, is even blue shifted. That means that this region of space is already contracting. They are moving closer to each other.

SCIENCE IN THE GENESIS ACCOUNT OF CREATION

Let this exposition concerning the scientific facts which are revealed in the Genesis account of creation, be considered from the standpoint of both those who believe the Bible, and of those who believe the theory of natural evolution. We have not seen that both accounts are so similar?

For what many scientific discoveries now reveal, and what the Genesis account of creation reveals, have practically the same order and pattern. Thus, us consider the Biblical account of creation and the present scientific understanding of the origins of the natural world. Let us see how they both agree on at least the few points which we should consider.

And God said “Let there be light, and there was light.” (Genesis 1:3). It has been discovered that the elementary particles which make up atoms can be made from photons by just adding different amounts of energy. Photons are particles of light energy, and so the “Big Bang” was more realistically a “Big Flash” of light. For there is no sound in space.

The scriptures say that the earth is round (Isaiah 40:2), and that it was hung on nothing (Job 26:7). This implies gravity, and the earth is certainly round like a sphere. In the Book of Job, God asked Job, “Where were you when I laid the foundations of the earth?” (Job 38:4); or when I made “the swaddling band the garment of it.” (Job 38:9).

Now, the foundations of the earth would mean all the rocks that form the surface of the earth. It took a long time for the formation of all the rock layers on the earth. As well, science theorizes that the early atmosphere of the earth was a reducing atmosphere, being composed mostly of hydrogen, ammonia, and methane similar to the outer gas giant planet. Thus, the earth was probably was like the planet Venus, that even today is covered in thick clouds of vapors and gases, like a “swaddling garment.”

The blanket of vapors and gases which covered the early earth was the “swaddling band” mentioned in the Book of Job. It should be understood that swaddling clothes is the white blanket in which newborn babies were wrapped. Therefore, this verse of scripture implies that the earth was once young planet, and it was wrapped in a blanket of clouds.

Science teaches that for the first billion years after the formation of the earth it was too hot for water to condense. There was thick vaporous clouds surrounding the earth, and they could not condense until it cooled enough. The water vapor would have been a thick “mist” until the earth had cooled

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sufficiently. Well, guess what the Bible says. It states right in the beginning of Genesis that God spoke “and a mist went up from the earth and watered the whole face of the ground.” (Genesis 2:6). Now, I would say that these two accounts agree. That is they do when one puts the billions of years into the Genesis account, and when one puts God into the scientific account.

Look at the order of the Genesis account of creation and at the order of the scientific account concerning the development of life on the earth. God revealed through Moses that the land was first created, and then the waters, and then the air. And that life was first created in the seas, and then on the land, and then in the air. This is the same order espoused by science.

Scientific theory teaches that biological life first evolved in the waters of the oceans, and that life forms later came onto the land, and later into the air. In the beginning of Genesis, in the second verse, it states that the Spirit of God was “moving upon the face of the waters.” (Genesis 1:2). What do we suppose that means? It means that God first caused life to be created in the waters of the newly formed oceans of the earth.

By the way, the oceans have become more salty after all the billions of years of evaporation. The continual evaporation of water vapor up from the oceans is what causes the weather and rain on the land. Otherwise, all land would be a desert, without life of any kind. We should understand that the oceans were fresh water when they were first formed.

The earth is billions of years old, and it shall exist as a temporal earth for seven billion years. That is, for its useful life. But it took a while to be born, and it will take a while to die. For the earth has geological life itself, besides the biological life that had come forth upon its surface.

The earth exists for billion-year days. The continents of the earth move around according to hundred-million years days. The present world history of mankind is one-thousand year days, and are the present seven thousand years of world history. Six days have passed and one more is yet to come. However, each of the Days and Nights in the Genesis account of creation are actually a universe of the cosmos with their own kind of time.

ATOMS BEAR WITNESS TO GOD

Since the days of my youth I have contemplated the spiritual things of God and the natural things of creation. I wondered what it is all about, and what is the great unifying meaning of it all. As a child I read the Bible and learned of the Lord, and I got to know the Lord by the Spirit from reading the scriptures. Therefore, I understood things in terms of the gospel and the spiritual reality as presented in the Bible.

Then in school I studied the sciences, and I perceived that a whole new and different view of reality is presented. And this is the same dichotomy that any serious student finds in their attempt to understand reality. We run into the question as to how spiritual things, as revealed in the scriptures, can be harmonized with the sciences as presented in the textbooks.

But now I am beginning to understand that there are things in common between these seemingly paradoxical realities. What is the first thing that a student will learn in a chemistry textbook? He learns about the atom, and atomic theory, and atomic structure. Basically, it is that the atom, which is the smallest indivisible unit of physical matter, is composed of only three primary atomic particles. They are the proton, neutron, and electron.

The proton and neutron are in the nucleus of the atom, with each being assigned an atomic mass of one. The proton has a positive electrical charge, and the neutron has no charge, but it has a mass equal to that of the proton. The electron, which has a negative electrical charge, circles the nucleus of the atom as an electron cloud. Do you see anything spiritual here?

There are three primary particles in the make up of an atom. And has not one heard of the trinity of the Godhead – even the Father, the Son, and the Holy Ghost. They are not only the same number but both have a similar order and relationship. One should see that the proton represents God the Father, and that the neutron represents God the Son.

The proton and neutron are both in the nucleus of the atom as God and Christ are in the nucleus of the cosmos. Now let mass equal authority, and let charge equal will, and you shall see a similar pattern. For according to the scriptures, the Father has will and authority, while Jesus Christ the Son, gives up his will to the Father, even though he has the same authority. And the electron, which has a charge equal to the proton, is a cloud surrounding the nucleus of the atom. Is this not the same pattern as the Holy Ghost who surrounds the Father and the Son.

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God the Father spoke out from the cloud when the apostles were with Jesus upon the mount of transfiguration. And when Jesus ascended up into heaven, after his resurrection, he was taken up in the cloud. That cloud was manifestation of the Holy Ghost. However, when Jesus comes again in the Second Coming in the clouds of heaven, that cloud will be clouds of angels who are full of the Holy Ghost. Some men and women who might read this may be among the angels in the Second Coming, because men and women become the angels. This truth has been revealed in the latter-days.

And now get this, which is a thought that is almost beyond belief. The atomic mass of a proton is 1830 times the mass of an electron. If you read my other book concerning the restoration in the latter-days you will know the year this is referring to. The Church of Jesus Christ of Latter-day Saints was established as an institution among men in the year 1830. It is the one true church of Jesus Christ and the kingdom of God on the earth. So is this not a great witness to it – that each and every atom in the universe should bear witness to it? For they do by their physical make up.

Let us consider some other things about the atom which has spiritual significance. The numbers are the same and God has said that all things are numbered unto him. I have mentioned the three primary particles that make the nucleus of the atom, and that they are in the number and similitude of the Father, the Son, and the Holy Ghost; and that the proton is 1830 times the mass of an electron. But there are more similarities than these.

In the electron cloud of the atom there are seven energy levels. Is this not a holy number? Yes, it is, for the Bible is full of the number seven. And electrons always exist in pairs. Did not Jesus send forth his apostles two by two? Yes, he surely did. Also eight electrons complete the last energy level of the atom. Do you remember in the Law of Moses that male babies were circumcised when they were eight days old? As well, from one Sabbath to the next Sabbath is eight days. In the Church of Jesus Christ of Latter-day Saints children can be baptized when they are eight years of age. Thus, one can see that the numbers are the same.

Let us now consider the numerical facts concerning the number of the atoms, which constitute the matter of the physical universe. The number of the naturally occurring elements is ninety-eight, and with the last six being radioactive because of the unstable nuclei. Up to six more have now been artificially synthesized in the laboratories, but are so unstable that they do

not occur in nature. By the way, the same atoms of the elements, which are found on the earth, are the same atoms found throughout the universe.

The number ninety-eight - the number of naturally occurring atoms - if expressed in terms of sevens is two times seven squared, or $(2 \times 7 \times 7)$. As mentioned, there are seven energy levels in the electronic configuration of each atom, and the formula for the number of the electrons in each energy level is $(2 \times N \times N)$, where N represents the energy level. The ninety-eight different elements also follow this same formula, for $(2 \times 7 \times 7 = 98)$. One can see that these are holy numbers, as well.

The total number of protons, and electrons, in ninety-eight elements is 4,851. This number is the sum of the integers from one to ninety-eight. The formula is expressed as $[N \times (N+1) / 2]$, where N equals the last number in the series. Therefore, (98×99) divided by 2 equals 4,851. Or this number expressed in terms of sevens is $(7 \times 7 \times 7 \times 7) + (7 \times 7 \times 7 \times 7) + (7 \times 7)$. This number is the total number of protons, or electrons, in the ninety-eight atoms. So it is only forty-nine (7×7) short of 4,900, which is one hundred forty-nines. And that number can also be expressed as $(100 \times 7 \times 7)$, or as $(10 \times 7 \times 70)$, or as (7×700) . Have you ever seen so many sevens?

The total number of protons, electrons, and neutrons in the ninety-eight naturally occurring elements is three times this number. Remember that the number seven occurs throughout the Bible and has always been considered an holy number. The day upon which I discovered the above formulas was seven (7) days before my forty-ninth (7×7) birthday. So thus, this was a personal sign to me that this was inspiration from the Spirit. As well, I am now writing this book seven (7) years after that date.

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TWELVE QUARK AND LEPTON THEORY OF PHYSICAL MATTER

If we delve farther into the ultimate constituents of physical matter, we would come to the theory of quarks and leptons. These are the two families of the twelve ultimate things that constitute matter as theorized by nuclear physicists. And there are six pairs of quarks and leptons.

They are similar in number and pattern to the six days and six nights of creation in the Genesis account. As well, it is similar to the six progression universes and the six continuum universes of the cosmos. From the least to the greatest in physical existence there is the same number and pattern.

Previously in this book I have not mentioned the names of any persons. I have given the name of Joseph Smith, because he was the prophet of the latter-day restoration, which has been the basis of my discoveries. But now there are a few scientists which I wish to mention. Isaac Newton discovered the theory of gravity and he was a great mathematician. What many people do not know, however, is that in his last years he tried to calculate the date of the birth of Jesus Christ but was unsuccessful. (That date has now been found and is revealed in the book, "Jesus in Time," by this author).

Albert Einstein discovered the theory of relativity, and in his last years he tried to formulate the unified field theory, which would tie together the fundamental forces of nature. As well, he discovered the equation for the conversion of mass to energy, for which he is so famous. Einstein said that his greatest mistake was that he modified his formula which had predicted the expansion of the universe. This was later proved by Edwin Hubble.

The quark-lepton theory of matter was first theorized by Murray Gell-Mann. Quarks are hypothetical particles that are postulated as forming the building blocks of atomic particles. Now I include this subject in this book because the theory predicts the same number and pattern as the number and pattern of the universe of the cosmos which I am proposing.

As was mentioned, there are three primary constituents of all physical matter; and they are the proton, the neutron, and electron. But now nuclear physicists have found hundreds of atomic particles, which make up those primary particles. Among these atomic particles are bosons, gluons, kaons, pions, tachyons, muons, mesons, and neutrinos.

However, the few constituents which are theorized to compose these atomic particles are called quarks and leptons. They are down in size, mass,

and energy where matter and energy, gravity and force, and space and time meet. We think that only big things like stars and planets have gravity, but in reality gravity originates in the atoms. The gravity of a star or a planet is only the total gravitational attraction of their atoms.

Now according to the theory there are six quarks and six leptons. The names for the six quarks, which comes in pairs, are up and down, strange and charm, and top and bottom. These are simply whimsical names that the physicists have made up out of their sense of humor. In dealing with such a far out subject, they have to have a sense of humor in order to keep sane.

The six leptons, which exist in pairs, are the electron and the electron neutrino, the muon and the muon neutrino, and the tau and the tau neutrino. Thus, particle physicists speak of the quark family and the lepton family of particles. There are a total of twelve particles, in two families, and existing in pairs. Thus, the smallest things is in the image of the largest things.

So I submit to any thinking person that if the numbers and patterns are the same, then, there is some relationship. This simple and logical way of thinking about this subject is all that I can ask. The number and pattern of the quarks and leptons is similar to the number and pattern of the universes of the cosmos, and to the six days and the six nights of creation. There are six of each kind, they exist in pairs, and have the total number of twelve. Thus, from the least to the greatest things in physical existence there is the same number and pattern. It has to be by divine design.

CREATION AND EVOLUTION

Let us now address the subject of creation and evolution. People have always wondered whether existence came by way of special creation out of nothing, or by the natural evolution of living things. You may have noticed that this subject is entitled, Creation and Evolution, and not Creation verses Evolution. It is because they are both true, and not true, at the same time.

So let us reason together and use what mankind knows from scientific discoveries, philosophical understanding, and the spiritual revelations that mankind has received. We can go just so far with science, just so far with philosophy, and just so far with spiritual revelations. We may someday find that mankind is now but in its infancy in each of these.

A wise man once said that the question is as important as the answer. One must ask the proper question in order to obtain the proper answer. As well, it should be understood that it is the answer which is real, and that the question is only a way of getting to the reality of the answer. Let us, again, ask the question, "Which came first, the chicken or the egg?"

First of all, this is an example of an improper question. For the truth is that they both came from the beginning together, and neither one was first. There never was a chicken without it coming from an egg, and there never was a chicken egg without it coming from a chicken.

When one asks whether existence was the result of special creation, or as the result of gradual evolution, it may be an improper question. Because existence was not an accidental and a gradual evolution; and neither was it created suddenly out of nothing. In our minds the subjects of creation and evolution seem to be incompatible and diametrically opposed.

But let us go by what is revealed in this book about the law of eternal progression to ultimate continuum of the universes of the cosmos. We can understand, if we get the concept, that it answers the questions of creation and evolution. When we understand a few principles we should be able to see the whole picture. So let us continue reasoning on the subject.

