12 -The Seven Seals

The seven seals is not something that must shortly come to pass like the prediction of the seven churches rejection of gospel given the gentiles through Paul by Jesus Christ. The reason for this conclusion comes from the D&C:

Q. What are we to understand by the book which John saw, which was sealed on the back with seven seals?

A. We are to understand that it contains the revealed will, mysteries, and the works of God; the hidden things of his economy concerning this earth during the seven thousand years of its continuance, or its temporal existence.

Q. What are we to understand by the seven seals with which it was sealed?

A. We are to understand that the first seal contains the things of the first thousand years, and the second also of the second thousand years, and so on until the seventh.

(Doctrine and Covenants 77:6–7)

First, the above clarifies that the seven seals cover the earth’s existence. Keep in mind this is not the planet earth, but the earth as if pertains to the Kingdom of God in which Jesus Christ created before the foundation of placing the kingdom of God on our planet. If this is not understood, we tend to develop all sorts of literal conclusions. The second point is the allegory of the seven seals is about God’s economy and its continuance and failure. The use of temporal existence reinforces that heaven is built upon the temporal salvation of the saints. Economy means just this. The Lord hides this in allegory from those who try to interpret the opening of each of the seven seals, as sort of spiritual concept. The final point is that each seal covers a dispensation or about thousand years each, starting with 4000 BC and ending with the end of the seventy millennium. This is the period of the Kingdom of God. The Kingdom of Heaven only existed for shorter intervals. It is the economics of the Kingdom of Heaven that accentuates each.

And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look there on.

And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

(Revelation 5:1–5)

First one must wonder what it means to open and look there on. Does it mean to understand? Who would be worthy to see? Perhaps it means to reveal, which would imply worthiness? Who is the Lion of the tribe of Judah? This is obviously Jesus Christ, but He is the Stem and not a branch that would grow out His roots. Joseph Smith is the root of Jesse and only a partial descendent of Judah. Joseph did not understand nor was he worthy to reveal. His efforts to explain Revelation were simply literal. He could not see through the allegory. Christ was a descendant of David and most likely this is what is meant by root. Prophecy is often not clear and uses similar words to mean different things. The only summation we can glean from the opening is only Christ was worthy to predict the events in allegory of his economics, because He is the author of the Law of Heaven. The allegory tells the same story as when God the Father asked, *“whom shall I send.”* Only Jesus Christ was worthy over Satan of the underworld and any man deemed worthy of Heaven.

And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

And he came and took the book out of the right hand of him that sat upon the throne.

And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

And hast made us unto our God kings and priests: and we shall reign on the earth.

(Revelation 5:6–10)

The one on the throne was God and the Lamb that had been slain was Jesus Christ. John was the one that would prophesy, but Jesus Christ would reveal what was in each seal. His first clarification was through Joseph Smith. This was sufficient for one as a spokesman to now explain. Perhaps the reason no one could do it before these times is because it was not yet the time of the end. Perhaps the time of the end corresponded to the day of the internet and the ability to search the scriptures effortlessly for key word use and repetitions. All one had to do is look in the right direction, free from the ingrained tradition since Joseph Smith that established the Iron Rod so the saints would not feel ashamed. The right direction was the economics of Christ or the Law of Consecration—something I was fascinated with from my youth. I think more important than understanding is that Christ himself directed each dispensation according to obedience and the capacity of the members of His Kingdom of Heaven.

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

(Revelation 5:11–14)

The many angels are not individuals with wings, but those who serve mankind through his journey through the four basic kingdoms of Christianity. Not only are these considered angels, but also stars were the allegory of the bishops to the seven churches—the churches or kingdom of heaven was represented by the seven golden candlesticks, which would be removed if the saints did not repent. The various stages of Christianity are allegorized by the four beasts. Even though this was a concept in Protestant tradition, Joseph Smith made an attempt to say they were literal beasts in heaven as if beasts were part of eternal existence. Such an idea would never be expressed in prophecy if it were true. Incapable of understanding the allegory, Joseph Smith was more appropriately kept from understanding. He was incapable of understanding the allegory or the Lord kept it from him. Beasts in prophecy are kingdoms, heads are doctrines and horns are elders or leaders that control those doctrines. All together these different creatures live in the Kingdom of God and if in the Kingdom of Heaven on earth at times, it is in the Kingdom of God most of the time, even in a degraded state. Some creatures under the earth are secular kingdoms of the world that become subversive and political in nature.

The four and twenty elders the worshiped the one who would live forever are those who made grate sacrifices and have been judged by the Lord and Savior Jesus Christ. Twenty- four is simply a multiple number for judgment. They would worship because of the judgment received.

The first dispensation represents the first thousand years of Adam and it was the worthiness of Jesus Christ that not only established Adam as the first member of his kingdom, but also revealed His economics of Heaven among his descendants.

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.

(Revelation 6:1–2)

In the above the white horse represents the Kingdom of Haven established. The reader probably will not see this or even understand what heaven really means. For the same reason Christianity thinks of heaven as a place where God dwells, the reader will assume that heaven was not established because Genesis does not clarify it until the Order of Enoch, which was the order of heaven after the design of Jesus Christ which was to come and restore it.

