

## Chapter 14

**[1] And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.**

In this verse John sees Jesus portrayed as a Lamb. It is significant to note that Lamb is written here with a capitol L. Every scripture in the Bible where Jesus is compared to a lamb, the word lamb is written in lower case; but when speaking of Jesus directly as “the Lamb,” they are written in upper case, which signifies a proper name, even though they are allegorical. A few references follow:

**Lower case:** [Isaiah 53:7] He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a **lamb** to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

[Acts 8:32] ... He was led as a sheep to the slaughter; and **like a lamb** dumb before his shearer, so opened he not his mouth; .... [Mosiah 8:22] [1 Peter 1:18-19]

**Upper case:** There are numerous other scriptures using “lamb” in the lower case, but they generally refer to the sacrificial lamb. There are also many scriptures where “Lamb” is in the upper case of which only a few references are given here.

[John 1:29, 35-37] The next day John sees Jesus coming unto him, and said; Behold **the Lamb of God**, who takes away the sin of the world! [Rev 6:1, 16; 7:9, 14, 17] [Alma 5:25] [1 Nephi 3:82]

[Revelation 5:6, 8, 12] 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, ....

[D&C 108:5c-f] Prepare the way of the Lord, and make his paths strait, for the hour of his coming is near, when **the Lamb** shall stand upon Mount Zion, and with him **a hundred and forty-four thousand**, **having his father's name written in their foreheads**; [d] wherefore, prepare for the coming of the Bridegroom; go out to meet him, for he shall stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion; [e] and he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people, and it shall be a voice as the voice of many waters, and as the voice of a great thunder, which shall break down the mountains, and the valleys shall not be found; [f] he shall command the great deep and it shall be driven back into the north countries, and the islands shall become one land, and the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

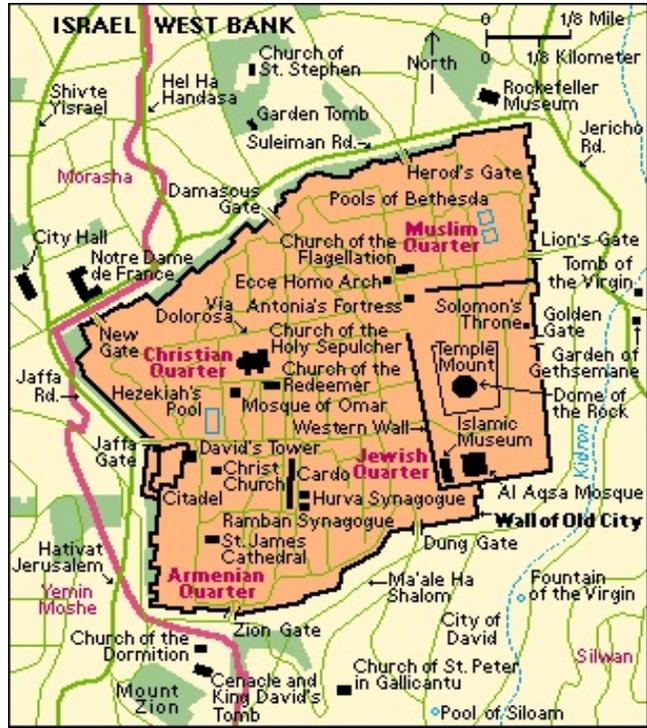
### [Verse 1 – Mount Sion]

[D&C 36:2h] And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; ....

[D&C 94:5b-c] The nations of the earth shall honor *Zion*, and shall say, Surely Zion is the city of our God; and surely Zion can not fall, neither be moved out of her place, for God is there, and the hand of the Lord is there, and he has sworn by the power of his might to be her salvation, and her high tower; [c] therefore verily thus saith the Lord, Let Zion rejoice, for this is Zion, THE PURE IN HEART; therefore let Zion rejoice, while all the wicked shall mourn.

Sion (pronounced see-ohn) is of Hebrew origin and, according to Webster, is equal to saying Zion. So, mount Sion, as written in [verse 1] is the same as Mount Zion found elsewhere in the scriptures. The Mount lies just southeast of the wall of the old Jerusalem.

There are numerous scriptures referring to Sion, or Zion, as a physical place as well as a spiritual place, having spiritual requirements which must be observed by all who would live there.



[Hebrews 12:22-23] But you are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, ....