First of all, we have learned by this concept that all things are made of matter and that they occupy space and time. They are made from different kinds of matter and occupy different kinds of space and time. Secondly, we must understand that all things are made from some pre-existing something, and that nothing is made from nothing. Thirdly, since everything exists in

time, then all movement and change require some kind of time. Thus, any physical process requires physical time.

Now let us tie together these general concepts of reality. What does it say about the question of creation and evolution. If special creation by God took time, then it was not a sudden thing made out of nothing. For after all, the creation account in the first chapter of Genesis gives six creative times. No, that is just one of the many false doctrines dreamed up by the science, and philosophy, and religions of mankind.

Thus, if everything is made out of some kind of matter; if all things are formed by intelligent design; and they progress throughout time; then, what is all this saying? It is saying that all things in existence were created by a process out of some kind of previously existing matter which required time. Thus, it was a creative progression throughout time by intelligent design.

When we put a creative process, which requires time, into the creation account, and put intelligent design by God in the theory of evolution, then they are saying the same thing. The reality is that this existence is a living creation from God, which is being worked out within physical matter. By the way, creation is still going on. It is a continuous creation.

Let us go to more depth into the subject of the origins of existence and into the origins of existence itself. We have more to go on than the rest of the world, because of the plan of existence that has been explained in this book. There is a series of universes in the cosmos, each being created, and developing, and progressing throughout all time and eternity.

The physical universe has developed out of a spirit and mind universe; and these universes will become one universe in the future, even that of the immortal universe. Of course it does not explain all things, like where God and the cosmos came from. However, the new truth revealed in this book will push forward the frontiers of knowledge on this subject.

Let us again consider the question of the chicken and the egg, and keep in mind that it applies to all living things. How did the chicken and the egg both come together from the beginning? And how were things both created and evolved at the same time? Let us now consider the question from both directions in time - from the past and from the present back to the past.

First of all, physical existence was created out of spirit and mind. First there was a spirit creation, which is what the first chapter of Genesis in the Bible is describing. Then, there was the natural, or physical, creation. The natural creation was in the image of the spiritual creation, and the spiritual

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creation was in the image of the natural creation. This means that all things were created with the end result in mind.

In the scriptures it states that God knows the end from the beginning. Whatever existed in the past - even in past universes - existed not just for itself at that time, but with the future in mind, as well. Therefore, all things in physical existence had an eternal past, and will have an eternal future. It came from one substance, and it will go to another substance according to an eternal plan. This is the law of eternal progression.

But what does all this have to do with the chicken and the egg? What if one takes the chicken and the egg back from the present into the past? One would see that the ancestors of the chicken would be different in different ages of the world. Even some present varieties of animals and plants are of modern development. There is hardly a variety of chicken, dog, or cat, for instance, that is actually found in nature. They have been selectively bred to produce those particular varieties of species.

Thus, why could not God have done this throughout all the ages of the world? I say it is pretty close to what happened. It is the theory of natural selection that was wrong with the theory of evolution. One can observe that all species of living things are different, and that they are adapted to their niches in nature; but that it came by a process of natural selection was just an idea, and one without a shred of evidence, I might add.

All living things came by way of intelligent design for there is no other way that they could have been formed. They were designed for a particular niche in nature, and it was not a particular niche which adapted or formed them. After all, what can a niche do. Have you seen one? By the way, it is just amazing to observe how the programmed behavior of each living thing exactly matches its form and the function of its parts. It is not an accident. For you see, creation is an eternal progression to an ultimate continuum of the twelve universes of existence.

OCCURRENCES OF THE NUMBER TWELVE IN THE BIBLE, IN NATURE, AND THE WORLD

Most are familiar with some occurrences of the number twelve, but one might be surprised to realize how many times it is found. This is true in the Bible, in nature, and in use of the number twelve in the world. We will find that most occurrences of the number twelve in the world are based on the Bible and on its occurrences in nature, as well. Let us now begin with some of the occurrences of the number twelve in the Bible.

Most are somewhat familiar with the Bible, and they have heard about the twelve apostles of the Lord, and the twelve tribes of Israel. The twelve tribes of Israel, of course, were named after the twelve sons of Jacob. These twelve sons were born in pairs from four different women, and more is said about that later. As well, Moses sent twelve spies to search out the land of Canaan, and the children of Israel under Joshua set up twelve stones in the Jordan River when they crossed over into Canaan. And there were twelve gemstones set in the breastplate of Aaron the high priest.

Why were so many things numbered as twelve we might ask; and why does it appear so many times in the Bible. The answer is that it bears silent witness to far greater things; and it has been explained in this book. Since there were six days and six nights in the creation account in Genesis; then, the sum of those days and nights are twelve. As explained in this book, that was based on the number and order of the twelve universes of the cosmos, which are the ultimate days and nights of creation. And the pattern matches the smallest things known in existence - the twelve quarks and leptons.

Let us also consider some of the occurrences of the number twelve in the world; or that is, which we hear of and use everyday. Now most of the occurrences is because the western world is from the Christian religion and background. That is why there are twelve men on a jury, twelve inches in a foot, twelve eggs in a dozen, and twelve ounces in a troy pound. Of course, these units are English measurements, but the number is Biblical. As well, they go back to the early days of Christianity in the Roman Empire.

Now what about the twelve months in a year and the twelve hours in a day. Naturally, there are twelve months in a year simply because the moon revolves about twelve times around the earth in one year. So that was based on nature and has been since ancient times. But there are twelve hours in a day, and twelve hours in a night, for different reasons. You see, the day can

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be divided in any number of hours, and the number twelve is just arbitrary. This too has come down from ancient times. The question is, however, as to just how ancient. Were the twelve hours in a day from the Egyptians or the Babylonians, or did God reveal it? For the number twelve is a Biblical number which fits the pattern of nature and creation.

As was mentioned earlier, let us again consider the twelve sons of the patriarch Jacob. This was the very beginning of the twelve tribes of Israel, because God changed Jacob's name to Israel. As well, it is the beginning of the revelation of the number twelve in the Old Testament (when we do not consider the twelve days and nights of creation). The author has discovered something interesting about the order of birth of the twelve sons of Jacob. Let us also consider the subject of the circular camp of the twelve tribes of Israel when they camped in the wilderness of Sinai. We shall see that they are arranged in the same number and pattern as the twelve universes of the cosmos as described in the present part of this book.

Let us remember the account in the Book of Genesis of how Jacob left his father Isaac and his mother Rebekah and went to the family of Laban to find a wife. Jacob served Laban seven years for Leah and then seven more years for Rachel. His wife Leah bore him sons, but Rachel was barren for a while. Jacob also had other sons by their handmaids. A new thing to learn, however, is something about the order of their births. It is that the twelve sons were born in pairs of two by each of the four women. This account is found in the Book of Genesis chapter 29 and 30.

Jacob's wife Leah first bore his sons Reuben and Simeon, and she bore his sons Levi and Judah. Remember that the Levites were the priests under the law of Moses, and that Judah is the tribe for which the Jews are named. His wife Rachel was barren, so she gave Jacob her handmaid, who bore his two sons, Dan and Naphtali. Then, Leah's handmaid bore Jacob two more sons who were named Gad and Asher. After that Leah conceived again and bore yet two more sons, Issachar and Zebulun. Thus, Leah bore Jacob six sons, and the handmaids gave him four sons. Finally, Rachel conceived of Jacob and she bore Joseph and Benjamin. Thus, these were the twelve sons from which the twelve tribes of Israel descended. But notice that they were each born in pairs of two sons. Ultimate realities, both the smallest and the greatest, also exist in pairs. The universes of the cosmos are in progression and continuum pairs, and electrons exist in pairs of opposite spins. As well, Jesus sent forth his apostles in pairs of two to bear witness of him.

The twelve tribes of Israel, as they sojourned in the wilderness of Sinai under Moses, camped in a circle around about the tabernacle. Three tribes camped at each of the four cardinal directions, with Moses, Aaron, and the Levites in the tabernacle at the center. Now, let Moses represent God, and Aaron represent Jesus Christ, and let the Levites represent the angels. Thus, the twelve tribes of Israel would represent all the inhabitants of the twelve universes of the cosmos around about the celestial kingdom of God. Please try to see this, for the number and the pattern are the same. This is another silent witness to ultimate truth. It is something that only God knew.

OVERVIEW OF THE UNIVERSES OF THE COSMOS

Now imagine a circular diagram of the twelve universes of the cosmos, which is the law of eternal progression to ultimate continuum of existence. And remember the twelve formulas in which the numbers “1-2-3,” and the letters “p” and “c,” represent the universes of the cosmos. Also image that they make a circle with the last meeting the first.

Let me again list the symbols in the order of the twelve universes of the cosmos according to the progression - continuum theory of existence, with their corresponding names. A zero is put in the formula to indicate when it does not yet exist. As well the three degrees of glory are renamed. The first degree of glory should have been named the “terrestrial” (and should have been spelled “terrestrial”). The second degree of glory should be named the “testitial,” for that is the correct meaning of the terms.

- 1p2o3o --- spirit-progression universe
- 1c2o3o --- spirit-continuum universe
- 1c2p3o --- spirit-continuum-mind-progression universe
- 1c2c3o --- spirit-mind-continuum universe
- 1c2c3p --- spirit-mind-continuum physical-progression universe
- 1c2c3c --- spirit-mind-physical continuum universe
- 1c2c3P --- terrestrial-progression universe
- 1c2c3C --- terrestrial-continuum universe
- 1c2P3C --- testitial-progression universe
- 1c2C3C --- testitial-continuum universe
- 1P2C3C --- celestial-progression universe
- 1C2C3C --- celestial-continuum universe

Again, if you will, image a circular diagram of the twelve universes of the cosmos. That is, let them be arranged in a circle with the first beginning again after the last universe. That way one can see that they are in a similar pattern to the hour marks on the face of a clock. It starts at the 1:00 o'clock position, and it runs clockwise to the 12:00 o'clock position.

First of all, let me explain the change in the names of the three degrees of glory. The answer is a very simple one, for that is the correct meaning of “terrestrial, testitial, and celestial.” The meaning of the word “terrestrial” is something of the earth, or is earthy. The meaning of the word “testitial” is something which is far distant and is connecting. The meaning of the word

“celestial” is something that is the highest. Therefore, the terms of the first and second degrees of glory should be terrestrial and telestial.

So let us again review the explanation of the symbols and terms in the diagram. First there was that which was spirit, then mind, and then physical matter. These terms mean exactly what they have always meant except that they are each universes. Each of these universes is made of its own kind of matter and energy, gravity and force, space and time. Spirit is spirit matter and spirit energy, which occupies spirit space and spirit time. The same is true for spirit-mind matter and spirit-mind energy. Thus, each progression universe, with their innumerable worlds, are transformed, after their time and eternity, into that continuum universe.

In the diagram the number “1” represents all that is spirit, number “2” represents all that is mind, and number “3” represents all which is physical. The progression phase of each universe is the creative phase of all endless diversity, and change, growth, and progress. The continuum phase of each universe is the fusion, the union, and completion of the creative phase.

The progression phase is represented by the lower case letter “p,” and the continuum phase is represented by the lower case letter “c.” The capital letters of “P” and of “C” represent the ultimate progression and continuum phases of the universes of the cosmos. Those with either a small “c” or a capital “C” are the three degrees of glory – even the terrestrial, the telestial, and the celestial universes, as given in the scriptures.

The universe previous unto this physical universe was a continuum of spirit and mind. There has been a union and fusion of spirit and mind into one continuum. The next universe, after the physical universe, will be the union and fusion of spirit, mind, and physical matter into one continuum – that of immortality. That will be the resurrection of all things.

Let us consider the spirit universe. There were spirit fish swimming in spirit water, and there were spirit birds flying in the spirit air. There were spirit plants growing on spirit land, and there were spirit men and women walking upon that spirit earth. This was so even as natural things exist. All that is natural was first spirit. The scripture says, “all that is natural is in the image of that which is spiritual, and that which is spiritual is in the image of that which is natural.” (D&C 77:2).

After the physical universe comes the universe that is immortal. There are immortal fish swimming in immortal water and immortal birds flying in immortal air. There are immortal plants growing upon immortal land, and

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immortal men and women are walking on that immortal earth. Thus, spirit man lived on a spirit earth, just as natural man lives on a natural earth; and just as immortal man will live on an immortal earth.

Therefore, terrestrial man shall dwell on a terrestrial earth in a terrestrial universe; telestial man shall dwell on a telestial earth in a telestial universe, and celestial man will dwell on a celestial earth. It will be this reality for all things in existence - from the atom to the cell, from the ameba to man, and from man to God. Each shall be according to its own order and nature.

The future universes of the cosmos – those even beyond the immortal universe – are the terrestrial, telestial, and celestial universes. These are the three degrees of glory written of in the scriptures. Then, why do I call them universes? Because that is what they, in reality, actually are. They will be created from presently existing universes; even from the physical universe, and that of mind and spirit which is already in physical matter.

The process happens one atom at a time, and one object at a time; one person at a time, and one earth at a time; until in time and eternity all shall be transformed. But why does the list of universes reveal six universes of glory instead of only the three degrees of glory like the scriptures say? This is because each of the three degrees of glory has a preparatory degree, even according to the same pattern as the other universes within the cosmos. So again, let us read those verses of scripture.

“And there are many kingdoms; for there is no space in which there is no kingdom; and there is no kingdom in which there is no space, either a greater or a lesser kingdom.” (Doctrine and Covenants 88:37).

“These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun in the firmament is written of as being typical. And the glory of the celestial is one, even as the glory of the sun is one. And the glory of the terrestrial is one, even as the glory of the moon is one. And the glory of the telestial is one, even as the glory of the stars is one; for as one star differs from another star in glory, even so differs one person from another in the telestial world.” (Doctrine and Covenants 76:96-98).

“They who are quickened by a portion of the terrestrial glory shall then receive of the same, even a fullness. And they also who are quickened by a portion of the telestial glory shall then receive of the same, even a fullness. Ye who are quickened by a portion of the celestial glory shall then receive of the same, even a fullness.” (Doctrine and Covenants 88:29-31).