Geneses was given to Moses in a form that Israel would receive it. The Jews and Most Christians do not understand that Heaven was also given Moses, but he determined that Israel could not receive it and broke the tablets. Mormons also do not understand because they consider the higher law of the Celestial Kingdom some power of the Priesthood to seal individuals into exaltation. Protestants use the concept of free grace also not understanding what heaven is. The concepts are not that clear in prophecy and of necessity were given in allegory, but John and Christ knew that heaven was at hand. They knew what the prophecies were saying. Christianity to this date does not know what the Kingdom of Heaven represents.

How else can one determine the meaning of the one that sat on the white horse and why did he have a crown. A bow was given him so as to go forth concurring. To conquer is allegory for teaching and overcoming selfishness—achieved in the Order of Enoch. The only failure was Cain who killed his brother out of jealousy. Jealousy becomes a problem with the Kingdom of Heaven because it is an economic covenant that each individual makes. This is hidden in the story of Cain and Abel, because Israel could not understand the covenant. The love of God is shown in his tolerance for hiding the truth until we all can understand and be ashamed only after we understand.

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.

(Revelation 6:3–4)

This is the dispensation of Noah. The Lord needed to destroy all residual knowledge of Heaven and take Noah to another land in order to try again after the descendants of Adam fell into wickedness—an expression of selfishness and idolatry. Moral degradation is the result of the disobedience of the Laws of Heaven. In this case the Horse is red and the one riding on it has a sword. The sword destroys and takes peace from the Kingdom of God as most everyone kills another. To kill in allegory does not mean murder as in the case of Cain and Abel. It means to kill one another with selfishness, and economic pride. Christianity always interoperates allegory literally and thinks of morality and not to pride and selfishness. This seems to be the plan of the Lord to allow ignorance not to feel ashamed. If we feel ashamed in ignorance and darkness, we do little to rise out of darkness.

After the descendants of Noah became one and nothing was withheld from them, they built a tower as a prophecy of man’s rise and fall for the dispensations that would follow. It was sealed up in the construction to be revealed at the time of the end. Because the people of Egypt corrupted the resurrection and turned to embalming and preservation, the Lord found it best to confound the languages and scatter the people. This would preserve the knowledge of the tower and create an element of darkness over it until it was time to see.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

(Revelation 6:5–6)

This is the dispensation of Abraham. This is more difficult in that the black horse does not represent darkness, but economic justice—symbolized by the balances. The measurement of grains for a penny is the measure of one’s life by sharing one’s interest or possessions with the poor. This is where King Melchizedeck established heaven on earth according to that which the Order of Enoch established in a prior dispensation. It is the first clarification and true measurement of heaven, but Reformed Christianity could not see clearly and fell back to the Mosaic tithe—which was a lesser law given Moses.

And when he had opened the fourth 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 with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

(Revelation 6:7–8)

This is the dispensation of Moses and the gathering of Israel. Moses received the economic laws of heaven written on the first tablets, but because they were broken in anger against the people for not being ready, the Lord has Moses provide a second set of stones to receive the basic law, but the higher economic law of tithing was withheld. Later the Lord provided a commandment to pay on one’s increase, but not their total interest as with Abraham. The pale horse represents something less than white as given Adam and with Abraham it becomes a means of fair judgment. One cannot be saved under the law and therefore it represents a spiritual dearth or darkness. The fourth part of the Kingdom of God represents the patience in judgment that the Lord provides in his basic four kingdoms of advancement.

The saints were killed by a lesser law and would hunger and thrust after something greater. In the mean time the would suffer under many beastly doctrines.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for 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 fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

(Revelation 6:9–11)

This marks the dispensation of the meridian of time and the mission of Jesus Christ. After much persecution one would see many souls of Christianity slain for their testimony. Most might wonder how long the Lord would allow persecution. Man’s tendency is to seek a quick justice. Few realize that the Lord shows patience, waiting for man to learn patience and long suffering—the essential ingredient for living the Laws of Heaven. In darkness, it is better to not feel ashamed than to insist on some strict process of salvation. This was a hard thing to overcome by Christianity.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand?

(Revelation 6:12–17)

The sixth dispensation is not marked by the continuation or the establishment of heaven. It does however define the darkest hour of Christianity. The cause of this dark period is that the sun became as black as sackcloth—meaning God had withheld his arm and the understanding essential from heaven since the bishops in Rome and Constantinople, once leading the cause of heaven fell to the idolatry and the lust for power. The great earthquake was the destruction of heaven by moving economic power to Rome. Heaven on earth did depart as a scroll and the saints began to hide under the rocks of idolatrous authority. Every saint wanted to hide in superstitious tradition in order to avoid being ashamed. The peak power of Rome was represented in the inquisitions of the Templers. This was precisely at the beginning of the sixth thousand year millennium, but the whole process gradually began after the death of the apostles. It would take a Reformation to pull Christianity out of this darkness.

When one considers the seals, it is the main image, represented at the opening that depicts the condition due to many prior years to reach that state. The opening of the seal is like the culmination rather than the beginning. It is like opening a box of food and suddenly notice that the spoiling was a long process. Even the coming of Christ was after years under the Law.