### Mount Zion

Review the study of [chapter 7, verses 3 through 8] about the 144,000 servants of God, (12,000 from each of the tribes of Israel), being sealed in their foreheads

[D&C 83:8a-b] Your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief has brought the whole church under condemnation. [b] And this condemnation rests upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written, [c] that they may bring forth fruit meet for their Father's kingdom, otherwise there remains a scourge and a judgment to be poured out upon the children of Zion; for, shall the children of the kingdom pollute my holy land? I say unto you, No. [D&C 12:3a] Seek to bring forth and establish Zion.

[D&C 102:2c-d] Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; [d] and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

[Genesis 9:21] “when men keep all my commandments, Zion should again come on the earth.”

Are we doing any better today than our forefathers? Are we “PURE IN HEART?” Are we living righteous lives? The answer to these questions should be an emphatic YES; but sadly it is not, for Zion will not come on earth until we keep **all** of God’s commandments!

But the promise is that Zion shall be! And even though there may be some hard knocks along the way, the time is coming [D&C 102:9b] that the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws. [D&C 45:12c-14] [D&C 36:12c-14a]

The 144,000 having the Lamb’s Father’s name written in their foreheads are resolute in their love and response to God’s Word, while those who have the name, the mark, or the number of the beast, give themselves over to worshipping the beast, i.e., the devil and his church. [chapter 13]

In [chapter 7] is written that the 144,000 consisted of 12,000 from each of the twelve tribes of Israel. (review the study of **Revelation 7:4-8**)

**[2] And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps;**

**[3] And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.**

Throughout this book angels have been portrayed speaking in tones outside and beyond the average human experience; as trumpets, as waters, as great thunder, and et cetera. Can one imagine voices such as these singing before the throne of God? And what a song they will be singing, for “no man can learn that song but the hundred and forty and four thousand, which will be redeemed from the earth.”

[D&C 108:10d] And the graves of the saints shall be opened, and they shall come forth and stand on the right hand of the Lamb, when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem, and they shall sing the song of the Lamb day and night for ever and ever. [D&C 83:16g-17c]

As for the four beasts, and the elders mentioned in [verse 3]; the four beast are continuously mentioned throughout this book. They are not the four beasts alluded to in [Daniel 7:3] which were worldly kingdoms. These beasts are righteous creatures in heaven worshipping God. [Revelation 4:6-11] [Revelation 5:6-14; 6:1, 6; 7:11-12; 15:7; 19:4]

Now, back to the 144,000:

**[4] These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goes. These were redeemed from among men, being the firstfruits unto God and to the Lamb.**

**[5] And in their mouth was found no guile; for they are without fault before the throne of God.**

These have God's name written in their foreheads and "follow the Lamb wherever he goes," for they worship God, not the beast nor the devil. They are "virgins" in the sense that they had not given themselves to any church other than the one espoused to Jesus. For [chapter 12] presents the church personified as a woman; and that is the inference of [verse 4], "These are they which were not defiled with women; for they are virgins;" They took the Holy Spirit to be their guide. \*(D&C 45:10b) parable of the ten virgins.

The 144,000 will not have been deceived by the "great whore, the mother of harlots, With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." [Revelation 17:2-6] [Revelation 18:3-9]

[Revelation 19:1-2] And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God; [2] For true and righteous are his judgments; for he has judged the great whore, which did corrupt the earth with her fornication.

The kings of the earth and the inhabitants of the earth committed fornication with her by being enamored, by being impassioned by, and by being spiritually aroused by her false doctrines.

**[6] And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,**  
**[7] Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.**

Some believe that the angel flying in the midst of heaven, having the everlasting gospel, has not happened. They generally say this because all the statement made in [verse 7] that "the hour of his judgment is come." However, there should be no room for speculation about this, for the Lord said:

[D&C 108:7a-c] ... O inhabitants of the earth, I **have sent forth mine angel**, flying through the midst of heaven, **having the everlasting gospel**, who has appeared unto some, and has committed it unto man, who shall appear unto many that dwell on the earth; [b] and this gospel shall be preached unto every nation, and kindred, and tongue, and people, and the servants of God shall go forth, saying, with a loud voice: [c] Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and sea, and the fountain of waters, calling upon the name of the Lord day and night, saying: O that you would rend the heavens, that you would come down, that the mountains might flow down at your presence. [D&C 45:2a-2j]

Do we long for this to take place, or – are we so enamored by the world that we fear the end time?