The word “portion” in the above verses of scripture is the same as the term “progression” as used in the concept presented in this book. The word “fullness” in each of these verses is the same as the term “continuum” as used in this concept. So do you get what is being conveyed in the verses of scripture? So in these three simple verses is presented six universes of the cosmos – even the three degrees of glory with their preparatory phases. As well, these six universes are the second half of the cosmos.

To be “quickened” means to be transformed into the next universe of existence. This means to become alive. The resurrection from the dead is a type of transformation. As well, you notice the word “then” in each of the verses. Do you know how much time “then” is referring to? It is after all of the time and the eternity of that universe. It means that whoever receives a portion of a degree of glory would “then,” after all of the time and eternity of that universe, receive a fullness of that degree of glory.

In these verses of scripture the time involved appears to be immediate, but the time will be immense. After all, God did not create the cosmos, or the universe, or the earth, or life upon it, to be ended and over in a day or a year. For the longer creation exists the more glory it is to God. Has anyone thought of that before? On thinking about it, does this not make sense.

Now these are the twelve universes of the cosmos. They are the twelve universal states of existence upon the circle of the cosmos, from eternity to all eternity. They are the endless and countless things of creation and glory around the presence of God. In the center of the circle of universes is the God universe, which is the heart, and the center, and the beginning and the end of all existence, where the Gods dwell in infinite glory forever.

The twelve universes of the cosmos is the pattern that God used in his revelation of the creation to Moses. That is the pattern of the six days and six nights of creation. It is the reason for there being twelve tribes of Israel, and why Jesus had chosen twelve apostles. The seventh-day Sabbath of the creation is in the center of the diagram, and it represents the God Universe. This is also the third degree of the celestial glory, as given in D&C 131:1; and which reads, “In the celestial glory there are three heavens or degrees.” (Doctrine and Covenants 131:1).

The six progression universes are represented by the six nights of the creation week, and the six continuum universes are represented by the six days of the creation week. There are six pairs of progression and continuum universes, which are in the same number and pattern as that of the evenings

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and the mornings in the account of creation in Genesis. Thus, each night is preparatory to the next day, just as each progression universe is preparatory to the next continuum universe of the cosmos.

This physical universe is the night before the third day. The third day universe is the immortal universe, represented by the 1c2c3c that matches the celestial universe of 1C2C3C. There was another event which followed this same pattern. Jesus Christ was resurrected from the dead to immortality upon the third day after his crucifixion on the cross.

Jesus' resurrection was not upon the second day, or the fourth day, but upon the third day, according to the scriptures. Why was the resurrection timed to occur upon the third day, and not on some other number of days? Again, take note from the diagram of the universes of the cosmos that the immortal universe is the third continuum universe. It fits the pattern of the third day. The pattern matches and I say that is why Jesus' resurrection was on the third day and not on some other day.

Let us read the verses again from the Doctrine and Covenants where it reveals something about the different kinds of time. Actually, the revelation in Section 130 of the Doctrine and Covenants is about the different kinds of time, and Gods and angels, and the eternal destiny of the earth.

“In answer to the question: Is not the reckoning of God's time, and of angel's time, and man's time, according to the planet on which they reside? I answer, yes. But there are no angels who minister to this earth but those who do belong or have belonged to it. The angels do not reside on a planet like this earth. But they reside in the presence of God, on a globe like a sea of glass and fire, where all things for their glory are manifest; past, present, and future; and are continually before the Lord. The place that God resides is a great Urim and Thummim. This earth, in its sanctified and its immortal state, will be made like to crystal, and will be a Urim and Thummim to the inhabitants who dwell thereon...” (Doctrine and Covenants 130:4-9).

There is a different kind of time in each universe of the cosmos as, well as, a different kind of matter, and energy, and gravity, and force, and space. The spirit universe has spirit time, and the physical universe has its physical time, and the celestial universe has celestial time. Is this not logical?

The verse above asks, “Is not the reckoning of God's, and angel's time, and man's time not according to the planet upon which they reside?” The answer which was given is, yes. The next verse mentions angels and it says

that the angels do not reside upon a planet like this earth. The verse implies that angels do reside on a planet, but it is not physical like this earth.

Then the next verse states that the angels reside in the presence of God. But where does God exist? Another verse says that God resides on a globe like a sea of glass and fire, which is a great Urim and Thummim. Another verse says that the immortal earth shall also be made the same. Therefore, God and his angels reside on a future immortal and glorified earth. That is exactly what these scriptures are saying.

Where would that immortal and sanctified earth exist? It would exist in the immortal and sanctified universe along with her sister worlds. In the law of eternal progression to an ultimate continuum, this is called the celestial-continuum universe. Beyond the celestial, which is the third degree of the celestial kingdom of glory, is the nucleus of the cosmos. So in the Genesis account of creation the nucleus of the cosmos is represented by the Sabbath of creation. That is where God and Christ resides.

As the prophet Joseph Smith revealed, God is a Man of flesh and bones. God, our Heavenly Father, is an immortal and glorified Man. Jesus Christ, his Son, is like him in every way. That is why Jesus in his mortal ministry referred to himself as the Son of Man. There is a God family, a God people, and a God kingdom, on a God earth, in the God universe. Around that God universe exists the twelve universes of the cosmos. Let me again quote the first paragraph from this part II of this book.

If I were a scientist and was speaking before my other colleagues; then, I would name my address, "The Number and Order of the Universes of the Cosmos." If I was a philosopher and was presenting this topic before my fellow philosophers, I would entitle my presentation, "The Law of Eternal Progression to Ultimate Continuum." But if I happened to be a theologian, and was preaching a sermon to my parishioners, I would call my message, "The Meaning of the Six Days and Six Nights and Sabbath of Creation."

And it is because each of these three subjects concern the same reality. Each of these subjects is the same subject; and with this concept we can tie together the basis of science, philosophy, and religion. These are the three major disciplines in the knowledge of mankind; and surely, the answer to both the known and the unknown lies in the synthesis of these disciplines.

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MY VISION OF THE COSMOS

Let me now relate a personal experience that I had as a child of about fourteen years of age. I have desired so much to share it with others, but I have hardly told anyone, not even all the members of my family. But this is an account which rightly belongs in a book upon this subject. It concerns a revelation about the creations of God - even the universes of the cosmos.

I read most of the Bible and tried to understand it, as much as I could with such limited knowledge as I had at that age. I remember that my mind often dwelt on the things of God, and I always tried to see and understand all things in relationship to God and the scriptures. I wondered what it was all about, or what was the final reality; that is, what is the answer between the revelations in the Bible and the natural things of the world.

For a while I tried to be a serious Christian. I tried to pray as often as I could, or at least one prayer a day. By prayer I mean having a vocal prayer out alone in the woods, for it never occurred to me not to pray in that way. That is how Jesus, and the prophets, and apostles prayed. The Bible says to pray without ceasing, and I tried to take that literally.

Then one night I received the most wonderful and glorious experience of a lifetime. I had forgotten about my prayer, for I prayed it several times, and I was asleep upon my bed that night. I do not know what night it was, but it was probably in the fall near my fourteenth birthday in 1958.

I was asleep with my other four brothers in the bedroom of my parents house on our farm near Tyner, Kentucky. All of us boys slept in one room, there being three beds in the bedroom. The experience lasted for only a few moments of time while I was otherwise asleep in my bed. It was a purely personal and spiritual experience between me and God. Let me relate it to the reader at the end of this part of my book which is about the meaning of the days and nights of creation.

As I lay there asleep on my bed that night it began like a dream. I felt the presence of Jesus Christ which became stronger and stronger. It felt like I was the holy land, and I saw the desert, and a camel. It felt as if I was in ancient Israel and was near the city of Jerusalem. The spirit of Jesus Christ became more and more real, and I felt like it must be the Second Coming, and that Jesus was calling me up to meet him in the sky.

I remember being asked by the Spirit of God, if I would lay down my life and give it back to God the Father. I said sure Father, for it is thine and

not mine. And being up in the sky, and yet not going to God, I then willed my spirit into his hands. At this point it is obvious I was still dreaming, but when I willingly offered up my life and spirit to God it went beyond a dream. I gave up the ghost, and my spirit passed away from the flesh, and I went out of the world into the spirit.

The next memory I had that night was that my body was paralyzed as I lay upon my bed. My body felt like it was as heavy as lead and I could not move, and not even breathe for a few moments. Gradually I became more and more conscious from deep within, but my body was still paralyzed. By exerting all of my strength of will I awoke grasping for breath. I was really scared and thought that I must have died. However, I had no memories of what happened for more than ten years after the experience.

But immediately after my experience that night, and after I had gotten my breath back and calmed down somewhat; then I heard footsteps coming toward my bed, for the wooden floor creaked with each step. Then I felt a presence beside my bed, and being afraid I still forced myself to look, and there standing beside my bed was a spirit. It was just a robe that I saw, and this was the same size and shape as a man. I was afraid and it disappeared. A few days later, or perhaps the next day, I heard the voice of the Lord out loud saying, "There he goes." Anyway, I did have a witness that something extraordinary happened to me that night.

This, then, was my experience while I was in the spirit and out of my body that night, which I did not remember for over ten years. I will try to relate it exactly as it unfolded, as I remember it. After I gave up the ghost, even my spirit, I was speeding up into outer space. Or rather it was inner space, for I was actually going toward the sun. I was speeding away from the earth like a beam of spirit substance. When I became conscious again, I stopped out in space far above the earth.

I was composed of some kind of substance, which I had reckoned was spirit, for it was clear and elastic. But since I had been moving so fast, the substance of which I was made trailed off in a long line back down toward the earth. But it gradually flowed up into me, and I took form and became conscious. As the material of which I was now made flowed up into me, I rolled forward in a spiral and went deeper and deeper into my mind.

I was a spirit, was in space far out from the earth, and I was conscious and aware. It was still me, but only without my physical body. And I was not afraid, for there was no fear at all; nor was there any negative emotion

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throughout this most wonderful of experiences. Surely, the Spirit of God was upon me and within me. All was perfect peace and calm.

I looked around about, and there was something white like a boundary between me and the earth from which I came. I looked inside myself, and there was another space which was spirit space. I had willed my spirit into the hands of God, but here I was all alone out in space. I was about to give myself up again, but was forbidden to do so by the Spirit; that I was not to give myself up the second time, for to do so would mean death in the flesh, and I would not return back to my life in the world.

The Spirit of God, the Holy Spirit, even the Holy Ghost; whichever we choose to call the third member of the Godhead; was above me and within me throughout this whole experience. Wherefore, I received these thoughts and feelings of the Spirit. Or in other words, I was in the spirit completely, for I was literally in my spirit body and out of my physical body.

I knew that I was to return to my life in the world, and that I was called out to receive this great blessing in answer to my prayers. My feelings of peace, and wonder, and joy were so great that I can not express it. Then, I looked down and saw the earth far below me. It was so still in space and I supposed that it should be turning, but it was not. The earth seemed to be about the size of a baseball when held at arm's length, and it was blue and white. All was white around me with perfect peace and quiet. I was in the attitude of total acceptance of whatsoever God had to give me. I was in his hands and his will, and not of my own will.

Then the Spirit said to me, "Look and see this." And I looked out into endless and boundless space, and a grand and glorious vision began to be manifested before me. For I saw worlds coming forth, and they multiplied greatly before me. Many earths like this one came forth in great profusion, even such that they could not be numbered.

In my vision of the worlds of the cosmos, they became alive; and I saw and perceived of countless earths living and dying. I saw further that they had existed before, and that they will exist again after having passed away. During the vision the totality of existence expanded into past eternity, and forward into future eternity at the same time. While I saw the glory of it all my mind became greatly expanded, and I felt as if I was glorified.

This most glorious vision of the physical universe burst forth as before my eyes. But it was not a vision of seeing only, for I also understood and felt glorious things. Indeed I received the vision of the Spirit of God which

was within me during the experience. I beheld an endless number of other earths and worlds, and saw them being created and coming forth, and then passing away by the power and the glory of God.

This was a vision of the physical universe and of a series of universes, which was revealed unto me while I was in the spirit. That is what this was. I was in the spirit and out of my physical body, for that is what that kind of experience means. Several of the prophets and apostles received similar but different experiences while in the spirit.

I received this vision of the totality of all things and the complexity of all things. It was a vision from the atom to the earth, and from the earth to the universe. It was a vision from the ameba unto man, and from man unto God. I saw that the universe and the cosmos is full of life, for which it was all created. And I saw that many earths, even an endless number, have life upon them much like this earth. Another thing that I perceived is that all is similar in general but different in particular. And that there is no end to the similarity of things, nor to the diversity of things in existence.

Then my spiritual mind was glorified more in the vision to stretch into past and future eternity. I saw that the earth and all the other earths existed as spirit earths before they became physical. That was another universe in past eternity where all was spirit and mind. Then, I saw forward into future eternity, and I saw that the physical earths will die and pass away, but that they shall all come forth again in the general resurrection of worlds. And I saw the earth come forth in the resurrection and take her place among her sister earths in that immortal universe which is to come.

And that is not all for I saw and perceived in the vision that there shall be glorifications after glorifications of the earths and the life upon them in future eternity. I perceived that there shall yet be three glorifications of the worlds and universes after the resurrection to immortality. It is so great that it could not be revealed, nor can it be perceived by the mind of man. It was later that I understand that these are the three degrees of glory.

Surely, one will understand the reason for my including the account of my personal experience and vision of creation and eternal existence in this part of my book. This part was about the ultimate meaning of the six days and nights of creation, which are the twelve universes of the cosmos. It was from this vision that I got the final key to understand that the six days and nights of creation are the twelve universes of the cosmos.

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Part III

SYMBOLISM OF REVELATION

**Symbolism of the Book of Revelation
as the Past Events in Christian History**

by

William C Chappell

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INTRODUCTION

This subject is one of the last that I am writing in this series of articles on the last great mysteries of the Bible, but it is one of the first subjects in which I became interested as a child. Yet, here I am at nearly fifty years of age, I am just now composing an article on this subject. But what person who has ever read the Book of Revelation in the Bible not wondered what all that mysterious symbolism could possibly mean?