[D&C 5:3d] talks about those things the Lord intrusted to Joseph, to be viewed by three witnesses, “in this, the beginning of the rising up, and **the coming forth of my church out of the wilderness**; clear as the moon and fair as the sun, and terrible as an army with banners.”

[D&C 32:2a-c] Verily I say unto you, that **this church have I established and called forth out of the wilderness**; ... [D&C 26:2a]

So, according to these scriptures, the angel has already flown through the midst of heaven with the everlasting gospel which **shall** be preached (during the millennium) unto every nation, and kindred, and tongue, and people! It would not make any sense if this angel didn't appear with the gospel until judgement day; for there would be no time left to prepare the people to receive it! This event began in 1830 and will extend through the millennial reign, the little season (as was seen in chapter 11), and the judgement day.

For related studies, review the study of [Revelation 12:1-7]; along with these topics:

[How the Three Standard Books Tie Together], [Why the Book of Mormon/Inspired Version], [What is the Restoration Gospel/One True Church], and [Why is Church Necessary].

**[7] Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.**

Again, some believe that the angel has not yet arrived with the everlasting gospel because of this statement in [verse 7], “**the hour of his judgment is come.**” But a number of scriptures have been presented to show that the angel did bring the everlasting gospel to earth, and that it is presently being proclaimed by many in Jesus' Church restored to earth. As was stated earlier, this event, like many others in this book, encompasses a span of time, beginning with the restoration and extending down to the end of time; to “the hour of his judgment.” And Babylon shall fall.

**[8] And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.**

Keep in mind that this book is highly metaphorical, and [verse 8] is no different. In the Lord's eyes, Babylon became synonymous with wickedness because it was such an illustrious empire, influencing so much of the known world with it's many gods; and conquering what was left of the Lord's chosen people, taking King Zedekiah captive and killing his sons before his eyes and then putting out his eyes. So, when the Lord calls his people out of Babylon, he is calling them out of spiritual Babylon.

[D&C 108:3d-4b] Behold, and lo, the Bridegroom is coming, go out to meet him. Prepare yourselves for the great day of the Lord. [4a] Watch, therefore, for you know neither the day nor the

hour. ... Go out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon.

**[9] And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand,**

**[10] The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb;**

**[11] And the smoke of their torment ascends up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receives the mark of his name.**

Review [chapter 13] for more on the image of the beast and the mark of the beast. Smoke is depicted in [Revelation 9:2-3 & 17-18] as being very strong and false doctrines which originated with Satan. Those whose “torment will be as a lake of fire and brimstone” will experience excruciating awareness of the doctrines they had lived by, which are expressed here figuratively as “the smoke of their torment.”

For of these same people we read from the words of King Benjamin and from Jacob:

**[Mosiah 1:127, 129]** ... they are consigned to an awful view of their own guilt and abominations, which causes them to shrink from the presence of the Lord, into a state of misery and endless torment, from where they can no more return: therefore, they have drunk damnation to their own souls. **[129]** And their torment is as a lake of fire and brimstone, whose flames are unquenchable, and whose smoke ascends up for ever and ever. \*see also [Jacob 4:10-15] And from Moroni:

**[Mormon 4:61-64]** Do you suppose that you shall dwell with him under a consciousness of your guilt? **[62]** Do you suppose that you could be happy to dwell with that holy being, when your souls are racked with a consciousness of your guilt that you have ever abused his laws? **[63]** Behold I say unto you, that you would be more miserable to dwell with a holy and just God, under a consciousness of your filthiness before him, than you would to dwell with the damned souls in hell. **[64]** For behold, when you shall be brought to see your nakedness before God, and also the glory of God, and the holiness of Jesus Christ, it will kindle a flame of unquenchable fire upon you.

These warning are to all those who belong to Jesus’ Church as well as to those who do not.