Needless to say, there are many interpretations that have been given as to their meaning. As a matter of fact, about every church, denomination, and sect of Christendom claims that their own interpretation is the only correct one. All this adds up to a confusing world of teachings. Let us give them the benefit of the doubt and say that each interpretation may have some of the symbols correct. I believe that this is probably the true case of the matter, since each church and denomination contains some truth. Nevertheless, none of them has all of the symbols right, nor do they see the whole picture in general. I submit that this article presents the true historic interpretation of the meaning of the symbolism in the Book of Revelation.

Let us now begin our quest of understanding the mysterious symbols that we find in the prophecies of the Book of Revelation. Let us seek to be both logical and inspired, and as well, let us keep in mind the knowledge of history that mankind has recorded as of this time. And as with each of the other subjects which this author has written upon the great mysteries of the Bible, we must include all of the Scriptures which God has by now revealed unto mankind, including those of the latter-day dispensation.

In other words, we must understand that the latter-day restoration must be included in any correct interpretation of the symbolism of the Book of Revelation. The main body of the Book of Revelation is about the apostasy from the one true gospel of Jesus Christ and of the resulting judgments on mankind. However, the restoration of the gospel in the latter-days was what it was all leading up to. In other words, Jesus Christ established a church which had the true gospel; it later fell into a total apostasy; and then in the latter-days it was restored again back to the world.

There are three general principles that we must understand in order to understand the symbolism of the Book of Revelation. Let me now list those three general principles in this order. The first thing to understand is that most of the prophecies in the Revelation cover the past two-thousand years

of history. The second thing to understand is that the prophecies of the Book of Revelation are only about Christianity. They are not concerned with any communism, Nazism, other world religion, devil worship, or with anything else of that nature. They are only concerned with Christianity and with the peoples and nations of Christendom. Therefore, the symbolism represents a symbolic history of the past two-thousand years of Christianity. The third thing to understand is that the symbolism represents only simple and natural things in the past history of Christianity. Thus, they do not represent some unknown or unknowable things. The world is full of them and we hear of them everyday. By using just these three general principles we should be able to read the verses of the Book of Revelation and find out exactly what they mean – since they represent the natural things of the last two thousand years of Christian history.

There is one other principle which we need to understand, as a fourth principle; and perhaps the most important one. It is that the symbolism of the Book of Revelation is from Gods point of view. It is not of or from our human point of view. We must try to see it from Gods point of view.

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REVELATION FROM JESUS CHRIST

Let me list some of the key verses from the Revelation, and then I will give the true interpretation for each verse. If we learn the meaning of each term of the symbols; then, the prophecies should be plainly manifested to us. Let us keep in mind the three general principles for this understanding, but there is yet another key thing to understand. And it is that most of it is about the universal apostasy from the one true Christianity. Satan has been busy during these past two-thousand years. He began to deceive the Church of Jesus Christ within twenty years and mostly had it by two-hundred years. Now it has been two-thousand years of apostasy, and that is what the Book of Revelation is mostly about. But it begins and ends with Jesus Christ.

“The revelation of Jesus Christ, which God gave to him, to shew unto his servants things that must shortly come to pass; and he sent and signified it by his angel unto his servant John.” (Rev. 1:1). This is the introductory verse, and the first seven verses are the introduction to the entire Book of Revelation. Verse 1:4 mentions the “seven churches” that are in Asia. These were simply seven congregations of the Church of Jesus Christ which were in western Asia Minor, and is now the country of Turkey. The Apostle John, who had been banished to the island of Patmos in the Mediterranean Sea, presided over those seven congregations of the church.

The history of the account is that by the time the Lord had given these revelations to John, he was the oldest living apostle. All of the other apostles of the Lord had been systematically put to death, in different countries, and by various means. However, the Lord had reserved these revelations for his apostle John. And as was said, the Apostle John had been banished to the island of Patmos by the government of Rome. It was an angel who was sent to represent Jesus Christ that appeared in vision to John. Notice that it says, “things which must shortly come to pass,” and that was two-thousand years ago. They were to begin to be fulfilled back in that time.

“I was in the spirit on the Lord’s day, and I heard behind me a great voice, as of a trumpet.” (Rev. 1:10). Let me make this general statement. When it is written anywhere in the scriptures that a prophet was “in the spirit,” it means that his spirit was out of his body. It was an “out-of-body” experience. The apostle Paul once said that “whether in the body or out of the body he could not tell.” (II Cor. 12:2). Paul could not tell it perhaps, not because he did not know, but because none would believe him and it would

cause offense. Joseph Smith, the prophet of the latter-day restoration, had an “in the spirit” experience. This author has had such an experience, as well. The truth of the matter is that our human minds can not accept much outside of normal everyday experience. Also take note that John’s account happened on “the Lord’s day.” The Lord’s day was the weekday which is now called Sunday, it being every seventh-day after the resurrection of Jesus Christ; which occurred on the first day of the week.

The remainder of the first chapter of the Book of Revelation gives the vision of the Lord Jesus Christ, saying, “I am Alpha and Omega, the first and the last.” Surely, by now we know that the word “Alpha” is the first letter of the Greek alphabet, and that the word “Omega” is the last letter of the Greek alphabet. As a little aside, our English word “alphabet” is derived from the first two Greek letters of “alpha” and “beta.” And by the way, the New Testament was originally written in the Greek language. This verse is saying that Jesus Christ is the first and the last, the A and the Z. We should understand that the first and the last concerns mankind. Jesus Christ is the pattern after which mankind was created, and at the same time, he is the goal unto which mankind is to obtain.

Please let us get this one concept clear. Each of the revelations given in the Book of Revelation is symbolic. They are symbols which represent real things, but the symbols are not literally real. They only represent real things. Is that clear enough? To continue our research of the symbolism of the Book of Revelation in chapter one, let us consider the vision which John saw of Jesus Christ. This vision of Jesus Christ is also symbolic. Jesus himself is an immortal and glorified man. He does not literally have feet of brass and his eyes are not literally a flame of fire. Therefore, the description of the natural appearance of Jesus Christ is spiritual symbolism. Let us read those verses of scripture from the first chapter of Revelation.

“And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks was one like unto the Son of Man, clothed with a garment down to the foot, and girt about with a golden girdle.”

“His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;” “And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.”

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“And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.” (Revelation 1:12-16).

The Book of Revelation begins, as it should, with a vision of the glory of Jesus Christ. But how was this done, one might ask? Was it Jesus Christ, was it an angel, or was it a vision? In other words, we wonder about what transpired during this experience of the apostle John. Surely, it must have involved all three of these realities; for it says that the Lord spoke to him, that an angel was sent, and that he saw a vision.

All I am saying is that the vision of Jesus as John described it in the first chapter of Revelation is symbolic. This is the way we should understand it. This vision of Jesus Christ was given to John in a vision by the power of God, spoken by an angel, while John was in the spirit and out of his body. Jesus Christ, by the way, during his earthly ministry referred to himself as the Son of Man. This was because he was the Eternal Son of the Eternal Father, even God the Father, who was in heaven.

In verse 14 through 17 of the first chapter of Revelation, there are listed seven things about the ministry and glory of Jesus Christ. Firstly, his hair was like wool, being as white as snow. Silver hair, or white hair, of old men has always been a sign of maturity. This has also been an historical attribute of judges. Thus, this sign means that Jesus Christ is the most mature judge of mankind. Secondly, his eyes were as a flame of fire. This sign means that Jesus Christ knows all things, and that all things past, present, and future are before his eyes. Eyes that shine represent wisdom, and eyes that shine as a flame of fire represents that one knows all things.

Thirdly, his feet were like fine brass, as if they had burned in a furnace. Now what does this mean? The secret to the answer is in the last few words of the verse. It means that Jesus had suffered the afflictions of life as though he had walked in a furnace. Remember that Jesus, the one like unto the Son of Man, walked in the furnace with the three men in Babylon (Daniel 3:25). Fourthly, his voice was like the sound of many waters. This means that his voice was the voice of God. Fifthly, he had seven stars in his right hand. It means that he has authority over the angels who are sent to the churches. In the symbolism of the Book of Revelation each star represents an angel, and each candlestick represents one congregation of the church.

Sixthly, a sharp two-edged sword went out of his mouth. We can surely understand that a sword did not literally go out of Jesus' mouth. Thus, the

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symbolism of the two-edged sword simply represents the word of God. It is like it states, that his word “is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joint and marrow.” (D&C 6:2). And seventhly, it says that his countenance is as the sun shining in his strength. This is the only symbolism which may be literal, for God does shine as the sun in his glory. And since Jesus Christ is like his Father, and the God of all mankind, he also shines as the sun in all his glory in heaven.

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MESSAGES TO THE SEVEN CHURCHES

The second and third chapters of the Book of Revelation are the words of Jesus Christ to the seven churches. Now, what is meant by “the seven churches,” one might wonder. They were simply seven congregations of the Church of Jesus Christ which were located in those seven cities in what was then called Asia Minor. It is thought that they were under the jurisdiction of the apostle John. Each of the twelve apostles were sent to different regions of the then known world, and John must have been assigned the area which is now the country of Turkey, which was then Asia Minor. Obviously, the Lord chose those seven churches to represent eternal things which would be true of all the various congregations of the Church of Jesus Christ.

Let us consider some of the important and pertinent things which Jesus said to each of those seven churches. Basically, the same outline of sayings were given to each church. First, the Lord revealed one of his attributes and glory. Then, he told them what he was pleased with about them, and then what he was displeased about with them. Next, he gave directions on how to correct their errors and ended with the charge that “he that hath an ear, let him hear what the Spirit saith unto the churches.” Each message ends with a promise that for “him who overcomes” the Lord will give a great blessing. This is the general outline of the message to each of the seven churches. One should read the second and third chapters of the Book of Revelation to see exactly and more fully what they say.

Let me give the revelations in a little different order. First, I let me list the descriptions of the glory of the Lord as revealed unto each of the seven churches. “Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.” (Rev. 2:1). Remember, it has been explained that the stars represent angels, and that the candlesticks represent churches. There is a curious thing about the Jewish candelabra, for it is a candlestick which branches into seven candle holders. So the candlesticks in the vision may have been like that.

“And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive.” (Rev 2:8). It is self explanatory that Jesus was once dead and is now alive; but do we know what it means that he is the first and the last. The ultimate meaning is that Jesus is the form and pattern after which mankind was created, and at the

same time Jesus is the future goal unto which mankind is to be perfected. Thus, it is also written that Jesus is the Alpha and Omega, the beginning and the end. This means he is the beginning and the end of mankind.

“And to the angel of the church of Pergamos write; These things saith he which hath the sharp sword with two edges.” (Rev. 2:12). The sharp two-edged sword which goes out of Jesus’ mouth represents the word of God, which are the scriptures. But why does it say that the sword has two edges, for not all swords have two edges. What is it about the word of God which cuts to the soul of man in two directions? It has to do with both the spirit and the mind of man, for besides the flesh man is both spirit and mind. By his word the Lord reasons to our minds, and at the same time he bears witness to our spirits. This goes back to the more basic concept that spirit and mind are one entity which is not separated in the death of the body.

“And unto the angel of the church of Thyatira write; These things saith the Son of God, who hath eyes like a flame of fire, and his feet are like fine brass.” (Rev. 2:18). Again, this goes back to the vision of Jesus Christ that John saw as described in the first chapter of Revelation. Eyes like a flame of fire represent wisdom, and feet like fine brass means that he has walked in the furnace of affliction. “He that hath an ear to hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” (Rev. 2:7). “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.” (Rev. 2:25). At the end of the message to each of the seven churches the Lord says, “He that hath an ear to hear let him hear what the Spirit saith to the churches.” This means that one should believe God’s spiritual voice with his spiritual ear. To “overcometh to the end” means to faithfully obey the commandments of God unto the end of life.

“And unto the angel of the church of Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars.” (Rev. 3:1). Now we understand that stars represent angels, but what is meant by the seven Spirits of God? The seven Spirits of God also mean seven angels of God. No doubt these are seven special angels, or archangels, who stand in the presence of God and Christ. The number seven represents completeness. The attributes of God are one perfect whole, and the attributes of Jesus Christ are the same. Therefore, Christ has the perfect attributes of God, since he has authority over the seven Spirit, or angels, of God.

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“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David; he that openeth, and no man shutteth; and shutteth, and no man openeth.” (Rev. 3:7). This verse should be self explanatory, but every word and phrase in the Book of Revelation is symbolic. We need to get this concept. They are literal reality, but presented in a symbolic way. What is the “key of David?” The key of David means authority to rule in Israel, since David was the king in Israel; and now it means authority in spiritual Israel, which is the priesthood of the Church of Jesus Christ of Latter-day Saints. “To open and shut” means the authority to bind and seal things on earth which are also acknowledged and recorded in heaven. This is to have the key of David.

“Behold, I come quickly.” (Rev. 3:11). Because of prophecies like this one, Christians throughout the centuries have thought that Jesus Christ may come back at any time. It was written purposely to sound that way, but the word “quickly” did not mean soon. It meant suddenly, when it happens. The Lord could not say way back then that it would be after two-thousand years. This was language used to sound that way so that Christians might always be prepared and to live the gospel life in their lifetimes. It actually meant he will come suddenly without warning, for Jesus Christ shall “come as a thief in the night.” (I Thes. 5:2, II Peter 3:10, D&C 45:19).

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, that cometh down out of heaven from my God: and I will also write upon him my new name.” (Rev. 3:12). The Latter-day Saints, even the members of the Church of Jesus Christ of Latter-day Saints, should realize the full meaning of this prophecy. It has to do with temple worship, even as it is done today within the temples of the Church. To be a “pillar in the temple of my God” simply means that one is a faithful member of the priesthood who work to uphold the church and kingdom of God on the earth. This is even as a pillar of stone holds up the literal temple. See the similarity of the symbolism?

To “write upon him the name of my God” means that a person is sealed up unto God by holy ordinances performed in the temples on earth today. Now I will tell you a secret which the world does not know, but they in the kingdom know it. The real and actual city of New Jerusalem shall be built by the Mormon Church near the center of the United States of America, and it shall be called the City of Zion. For you see, the kingdom of God which

was prophesied from the foundation of the world, in none other than what men call the Mormon Church. It is actually the Church of Jesus Christ of Latter-day Saints. It is now headquartered in Salt Lake City, Utah.

“And I will write upon him my new name” has to do with LDS temple worship, as well. The world of Christendom does not understand that Jesus instituted the ordinances of temple worship after his resurrection. After all, Jesus taught his apostles for forty days after his resurrection. The gospel of Luke says this about the apostles after Jesus’ ascension into heaven. “And they worshiped him, and returned unto Jerusalem with great joy: And were continually in the temple, praising and blessing God.” (Luke 24:52-53).

“And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.” (Rev. 3:14). We hear the word “amen” in church, but what does it actually mean? It means “so be it” and this is said to confirm what one has heard. If one is a “faithful and true witness” he will “amen,” or confirm, that a thing which he has witnessed is true. And the phrase, “the beginning of the creation of God,” means the beginning of mankind, and not necessarily of every thing in the universe and cosmos. Jesus Christ was the pattern after which mankind was created in the beginning, and at the same time, Jesus is the goal to which mankind is to be perfected in the end of things. So Jesus is the first and the last of mankind. “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” (Rev. 3:20). This means conversion to Jesus Christ, which is commonly referred to as being “born again.”

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TWENTY-FOUR ELDERS AND FOUR BEASTS

“After this I looked, and, behold, a door opened in heaven: and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be here after. And immediately I was in the spirit: and, behold, a throne was set up in heaven, and one sat on the throne.” (Rev. 4:1-2).

“And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crown of gold.” (Rev. 4:4).

“And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast was like a calf, the third beast had the face of a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within...” (Rev 4:6-8).

John says that he was “in the spirit.” This means that he was having an “out-of-body” experience, or what is also called a “near death” experience. To be in the spirit literally means that he was not in his physical body. But what is meant by the twenty-four elders and by the four beasts? The latter-day prophet Joseph Smith, the prophet of the latter-day restoration, revealed some insight into the meaning of this chapter of the Book of Revelation. There is a section in the Book of Doctrine and Covenants which concerns the fourth chapter, and it is Section 77. Let me quote some verses from that section of latter-day scripture, and let us see what a true prophet of God had to reveal about this chapter of the Book of Revelation. This was given as a series of questions and answers.

“Question: What is the sea of glass spoken of by John, 4th chapter, and 6th verse of Revelation? Answer: It is the earth, in its sanctified, immortal, and eternal state.” (D&C 77:1).

“Question: What are we to understand by the four beasts, spoken of in the same verse? Answer: They are figurative expressions, used by John the Revelator, in describing heaven, the paradise of God, the happiness of man, and of beasts, and of creeping things, and of the fowls of the air: that which is spiritual being in the likeness of that which is temporal; and that which is temporal being in the likeness of that which is spiritual: the spirit of man in

the likeness of his person, as also the spirit of the beast, and every creature which God has created.” (D&C 77:2).

“Question: Are the four beasts limited to only individual beasts, or do they represent classes or orders? Answer: They are limited to four individual beasts, which were shown to John, to represent the glory of the classes of beings in their destined order or sphere of creation, in the enjoyment of their eternal felicity.” (D&C 77:3).

“Question: What are we to understand by the eyes and wings, which the beasts had? Answer: Their eyes are a representation of light and knowledge, that is, they are full of knowledge; and their wings are a representation of power, to move, and to act, etc.” (D&C 77:4).

“Question: What are we to understand by the four and twenty elders, spoken of by John? Answer: We are to understand that these were elders who had been faithful in the work of the ministry and were dead; who had belonged to the seven churches, and were then in the paradise of God.” (D&C 77:5).

I hope that the above latter-day scriptures from the Book of Doctrine and Covenants, concerning the fourth chapter of the Book of Revelation, will help clear up the meaning of this symbolism. After all, it was revealed by a prophet of God, even by the latter-day prophet Joseph Smith, who was the “Elias who shall come and restore all things.” (Matthew 17:11).

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THE FOUR HORSES OF THE APOCALYPSE AND OPENING OF THE FIRST FOUR SEALS

The four horses and the four horsemen in the sixth chapter of the Book of Revelation are commonly called “the four horses of the apocalypse.” The first horse was a white horse, the second horse was a red horse, the third was a black horse, and the fourth horse was a pale horse. Just what in the world was the meaning of the “four horses of the apocalypse,” which are found in the sixth chapter of the Book of Revelation?

The first secret to understand is that the white horse and the horseman thereon was not Jesus Christ and his church. It was a false church and a false Christianity. It was the false Roman so-called “Christianity” which was set up under Emperor Constantine when the Roman Empire officially became a Christian empire. This was the empire which went forth conquering and to conquer by the sword. Again, it was not the Lord Jesus Christ and his own kingdom. After this false Christianity there followed war, and famine, and death. These things would not have followed if it had been Jesus Christ upon the white horse. Let us smarten up. This should be simple enough for us to understand. Let us quote some of those verses of scripture.

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.” And I saw and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer.”

“And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.”

“And when he had opened the third seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed after him. And power was given to them over the fourth part of the earth, to kill with the sword, and with hunger, and with the beasts of the earth.” (Rev. 6:1-8).

If we understand that the white horse represented false Christianity, and not true Christianity; then, we can begin to understand the symbols of the sixth chapter of the Book of Revelation. After the Roman Empire killed Jesus and his apostles, and set up a false and pagan Christianity; then, there followed war, famine, and death in the centuries thereafter; until it finally

accumulated in the “Dark Ages” of Europe and England. That was an age of such intellectual ignorance and spiritual apostasy that it is called the “Dark Ages.” The four horses of the apocalypse rode through Europe and England all through the Middle Ages. They represented all the wars, and famine, and disease, and death of the Middle Ages. Remember that the prophecies of the Book of Revelation only concern Christianity, and that Europe and England were the only Christian nations on the earth at that time.

Note that the riding of each of the four horses of the apocalypse came as the result of the opening of each of the first four seals. These were the seals from the book of seven seals which only the Lamb of God could open, as given in the fifth chapter of Revelation. Note, as well, that each of the four horses of the apocalypse was shown to John by one of the four beasts, as was given in the fourth chapter of Revelation. I do not necessarily see any significance to this, except that they are each a set of four.

The opening of each of these seals represents historical realities during the centuries after the personal ministry of Jesus Christ. Again, the four horses of the apocalypse represents false Christianity; and the wars, famine, and death which followed thereafter during the Middle Ages. Actually, the white horse and the red horse both caused wars. The white horse represented religious wars, and the red horse represented political wars.

OPENING OF THE FIFTH AND SIXTH SEALS

“And when he had opened the fifth seal, I saw under the alter the souls of them that were slain for the word of God, and the testimony which they held; And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their brethren, that should be killed as they were, should be fulfilled.” (Rev. 6:9-11).

How could any church, or any person, teach that the spirits of the dead do not exist, when these verses of scripture so plainly reveal that they do. It should be understood that the “souls under the alter” were the spirits of the Christians who had been slain because of their testimony of Jesus Christ. It is hard for us to imagine that once people were put to death for believing in Jesus Christ. They were all given the “white robes,” which represented the righteousness of the saints. Their having to rest for “yet for a little season” meant that they had to wait in the spirit world until the end of the age when they would be resurrected at the Second Coming of Jesus Christ. The “little season” was to be two-thousand years of actual historic time, however.

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became as black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell to the earth, as a fig tree casteth her untimely figs, when shaken in a mighty wind.” (Rev. 6:12-13).

Beginning with Revelation 6:12 the prophesies concern the latter-days. When these prophesies speak of “the great earthquake” it is referring to the one-thousand earthquakes that had occurred in 1812 in the United States of America. The epicenter of these earthquakes and aftershocks was near New Madrid, Missouri; which, by the way, was at the ancient site of the Garden of Eden, as given in Part I of this book.

When a prophecy in the Bible speaks of the “sun being darkened,” it is referring to the Dark Day of May 19, 1780, that occurred over the original thirteen colonies of the United States of America. Jesus meant that the sun would appear dark one day because of something within the atmosphere. When a prophecy in the Bible says that the moon “will to be turned into blood,” it is referring to the blood red moon on the night of May 19-20 in the year of 1780. Jesus meant that the full moon would look red one night.

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And as well, whenever it says that the stars shall fall from heaven, it is referring to the Great Meteor Shower of 1833. You see, what we call the “shooting stars” are actually meteors which streak through the sky at night. So again, Jesus was speaking of these signs as they would be seen by men on the earth. These were the natural signs bearing witness to the latter-day restoration of the Church of Jesus Christ.

ONE-HUNDRED AND FORTY-FOUR THOUSAND

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.”

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.”

“Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

“And I heard the number of them which were sealed: and there were an hundred and forty and four thousand of the tribes of the children of Israel.” (Rev. 7:1-4).

Until I was writing this article I had not noted how many times the number four keeps appearing in the Revelation. We are familiar with how often the number seven is used; but what is the significance of the number four? I believe that it stands for a foundation. For what foundation can stand up without four corners, or four legs, or four wheels? And, as well, when we are speaking of “the four corners of the earth” it is speaking of the surface of the earth in a two dimensional way. Perhaps, from the Lord’s perspective, it is the way he sees it; as simply as a sheet of paper before his face. The four winds represent the winds of strife, or tribulations, on mankind from every direction at the end of this age of the world.

Who were the four angels and the “another” angel ascending from the east? The four angels are these. The first angel was the man who was once known as John the Baptist during mortality. He was sent of God to ordain the prophet Joseph Smith to the Aaronic priesthood. The other three angels were Peter, James, and John, who were sent of God to ordain Joseph Smith to the Melchizedek priesthood. For you see, the ancient apostles of the Lord are now angels. By “the wind” being withheld it means that the Spirit, or the Holy Ghost, was withheld from mankind until the latter-day restoration.

The “another angel” having the seal of the living God was none other than the angel Moroni, as was revealed in the latter-day dispensation of the gospel. Moroni as a man in the flesh had finished the Book of Mormon, and he buried and hid it in the earth in a stone box. Later, as a resurrected angel this same Moroni revealed the location of the Book of Mormon to the young

man, Joseph Smith. The “seal of the living God” has to do with the sealing powers of the Melchizedek priesthood of the Church of Jesus Christ.

The angel saying not to hurt the earth or the sea until the servants had been sealed, means that the judgments of God are to be held off until the sealing powers of the latter-day priesthood is fulfilled during the latter-day dispensation. This has been going on since April 6, 1830. It is interesting that this verse mentions not to hurt the trees. This was given as another sign of the times, for the trees are being hurt. This sign is referring to the cutting and destruction of forests, and even the rain forests, which is growing worse as we approach the end of this age. Many species of living things upon the earth and in the sea are becoming extinct.

The meaning of the one-hundred and forty-four thousand is a mystery to Biblical scholars. Several interpretations have been given in an attempt to explain its meaning. Each church will count themselves as being among the one-hundred and forty-four thousand, usually to the exclusion of all others. But surely, as far as the Lord is concerned, only one church could truly be the fulfillment of the one-hundred and forty-four thousand.

It would have to be Christian, and so now I will tell you. The one-hundred and forty-four thousand are to be called out from among the members and priesthood of the Church of Jesus Christ of Latter-day Saints. The patriarchs of the Church will call out twelve thousand from among the descendants of the twelve tribes of Israel by their patriarchal blessings. Therefore, the one-hundred and forty-four thousand will be a special priesthood quorum called out preparatory to the Second Coming of Jesus Christ.

Let me add this about the 144,000, which I received by inspiration of the Spirit of God. I was testifying about the works of God and Christ in the world; and of the restoration in the latter-days. And the Spirit whispered to me: Saying, that the 144,000 saints standing with Him on mount Zion, are the young elder missionaries from the Church of Jesus Christ of latter-day Saints. They are being sent forth to all nations and peoples of the earth, to bring as many as will come to the Church of the Firstborn.

We are to understand that those who are sealed are high priests, who are ordained to the holy order of God, to administer the everlasting gospel: out of every nation, kindred, tongue, and people, by the angels...to bring as many as will come to the church of the Firstborn. (D&C 77:11).

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FIRST FOUR ANGELS OF THE SEVEN SEALS

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.” (Rev. 8:1-2).

“And the angel took the censer, and filled it with fire from the altar, and cast it into the earth: and there were voices, and thundering, and lightning, and a great earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.” (Rev. 8:5-6).

There were seven seals in the book of seven seals as revealed in chapter five of the Book of Revelation. We are now up to the seventh seal which is at the time of the latter-days. The latter-day dispensation was the seventh dispensation of the gospel of Jesus Christ; and the latter-day dispensation of the gospel was the restoration of the Church of Jesus Christ. It was when the ordinances and covenants of all former dispensations were to be bound in one, according to the prophesy of the apostle Paul in Ephesians 1:10.

Thus, the “silence in heaven for about the space of half an hour” was the period of time on this earth of the latter-day dispensation of the gospel of Jesus Christ. It was the fourteen years of the restoration of the Church of Jesus Christ of Latter-day Saints, which occurred from April 6, 1830 unto June 27, 1844. For you see, an half an hour is to a day of twenty-four hours as fourteen days are to a year; each being one twenty-fourth of the whole. This number of days, when turned into a day for a year, is fourteen years. This was the years of the ministry of the prophet Joseph Smith, who was the “Elias who shall truly first come and restore all things” in Matthew 17:11. He was the man in the flesh who restored the Church of Jesus Christ again to man on the earth. The “voices, thunderings, lightnings, and earthquake” were simply the natural phenomena which bore witness to the great latter-day restoration through Joseph Smith.

“And the first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of the trees was burnt up, and all green grass was burnt up.” (Rev. 8:7).

“And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.” (Rev. 8:8-9).

“And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. “ (Rev. 8:10-11).

“And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; and as the third part of them was darkened, and the day shone not for the third part of it, and the night likewise.” (Rev. 8:12).

The above verses of scripture from the Book of Revelation gives the sounding of the trumpets of the first four of the seven angels. Note that the judgments of God upon mankind and the earth, which came as the result of these trumpets, affected one-third part of things. There are ten things which were destroyed to the third part. People may not believe in numbers, but just look at the Book of Revelation. It is full of numbers, and in these verses everything is a one-third.

Therefore, the natural question to ask is why was the judgment upon everything a one-third? I would say that it goes back to the beginning, before the world was, to the deception and rebellion of Satan and the one-third of the angels of heaven. One must understand that this happened in the pre-existence of the spirits of mankind. The one-third of the angels that were lost were the one-third of the souls of mankind before the world was; and the judgments shall fall on one-third of mankind in the flesh for the same reason. It will be because of sin and rebellion from God.

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LAST THREE ANGELS OF THE SEVEN SEALS

“And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound.” (Rev. 8:13).

“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: to him was given the key to the bottomless pit.” (Rev. 9:1).

“And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.” (Rev. 9:4).

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel that had the trumpet; Loose the four angels that are bound in the great river Euphrates. And the four angels were loosed, that were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” (Rev. 9:13-15).

“And then 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: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth; And cried with a loud voice, as when a lion roareth: and when he had thus cried, seven thunders uttered their voices.” (Rev. 10:1-3).

“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 hath declared to his servants the prophets.” (Rev. 10:7).

The voice of the angel flying through the midst of heaven saying, “Woe, woe, woe,” is referred to as the last three woes. These three woes are the judgments on mankind which come as the result of the trumpets of the last three angels of the seven seals. Several angels are referred to in the Book of Revelation. These three angels brought the messages and the judgments of the last three seals from the book of seven seals. There is yet to come the seven angels with the seven last plagues of chapter fifteen. No one has been able to decipher the exact time sequence from the Book of Revelation. And yet, according to the narrative, it is obvious that the opening of the seven seals occurs before the seven last plagues.

The fifth angel had the key to “the bottomless pit.” Students of the Bible should understand that a pit was a prison in ancient or Biblical times. Isaiah

said that “they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days they shall be visited.” (Isaiah 24:22). The apostle Peter said that Christ, between his death and his resurrection, “being quickened by the Spirit...went and preached to the spirits in prison...which sometime were disobedient...in the days of Noah.” (I Peter 3:18-20). We can be quite sure that the study of ancient times, or Biblical times, will verify that prisoners were usually kept in a pit in the ground. They were not kept in air conditioned buildings as they are today. The first jails were simply a natural or man made pit in the ground, from which the prisoners could not escape.

In the case of a capital crime, which was worthy of death, they would have some wild beasts like lions in the pit which would kill the person. Such was the case of Daniel in the lion’s den. This was the common practice of the time. Thus, a pit was a prison or jail, and this is also what hell is. Hell is a prison for unrighteous spirits just as a prison is for the unlawful on earth. And hell was called “the bottomless pit” simply because from it there is no returning. That is, if people will still not repent even after a thousand years in hell. “And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue his name Apollyon.” (Rev. 9:11). This angel, the king of the bottomless pit is, of course, Satan the devil.

The seventh angel of the seven seals was either Jesus Christ, or else it was an angel who represented Jesus Christ. It says that John saw a mighty angel come down from heaven “clothed with a cloud.” Does not prophecy declare that Jesus shall “come in the clouds of heaven?” “And his face was as it were the sun, and his feet as pillars of fire.” Do not the scriptures say that Christ shines as the sun in his glory, and his feet were “as brass which had burned in a furnace?” That is what was meant by “pillars of fire.” He also cried with a loud voice “as when a lion roareth.” Was not Jesus called the “Lion of the tribe of Judah?”

And this angel was the one who had “the little book opened,” and who stood with “one foot upon the sea and one foot upon the land.” Shall not the whole earth belong to Jesus Christ in the end thereof, when he becomes the God of the whole earth? Surely, it shall. So who else could this angel have been but the Lord Jesus Christ. As well, what else could be meant by “the days of the voice of the seventh angel, when he shall begin to sound; that the mystery of God should be finished, as he hath declared unto his servants

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the prophets.” If you can receive it, this is the same work unto which I am bearing witness to in this book. It is the great and latter-day dispensation of the gospel of Jesus Christ. It was even the restoration of the true church and kingdom of Jesus Christ, with its priesthood, true ordinances, and temple worship as God has ordained it for the latter-days. The “little book opened” was the ministry of the prophet Joseph Smith in the latter-day restoration.

For the sixth and seven angels it says, “One woe is past; and, behold, there cometh two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying unto the sixth angel which had the trumpet: Loose the four angels which are bound up in the great river Euphrates. And the four angels were loosed, which are prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.” Here, again, we see a judgment upon the third part of mankind as was revealed in chapter 8.

What was meant by “the four angels in the river Euphrates?” The true and original Euphrates river was what is now called the Tennessee river in America. Believe it or not! It was one of the four rivers which converged to flow by the Garden of Eden, as was given in Part I of this book. The Book of Revelation says “four angels” because the rivers at the Garden of Eden parted upstream into four heads, as given in Genesis 2:10. The river which parted upstream into four headwaters is the Mississippi river. Therefore, all these prophecies concern something upon this land of America.

By verse 15 of chapter 9, we see that the day and hour of the judgment of God is set in time. We do not know it, nor can we know it, but it is still known of God. That is what was meant by the phrase, “an hour, and a day, and a month, and a year, for to slay the third part of men.” The prophecies keep repeating that one-third of mankind shall be destroyed in the Day of Judgment. But let us not forget, however, that one-third of mankind in the Christian world died of the black death, or the Bubonic plague, during the middle ages. I believe that is what was being referred to in this revelation.

“And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and wood: which neither see, nor hear, or walk: neither repented they of their murders, their sorceries, their fornication, nor of their thefts.” (Rev. 9:20-21). These are they which shall remain in “the bottomless pit.”

THE TWO WITNESSES

“And I will give power unto my two witnesses, and they shall prophesy for a thousand two hundred and threescore days...” (Rev. 11:3).

There have been several interpretations offered to explain who the two witnesses of Revelation 11:3 either were or might yet be. Were they just a symbolic term for the Old and the New Testaments? Or were they John the Baptist and Jesus Christ? Both of the ministries of John the Baptist and Jesus Christ lasted for a three and one-half year period, which is forty-two months; and which is literally a thousand and two hundred and three score days. There is also another forty-two months, or one thousand two hundred and three score years, which were the years of the great apostasy during the Middle Ages. But what are the one thousand two hundred and three score days of the two witnesses of Revelation?

The way in which the verses of chapter eleven of Revelation are given the two witnesses can not mean anything but two literal and actual prophets who are yet to come. That they shall prophesy in the city of Jerusalem, and be put to death, and then they shall be resurrected and ascend to heaven. It must be admitted that this chapter of the Book of Revelation is a mystery. Perhaps the identity of the two witnesses is not yet to be revealed. I do feel that they will be two final witnesses of Jesus Christ that will be sent to the Jews in Israel before the Second Coming. Let read those verses.

“These are the two olive trees and the two candlesticks standing before the God of the earth.” (Rev. 11:4). “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.” (11:8). “And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.” (Rev 11:9). “And after three days and an half the Spirit of life from God entered them, and they stood upon their feet; and great fear fell upon them which saw them.” (Rev. 11:11). “And they heard a great voice from heaven saying unto them, Come up hither. And they ascended to heaven in a cloud; and their enemies beheld them.” (Rev. 11:12).

“The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and his Christ; and he shall reign for ever and ever.” (Rev. 11:14-15).

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THE GREAT APOSTASY OF JESUS' CHURCH

“And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; And she being with child cried, travailing in birth, and pained to be delivered. And she brought forth a man child who was to rule all nations... and her child was caught up unto God, and to is throne.” (Rev. 12:1,2,5).

This scripture sounds like it was Mary the mother of Jesus. Mary gave birth to the natural body of Jesus, but it was the nation and the religion of ancient Israel that brought forth the Messiah, which was caught up to God and his throne. Let us continue with chapter twelve.

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns on his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.” (Rev. 12:3-4).

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and three score days. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” (12:6,14).

“And the serpent did cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon did cast out of his mouth. And the dragon was wroth with the woman and went to make war with the remnant of her seed, who keep the commandments of God, and that have the testimony of Jesus Christ.” (Rev. 12: 15, 17).

The “great red dragon” was Satan the devil. The “third part of the stars of heaven” were the spirits of mankind in the pre-existence before the world was. The woman, which was the Church of Jesus Christ, then fled “into the wilderness” of spiritual apostasy because of persecutions. The phrase that “the earth helped the woman” was fulfilled when the Christians of the first century lived within the catacombs, that were underground tombs, to save themselves from the persecutions of the Roman empire.

Another thing in this chapter is the number, “the thousand two hundred and threescore days,” of verse 12:6, and the “time, times, and half a time,”

of verse 12:14. The 1260 “days” were actually the number of literal years of the great apostasy of the church that Jesus founded, which lasted from AD 325 to AD 1585. The year AD 325 marked the first council of the Roman Catholic Church, and the year of AD 1585 marked the year of the counter-reformation of the said church.

The “times, times, and half a time” was the total period of times which terminated in the year of AD 1830. That prophecy marked the year of the restoration of the Church of Jesus Christ in the latter-days. This phrase and number matches the same period of time which is revealed in the Book of Daniel, verses 7:25 and 12:7. Let us read a couple of more verses.

“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels and prevailed not; neither was there place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were also cast out with him.” (Rev. 12:7-9).

This verse is a flashback to the pre-existence of the spirits of mankind. Little does few people understand that there was a pre-existence of spirits, but it has been revealed during the latter-day dispensation. And this is one other thing that has been revealed. The archangel Michael, during the pre-existence, became the man Adam while in the flesh. Is this not an amazing revelation. It was revealed by the latter-day prophet Joseph Smith. The old dragon, of course, was Satan, and that spiritual war still continues for the souls of man. It is being fought upon every front, and the greatest deceit is that of false Christianity. Let us begin to understand what is meant by the phrase, “the mark of the beast.”

THE MARK OF THE BEAST

Let us consider the phrase, “the mark of the beast,” which is found in the thirteenth chapter of the Book of Revelation. What was meant by “the mark of the beast?” What in the world could that phrase mean? Its meaning has not been revealed to mankind, although many have offered their many interpretations. I will reveal this truth to you, and it may surprise you. It is not what anyone else has ever taught. As a matter of fact, the true meaning of “the mark of the beast” is the very last thing that a Christian would think that it is. Let us read the verses from the thirteenth chapter.

“And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon.” (Rev. 13:11).

“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name.” (Rev. 13:16-17).

First of all I will tell you what it is not. It is not some great and terrible beast; for it is not any kind of beast at all. It is not communism, nor Nazism, nor any government or nation. It is not a world religion like the Moslems, the Buddhists, the Jews, nor any other world religion. Neither is it an anti-Christ, which is yet to come. Nor is it the keeping of the Sunday Sabbath as one certain church claims. Neither is it an actual “mark” on people, which one can see with their natural eyes.

In short, “the mark of the beast,” has not been properly interpreted by anyone in all Christianity – simply because that is what it is! The “mark of the beast” means that one is marked by worldly and apostate Christianity. Thus, it is being a Christian, but not being a true Christian. The mark of the beast is one having the “mark” of false and apostate Christianity.

If this is the “mark” of the beast, then what is the “beast” of Revelation? I realize that this is a hard thing to accept, and what Christian can accept it; but I have received this truth by inspiration of God. Therefore, it behooves all who will hear to hear. This concerns our relationship with God in this world and also our salvation in the world to come. Having the mark of the beast is the last thing that a Christian would expect. How very intricate and hidden are the deceptions of Satan, who has had nearly two-thousand years to blind and to deceive Christianity from the pure gospel of Christ.

We know that the spiritual war is between Christ and Satan, but please understand that there are two main areas of that war. It is not only between spiritual good and evil, but is also between intellectual truth and falsehood. So if a person is spiritually good, but is taught false doctrines about Christ, then he is still deceived by Satan. This is the intellectual battleground, and where Satan had deceived the whole world in the latter-days.

Should we expect any truth to be left in Christianity after Satan has had two thousand years to deceive people? The promise in the scriptures is that Christ will ultimately win the spiritual and intellectual warfare for the souls of mankind, but how can Jesus win except people come unto righteousness and to intellectual truth. Let us consider some plain and simple facts about first few centuries of the Christian era.

During his personal ministry Jesus Christ called and ordained certain disciples and apostles, he set up his church, and he taught his gospel. But they crucified Jesus and later killed all of his apostles. In time not a person was left alive whom Jesus had called and ordained. And this is another truth that people must understand. We should understand that Jesus established one church during his ministry. He taught only one set of doctrines, and he established only one set of ordinances. As well, there was only one group of apostles and seventies to administer the gospel and ordinances of his church. In other words, there was only one Church of Jesus Christ.

The one important thing concerning Christian history, which Christians do not understand, is that the church which Jesus Christ established fell into an universal apostasy. Jesus' church was taken over by the Roman Empire, and it became a Roman Christianity under the Emperor Constantine in the year AD 325. What even fewer realize is that there has now been a latter-day restoration back to the true gospel and Church of Jesus Christ in the year AD 1830 in America. We can all now know exactly what the original church was like, for it has been restored back to mankind again. The great apostasy of the church is what the Book of Revelation is all about.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.” (Rev 13:1).

This is an interesting verse, and one which has been understood by so few, I might add. But if the rest of chapter 13 is understood, then it becomes easy to understand. Chapter 13 verses 1 to 10 is speaking about the Roman Empire after it had become so-called Christian. This verse sounds as if the

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beast was holy because it had seven heads and ten horns like Israel and the church. However, there was the name of blasphemy upon his heads.

Remember that one key to the understanding of the symbolism of the Book of Revelation is that it began to be fulfilled at the time it was given. “Seal not the saying of the prophecy of this book for the time is at hand.” (Rev. 22:10). This verse in the last chapter plainly states that the prophecy of the Book of Revelation was not to be sealed. This means that it all began to be fulfilled from that very day and hour.

The prophecy of the Book of Daniel was just the opposite. It was sealed up and was not to be understood until the time of the end. “And he said, Go thy way, Daniel; for the words are closed up and sealed until the time of the end.” (Daniel 12:9). Again, it was just the opposite for the Revelation.

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake like a dragon.” (Rev. 13:11).

Let us get into a more detailed analysis of the prophecies of the Book of Revelation concerning the “mark of the beast.” The term “beasts” as given in the visions of the apostle John, and in the Book of Daniel, represent the governments and kingdoms of that time. The visions given unto the apostle John match the visions given to the prophet Daniel in the Old Testament. This “beast,” or a government, in rose up out of the earth; while the other “beasts” rose up out of the sea in Revelation 13:1 and Daniel 7:23. So there must be something unique about this organization.

The interpretation of the “sea” in given in Revelation 17:15. “And he saith unto me, The waters which thou sawest...are peoples, and multitudes, and nations, and tongues.” What does it mean when it states that the beast rose up out of the “earth.” This meant that it was a government, but not a national or civil government that came from the people.

“Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred and threescore and six.” (Rev. 13:18).

This is another key verse for understanding of the meaning of the beast of Revelation. But how can one decipher the symbolism of such a verse as this? And yet, this verse starts out by saying, “Here is wisdom.” Thus, it will require wisdom to perceive the meaning of this symbolism. This statement also implies that this thing is hidden in the wisdom of God; and, thus, it can only be discerned by the Spirit of God. These are the latter-days, and surely it is time that mankind may understand the mysteries of this symbolism. In

this verse we see the famous number 666. We shall learn the true meaning of this mysterious number from the Book of Revelation.

There are three main aspects which identify the “beast” of Revelation. First, there is the “mark” of the beast. Secondly, there is the “name” of the beast. And thirdly, there is the “number” of the beast. Thus, the beast has a mark, a name, and a number. Are we yet sufficiently filled with curiosity? I do not mean to be evasive but have simply thought that it might be best to approach the subject with more knowledge before the truth is plainly said. By the way, some people still think that we are not to understand the secret things of the Bible. Yet, these scriptures say, “Blessed is he that reads, and they that hear the words of this prophesy, and keep those things which are written therein: for the time is at hand.” (Rev. 1:3).

Now for the actual hard facts and the true meaning of the symbolism concerning the “mark of the beast.” Now let us bear in mind the three main principles that was given in the introduction. They were that the symbolism of the Book of Revelation are about everyday natural things, that they are only about the subject of Christianity, and they cover the last two-thousand years of Christian history. They began to be fulfilled from the very day and year in which they were revealed to the apostle John.

So with these few principles in mind, all we need do is to simply study the history of Christianity. However, we must also understand that most of the prophecy and symbolism of Revelation are about the apostasy from the once true Christianity, and the judgments of God upon mankind because of that apostasy. It all began with false Christianity, and then the wars, famine, sickness and death which followed thereafter. It is a serious thing to corrupt the truth once God has revealed it, to set up false churches, and to enforce that false and apostate Christianity on the children of men. That is exactly what has happened during the history of Christianity.

Let it now be said plainly, and it will be like cold hard facts to many people. It will be offensive to some, because it concerns all of the churches and denominations of Christendom. The word “beast” just simply means an “animal” as used from the Old English by the King James translators. In the visions an animal represented a government of an empire or kingdom. The “beast” which rose up out of the earth in Revelation 13:1, was the Roman Empire. The “beast” that rose up out of the earth in Revelation 13:11, was the Roman Church, which is called the Catholic Church. And the “image of the beast” of Revelation 13:15, was the so-called Holy Roman Empire.

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It was the so-called Holy Roman Empire, because it was not holy, was not Roman, and it was not an empire. Neither was that Christianity the once pure and true doctrines and gospel as taught by Jesus Christ. This amalgam of Christianity, Romanism, and paganism ruled Europe for over a thousand years through the Middle Ages.

The prophecies concerning the beast and the mark of the beast are given in chapter 13 of the Revelation. However, the interpretation by the angel is given in chapter 17 of the Revelation. Therefore, for a more through study of this subject, both chapter thirteen and seventeen should be read in their entirety. In the visions of the apostle John, an angel explained the meaning of the “beast” that rose up out of the earth in chapter thirteen, for it became the “great whore” in chapter seventeen. So let us continue our analysis of the subject with chapter 17 of the Revelation.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; and I will shew unto thee the judgment of the great whore that sitteth upon many waters.” (Rev. 17:1).

This is the interpretation of what is truly meant by the “great whore” that sitteth on many waters. The term “whore” means spiritual whoredom, which means to adulterate the pure gospel of Christ with false gospel. The “great whore” was the ancient Roman Catholic Church which was full of false doctrines and practices. The “many waters” means all the peoples of the then known Christian world over whom she reigned.

“With whom the kings of the whole earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.” (Rev. 17:2). Again, the fornication spoken of here is spiritual fornication, which was the mixing of impure doctrine with the true doctrine of Jesus Christ. The “kings” of the earth were the nations and kingdoms of the then known Christian world. To be made “drunk with the wine” of her fornication means to be deceived with her false doctrine. See that all of this symbolism is using natural things to represent spiritual things. So “wine” is false spiritual doctrine, which causes a person to stagger like a drunk man from the true points of doctrine, as was also written by the prophet Isaiah. (This can be found in Isaiah 28:7, 29:9, and 51:20).

“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.” (Rev. 17:3). We need to understand that there was a fusion of Christianity with Roman paganism after the Roman Empire

became Christian. Did Christianity take over the Roman Empire, or did the Roman Empire take over Christianity. It was both and neither. There was a strange amalgamation that was created. The “woman” sitting on the beast was once Jesus’ Church. But then she became the Roman Church, and the “beast” was the Roman Empire on whose back she sit in the city of Rome. The “wilderness” is the wilderness of spiritual apostasy.

“And on her head was a name written: MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF ABOMINATIONS OF THE EARTH.” (Rev. 17:5). This is another key verse in understanding the identity of the beast and the mark of the beast of Revelation. Without most Christians knowing it, this verse is an indictment of all Christianity. One should readily note that the entire name is written in capital letters. This is the only such verse in the entire Bible which is written in all capital letters. So this name must mean something important.

This is the interpretation of the mysterious name which is given in all capital letters. It was a mystery according to the mystery of iniquity; for it was the work and mastermind of Satan. The “mother” church was the old Roman Church. What, then, were the “harlots” and the “abominations” that she was the mother of? The “harlots” are all the Protestant churches which came out of her – which were born from the Catholic Church – during the Protestant Reformation. This is all of worldly Christianity.

Therefore, the name revealed in Revelation 17:5 is an indictment of all worldly and apostate Christianity; for what other Christian church is there besides the Catholic Church, the Protestant churches, and other Christians sects? Jesus Christ established only one church during his ministry. He did not teach each of his apostles a different gospel. Neither did Jesus teach all the hundreds of doctrines found in the present-day world of Christendom. Thus, what the world has made out of Jesus Christ’s church and gospel is spiritually like “Babylon the Great” all over again.

“And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with a great admiration.” (Rev. 17:6). Literally millions of Christians were put to death by the inquisitions of the Roman Church during the Middle Ages. It says that the “woman” was “drunk” with the “blood” of the saints. Blood is a natural symbol to be used, since it looks red like wine, which makes one drunk. This is the interpretation of the verse. Because of false doctrine (the wine), the woman (apostate church), persecuted the saints (true Christians)

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of God. By the way, all members of Jesus' original church were called the "saints." The Roman Church considered personal revelation to be heresy during the Reformation, which was punishable by death.

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." (Rev. 17:9). Surrounding the city of Rome, which was the capital of the Roman Empire, and the seat of the Roman Church, are seven mountains. The "woman," which represented the Roman Church, ruled from the city of Rome. Any questions?

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples and multitudes, and nations and tongues." (Rev. 17:15). In this verse it plainly states what the "waters" represent. They are peoples of the nations of the earth. Note that the church which calls itself Catholic, which word means "universal," and her daughters, the Protestant churches, is the major religion of the western nations of the world.

Now let us again consider the interpretation of that mysterious number of the "mark of the beast." This was the number six hundred and sixty-six. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred and three score and six." (Rev 13:18). This is the answer to this great mystery. In the crown of the Catholic pope there is this title. It is, "Vicars Filius Dee." In Latin this means that the pope is vicariously the Son of God. That is, while the Son of God is gone from the earth, the pope is representing the Son of God. This is false doctrine and blasphemy. When the letters in "Vicarious Filius Dee" are added up they total the number 666. This is the six-hundred threescore and six of Revelation 13:18. Thus, we see that the number of the "mark of the beast" is found in the crown of the Catholic pope.

COME OUT OF HER MY PEOPLE

One should understand what is meant by the “her” in Revelation 18:4, for it is one of the most important things to get in the Book of Revelation. That is, if one understands that the Book of Revelation was revealing the apostasy from true Christianity; then, the next thing one should understand is to “come out of her.” The “her” is false and apostate Christianity.

“And after these things I saw another angel come down from heaven, having great power; and the earth was lighted with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become a habitation of devils, and the hold of ever foul spirit, and is become a cage of every unclean and hateful bird.” (Rev. 18:1-2).

“For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye received not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities.” (Rev. 18:3-5).

As has been explained, soon after the beginning of the Christian era the world began to become corrupted with an apostate and false “Christianity.” Each and every ordinance, and doctrine, and teaching of the pure and true gospel of Jesus Christ was systematically supplanted with an artificial and so-called Christianity. This artificial and manmade Christianity include the Catholics, the Protestants, and the other sects of worldly Christendom.

This angel from God, full of the glory of God, came down from heaven and said, “Come out of her my people.” Should we Christians not obey that command? Surely we should, but how can we obey this if we do not know what it means? And if we come out of her, then what are we to come unto. Let us seek to understand what the phrase in that verse means.

That which is false in the verse – the “her” in the verse – is explained above. It means to come out of worldly and apostate “Christianity.” This is what most of the symbolism from the Book of Revelation is about. It is the apostasy from true Christianity and the resulting judgments upon mankind. But if people are to come out of “her,” then unto what are they to come; in order to escape the apostasy and the plagues which are to sent upon “her.” The answer is a simple one. It is to come to Jesus’ true church in the latter-

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days. But what is the true church of Jesus Christ in the latter-days one will ask. It is the Church of Jesus Christ of Latter-day Saints.

“And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation and glory, honor and power, unto the Lord our God. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; in righteousness he doth judge and make war. He was clothed with a vesture dipped in blood: and his name is called The Word of God. And he had upon this vesture and on his thigh a name; KING OF KINGS AND LORD OF LORDS.” (Rev. 19: 1,11,13,16).

The verses above plainly reveal that the person on this white horse was Jesus Christ. This is not the white horse of the apocalsye in Revelation 6:2; for that was the false Christ. We need to learn to tell the difference between the true and the “seemingly true” in things. Remember that Satan is a very good counterfeiter. For instance, there is no such thing as counterfeit three dollar bills or a seven dollar bills, for they would be so easily detected. No, that which is counterfeit appears very much like the real thing. So it is with Christianity; and the subtlety runs deep. People can be spiritually deceived, and all people are unto some degree. But remember that “the keeper of the gate is the Holy One of Israel; for he employs no servant there; and he can not be deceived, for the Lord God is his name.” (This verse is found in the Book of Mormon in II Nephi 9:41).

THE SEVEN LAST PLAGUES

According to the prophecies of the Book of Revelation, there are yet to come some terrible and awful judgments of God on mankind at the end of this age of the world. Warnings of future judgments do not seem so real to us now; when we see so much normalcy around us. During the end of this twentieth century, however; because of all the violence and the wars; some are beginning to wonder if something is not going wrong with the world of mankind. There are also natural disasters, such as earthquakes, and storms, and floods, and volcanoes increasing year by year. When we hear of these things on the radio and television news, we should remember the words of Jesus Christ in Matthew chapter 24, when he said; “Ye shall hear of wars and rumors of war...and there shall be famines, and pestilences, and earthquakes in divers places.” (Matthew 24:6-7). But let us now continue in our study with chapter sixteen of the Book of Revelation.

“And I saw another sign in heaven, great and marvelous; seven angels having the seven last plagues; for in them is filled up the wrath of God. And the seven angels came out of the temple having the seven plagues. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God.” (Rev. 15:1,6-7).

“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. And the first angel went, and poured out his vial upon the earth; and there fell a noisome and grievous ore upon the men which had the mark of the beast, and upon them which worshiped his image.” (Rev. 16:1-2).

“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. And the third angel poured out his vial upon the rivers and the fountains of waters; and they became as blood.” (Rev. 16:3-4).

“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness. And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared.” (Rev. 16:8,10,12).

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

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And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were on the earth...and the cities of the nations fell: and Babylon came in remembrance before God, to give to her the cup of the wine of the fierceness of his wrath.” (Rev 16:17-19).

These verses of scripture from the Book of Revelation reveal all of the judgments of God upon a sinful world as each of the seven angels pour out their vials of wrath. This is symbolic to us in the sense that we will not see the angels pouring out their vials of judgments; but we had better believe that the full effects of those judgments shall be physically manifested upon mankind upon the earth at the end of this age.

It is interesting to note the type of plague which is the result of each angel’s vial. The first is a sore on the men which had the mark of the beast. As was explained, the mark of the beast is false and apostate Christianity, which the world is full of in these latter-days. And the sore represents some disease that will affect a large portion of the human race. It could be AIDS since it is sometimes associated with cancerous sores upon the skin. By the way, AIDS stands for human Acquired Immune Deficiency Syndrome. It is the first disease known to attack the immune system itself. Therefore, there is no known cure for this condition.

The vial of the second angel caused everything in the sea to die. Will that not be awful? What a terrible loss to the world forever. This probably will result from the effects of worldwide water pollution. The third angel poured out his vial on the rivers and they became as blood. This probably refers to about the same condition as that of the seas.

The fourth angel poured out his vial on the sun and men were scorched with fire. This means there is going to be some very hot weather someday, like a greenhouse effect. There have already been weather changes. There are floods in some places, and there are droughts in other places. There is extreme cold here and extreme heat there. Scientists predict that the average temperature of the earth’s climate will slowly rise because of a greenhouse effect from manmade gases in the atmosphere. This will cause extremes in weather including more hurricanes and tornadoes, and more lightening and thunder storms. An increase in average temperature will also cause melting of the ice caps of both the northern and southern poles, which will result in the rising of sea levels. This will then fulfill another prophecy which says, “...the waves of the sea heaving themselves beyond their bounds,” as was given in Doctrine and Covenants 88:90).

Then the fifth angel pour out his vial on “the seat of the beast,” and his kingdom was “full of darkness.” His “kingdom” is already full of spiritual darkness, because the “beast” of Revelation is nothing other than the great universal “Mother Church” of apostate Christianity. By his kingdom being full of darkness is meant that it shall utterly be forsaken of God; for it is full of ignorance and false doctrine. “...and the dragon gave him his power, his seat, and great authority.” (Rev. 13:2). The “seat is the throne, and the word “seat” in Latin is “see.” Have you heard of the “Holy See” who sits on the throne in the Vatican in Rome? It is the Catholic pope.

The sixth angel poured out his vial upon the great river Euphrates, that the way of the kings of the east might be prepared. Now, what in the world does this mean? It must surely mean the nations east of the state of Israel in the Middle East, such as Iran, as Irac, and Assyria. Revelation 16:16 states, “And he gathered them together into the place called in the Hebrew tongue Armageddon.” We have heard from future prognosticators about the battle of Armageddon. I think the battle of Armageddon simply symbolizes that world history will come to an ultimate battle, or showdown, between God and Satan upon this earth. Thus, it would mean world warfare.

It is interesting that the seventh angel poured out his vial into the air; and the result of this is a great voice saying, “It is done.” This is what Jesus shouted from the cross as his last words before he died. There were voices, and thunders, and lightening, and an earthquake then too. This angel’s vial means that the summation of the judgments of God – the seven last plagues – shall be all kinds of natural disasters. This is the way in which God wipes out the wickedness on the earth.

People should not forget about the Flood in the days of Noah, nor the judgments on the earth at the time of the crucifixion and death of Jesus on the cross. Jesus said that the end of this present age will be “as it was in the days of Noah” in Matthew 24:37. The account of the judgments of God on this continent at the time of the crucifixion of Christ is found in the Book of Mormon, in Third Nephi, chapter 8. There were great destructions on this whole land, which might be a type of things to come on the whole earth at the end of this present age of the world.

“And it came to pass in the thirty and fourth year, in the first month, on the fourth day of the month, there arose a great storm, such an one as never had been known in all the land. And there was a great and terrible tempest; and there was terrible thunder, insomuch that it did shake the whole earth as

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if it was about to divide asunder...and exceeding sharp lightnings, such as never had been known in all of the land...and there were great and terrible destructions...for behold, the whole face of the land was changed, because of the tempest and the whirlwinds, the thunderings, the lightnings, and the exceeding great quaking of the whole earth. And the highways were broken up, and the level roads were spoiled, and many smooth places did became rough.” (Book of Mormon, Third Nephi 8:5-13).

“And thus, by the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and by the fierce and vivid lightning, shall the inhabitants of the earth be made to feel the wrath, and indignation, and the chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations.” (Doctrine and Covenants 87:6).

THE ONE-THOUSAND YEARS

“And I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain was in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, until the thousand years be fulfilled: and after that he must be loosed a little season.” (Rev. 20:1-3).

“But the rest of the dead lived not again until after the thousand years are finished. This is the first resurrection. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth...and the number of whom is as the sand of the sea.” (Rev. 20:5,7,8).

The phrase, “the thousand years,” was repeated several times in these verses of scripture. This is a literal period of time, for it is the one-thousand years which will come after the Second Coming of Jesus Christ. This is the Millennium, as it is called – it being the seventh thousand years of present world history since Adam and Eve and the Garden of Eden. It will began in the twenty-first century after the end of this age of apostasy.

I previously stated that all things in the Book of Revelation is symbolic; but this must surely mean a literal one-thousand year period of time. Think of it this way. There are seven days in one week, and the apostle Peter said that “one day is with the Lord as a thousand years, and a thousand years as one day.” (II Peter 3:8). Therefore, since there are seven days in one week; and there has been six thousand years since Adam; and since one day also represents one-thousand years; then, there are one-thousand years of world history yet to come in this age until the end of the seventh millennium.

Just how can anyone deny these scriptures, that there are one-thousand years of world history yet to come? Oh, there shall be many judgments of God upon mankind and the world during the remainder of this century; but, yet these prophecies speak of another thousand years of peace yet to come. It says in Revelation 20:4 that “...they lived and reigned with Christ for a thousand years.” It also says that the end of the thousand years, that “(the peoples) of the nations...number...as the sand of the sea.” (Rev. 20:8).

Concerning the one-thousand years of future world history, there is not much said in other scriptures. Nevertheless, it is important that we consider

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this pertinent subject. Understand that the so-called “end of the world” will be the end of the wicked, and not the end of the righteous people on earth. It will be the end of wickedness and sin in the world at the Second Coming of Jesus Christ. After that there shall be one-thousand years of world peace under the church and gospel of Jesus Christ.

What is to be done during this one-thousand years, one might ask? It shall be the summation and purpose of the previous six thousand years of history, as far as the work of the Lord is concerned. It will be a sanctified time, even as the seventh-day Sabbath is the sanctified day of the week.

The seventh millennium shall be that great day when the salvation of God is to come unto all the world of mankind. The end of this present way of the peoples and nations of the world will have come to an end, and the church and kingdom of Christ will be the government of the world. It shall not be as the world now operates, for temples of the Church of Jesus Christ will cover the earth, and the eternal ordinances performed in them will go both day and night, for the salvation of both the living and the dead. Thus, the government of the world will be the priesthood of his Church.

The seventh millennium was characterized in the scriptures as when “the wolf also shall dwell with the lamb, and the leopard will lie down with the kid; and the calf and the young lion and the fatling together; and a little child will lead them. The cow and the bear will feed; their young ones shall lie down together: and the lion shall eat straw like the ox.” (Isaiah 11:6-7). “...and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war anymore.” (Micah 4:3). “They shall not destroy in all of my holy mountain, for the earth will be as full of the knowledge of the Lord as the waters cover the sea.” (Isaiah 11:9).

The scriptures prophesy, however, that at the end of the one-thousand years mankind will again become wicked; for “Satan shall be loosed out of his prison, and shall go out to deceive the nations.” (Rev. 20:8). It further says, however, that this shall be “for a little season.” Then shall come the end of the seven thousand years of present world history.

NEW HEAVEN AND NEW EARTH

“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. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, and prepared as a bride adorned for her husband.” (Rev. 21:1-2).

“And I heard a great voice out of heaven saying, Behold, the tabernacle of God is now with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God.” (Rev. 21:3).

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” (Rev. 21:4).

“And he that sat upon the throne said, Behold, I make all things new... And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.” (Rev. 21:5-6).

In these visions from the Book of Revelation, John was shown “a new heaven and a new earth.” Exactly where heaven shall be has always been a mystery of the ages. Every tribe, and peoples, and culture, and nation, and religion has their own interpretation of what the future heaven is to be like. Most are indefinite, since there are few revelations describing heaven, but they all describe some type of future life and happiness after death. Various Christian sects have their views of heaven, but they vary about as much as do the other religions. It should be pointed out that “God” in these verses is referring to Jesus Christ; for he is the “Alpha and Omega” given there.

But what does the Book of Revelation reveal about heaven? It reveals heaven as a real place; where people live in immortal and eternal glory. But there is one other important point to understand about this revealed heaven. Heaven is to be upon this same earth upon which we now dwell. The earth will pass away and then be resurrected and sanctified. Mankind shall also be resurrected and shall live upon the resurrected and immortal earth in the far and distant eternities. That is the future heaven for mankind that is revealed in the pages of the Book of Revelation.

Heaven is to be as real as this life, except even more so. It is not to be some ethereal, dreamlike, or some purely spiritual state of existence. In the latter-day dispensation of the gospel the pre-existence of the spirits of man has already been revealed. The past was a purely spiritual existence and we

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are now spirits incarnated in human flesh. The future existence will be that of immortality; in which spirit, and mind, and flesh becomes one substance nevermore to be separated in death.

“And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, 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.” (Rev. 22:1-2).

“And there shall be no night there; and they need no candle, neither the light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” (Rev. 22:5). “And he saith unto me, Seal not the sayings of this book; for the time is at hand.” (Rev. 22:10).

“I Jesus have sent mine angel to testify unto you of these things in the churches. I am the root and the offspring of David and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.” (Rev. 22:16-17). “He which testifieth these things saith, Surely, I come quickly. Amen. Even so come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.” (Rev 22:20-21).

SOME SUMMARY STATEMENTS

What will we say when the Lord comes? What if the Lord Jesus Christ should come tomorrow? Is there anything we might ask or wonder about? Let us consider one subject which we might think of, and that is the signs that were to be fulfilled “before” the Second Coming of Jesus Christ. They were the signs to be given in the sun, and moon, and stars.

Several prophecies in both the Old and New Testaments say that “the sun shall be darkened,” and that “the moon shall be bathed in blood,” and that “the stars shall fall from heaven” before the great day of the Lord shall come. Therefore, if the Lord should come tomorrow; then, the question we should ask is, When were those signs fulfilled? It would be obvious that the signs in the sun, and moon, and stars had been missed.

This author has declared and has tried to explain and describe exactly when and why those signs in the sun, and moon, and the stars have already been fulfilled. They occurred during the period of time in the latter-days that Jesus Christ referred to as “this generation” in the gospels. That was the one generation which is now referred to as the latter-day Restoration, and which lasted from 1780 to 1844, that being almost seventy years.

This part of this book began with three simple principles to help one to understand the prophecies found in the Book of Revelation. They were that they cover the past couple thousand years of western history; they concern only Christianity and Christian nations; and that they represent only natural and everyday things and events. The revelations in the Book of Revelation was explained according to these three principles.

The main content of the Book of Revelation was shown to be about the great apostasy from the true gospel of Jesus Christ. This is what was meant by the “mark of the beast.” It is the “mark” of an apostate Christianity. Can one not see the beautiful pattern of the mysterious revelations? Jesus Christ came to earth and established the truth. Jesus then left the earth and went to heaven. Then came Satan to deceive the world against the truth, and he also supplanted it with other gospels or “false truth.”

Jesus Christ will come at the end of the world to bring judgment upon the world, and to accept his church and kingdom that he has already caused to be established. That is what the Book of Revelation was about. What the world has missed was the restoration of the true church was done before he returns; for Jesus must have his kingdom to receive when he comes. Thus,

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those signs in the sun, moon, and stars were among the first things to occur at the beginning of the latter-day dispensation. The Second Coming will be the last thing to occur at the end of the latter-day dispensation.

The question for us to consider is where we are, at the present time, in the midst of all this truth and deception. The urgent message of the Book of Revelation is to “come out of her, my people!” Are not the “my people” all they who believe in Jesus Christ and who call themselves Christians? Yes, they are. Therefore, what is it that Christians are now “in” that they are to “come out” of? The answer to this question should be a simple one.

Christians are members of the various Christian churches. Is this not a simple truth? By now there are several hundred denominations of Christian churches. Yet, Christians are asked to come out of something. What is that something. The obvious answer is that something which they are in; that is, of which they are members. So Christians are to come out of all their false “Christian” churches. But what are they to come to. It is unto the Church of Jesus Christ of Latter-day Saints, even the true church and kingdom on the earth in the latter-days. It is the seventh dispensation of the gospel and the restoration of the scattered lost ten tribes of Israel.

There is another question which people can ask themselves if the Lord should come tomorrow. It is something more important than the signs of the times that occurred in the sun, and moon, and stars. This the question: Who were all the “false prophets” and “false christs” who were to appear before the end of this age of the world? The prophecies are given in Matthew 24, Mark 13, and Luke 21, and in the Book of Revelation.

So this is the question which should be before the world. If the Second Coming of Jesus Christ happened today; then, who were the false christs and the false prophets who were to precede him? Who was ever declared to be a false prophet? Or who ever claimed to be Jesus Christ? Jesus said that many would come in his name, saying that “I am Christ.” But, alas, this prophesy means that many would come claiming to represent Jesus, as his servants, and saying that Jesus is the Christ, and still deceive Christians.

So who were and are the false prophets and false christs? The world is full of them! You see them and hear them everyday! And here is the key in order to find them. Whomsoever preaches a false gospel about Christ and a false way of salvation is a false prophet. And whomever sets himself up to lead men to salvation, and he be not appointed of the Lord, is a false christ. It is as simple as that. Notice the key words - he who “sets himself up.” It

has to do with a man doing his own will and not the will of God. In other words, if a man has his own doctrine, and starts a following teaching others how to be saved, then he is a false christ. It has been said that religion was man seeking to find God, but that Christianity is God coming down to man. Then it can just as well be said, that truth came down from Christ, but that worldly and apostate Christianity came up from man. Wherefore, the Lord says, "Come out of her, my people."

ABOUT THE AUTHOR

William C Chappell, the author of this book, is originally from Tyner, Jackson County, Kentucky, and born in 1944. He was raised in a Christian family on a small farm among the rolling hills of Appalachia. William is a 1967 graduate of Berea College and has been a member of The Church of Jesus Christ of Latter-day Saints since 1974. He retired from a career with the Kentucky state government in the year 2000.

The author has been blessed with inspiration, whereby he has come to the knowledge of the truths revealed in this book. He does not claim any special intelligence or righteousness. He does claim that these things have become known to him by the spiritual gift of the word of knowledge. The author's purpose is to reveal the exact location of the Garden of Eden, the meaning of the six days and six nights of creation, and the interpretation of the symbolism used in the Book of Revelation.