**[12] Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.**

**[13] And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.**

“Here is the patience of the saints;” being a member of Jesus’ Church does not make one a saint; what makes one a saint is keeping “the commandments of God, and the faith of Jesus.” It truly takes

patience to be a saint; it takes discipline, it takes keeping the covenant we make when we go into the waters of baptism. Notice also, in [verse 12] it is written that “*saints* keep ... the faith of Jesus, not in Jesus. This agrees with Paul’s charge to, “Let this mind be in you, which was also in Christ Jesus; [Philippians 2:5]

[Ecclesiastes 12:13-14] Let us hear the conclusion of the whole matter; **Fear God, and keep his commandments**; for **this is the whole duty of man**. [14] For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

[1 John 5:3] ... and his commandments are not grievous. [Grievous: hard to bear, painful]

[14] **And I looked, and behold a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle.**

[15] **And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in your sickle, and reap; for the time is come for you to reap; for the harvest of the earth is ripe.**

Verses [14 through 20] pertain to the end time. Jesus, the one “like unto the son of man,” and his angels ready to reap the earth. This is the time for which the servants depicted in [Matthew 13:22-29] were eagerly waiting; the time to gather the tares out from among the wheat! But Jesus said “Let both grow together until the harvest,” since the tares and the wheat were both young, the wheat might have been rooted up also, “and in the time of harvest, I will say to the reapers, Gather together first the wheat into my barn; and the tares are bound in bundles to be burned.”

There are those who believe that after the final judgement there will only be the celestial glory and the lake of fire since there are only two classes of people mentioned in this scripture; namely wheat and tares.

There are a number of metaphors used in the scriptures to signify people; e.g., stars, trees or olive trees, branches, vine, i.e., the house of Israel and Judah, plants, wheat and tares, and et cetera. “Wheat” is used allegorically as those who are not just good people, but those who are righteous, who are of a celestial nature; while tares are used to signify people who are not merely bad, but those who are evil, i.e., those who worship the devil and the beast, those of fire and brimstone nature.

[D&C 98:9b-c] Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be; [c] while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire.

Did not Jesus say “Every plant which my heavenly Father has not planted, shall be rooted up. Let them alone; they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch.” [Matthew 15:12-13] Jesus was speaking in this case of the religious leaders of his day.

Do we not read this concerning man? “For as he thinks in his heart, so is he!” [**Proverbs 23:7**]

[**Matthew 12:28-30**] ... the tree is known by the fruit. [**30**] A good man, out of the good treasure of the heart, brings forth good things; and an evil man ... brings forth evil things.

[**Luke 6:43-45**] A good tree brings not forth corrupt fruit; neither does a corrupt tree bring forth good fruit; [**44**] For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. [**45**] A good man out of the good treasure of his heart, brings forth that which is good. And an evil man out of the evil treasure of his heart, brings forth that which is evil; for of the abundance of the heart his mouth speaks.

[**16**] **And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.**  
[**17**] **And another angel came out of the temple which is in heaven, he also having a sharp sickle.**

[**18**] **And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.**

[**19**] **And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.**

“And the earth was reaped” in [verse 16] correlates to the actualization of the parable in [**Matthew 13:39-45**] concerning the wheat and the tares. But what about the “vine of the earth?” Is that not the same vine referred to in the scriptures as the house of Israel and of Judah? In some scriptures it does, but in this setting it refers to those who were perhaps the more rebellious among them. For notice, first, in [verse 16] the earth was reaped by the son of man; but the angel depicted in [verse 17] was told in [verse 18] to “gather the clusters of the vine of the earth”, and in [verse 19] the angel “cast the vine of the earth into the great winepress of **the wrath of God.**” It seems that these are going to be the vessels, or cisterns, of God’s wrath. These are likely those who were rebellious but not evil; were cast down to hell but not into outer darkness. They were not followers of Satan, but were deceived by him.

[**Jeremiah 2:13**] For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

Following are selections from the many scriptures referring to Israel as a vine, both good and bad:

[**Psalms 80:8**] You have brought a vine out of Egypt; ... and planted it.

[**Isaiah 5:1-7**] And then will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved has a vineyard in a very fruitful hill; [**2**] And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. ... [**4**] What could have been done more to my vineyard, that I have not done in it?

wherefore, when I looked that it should bring forth grapes, it brought forth wild grapes. ... [7] For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

[**Jeremiah 2:20-21**] For of old time I have broken your yoke, and burst your bands; and you said, I will not transgress; when upon every high hill and under every green tree you wander, playing the harlot. [21] Yet I had planted you a noble vine, wholly a right seed; how then are you turned into the degenerate plant of a strange vine unto me. [**Psalms 80:8**] [**Hosea 10:1-2**]

Jesus refers to himself as the true vine, and those who abide in him as the branches.

[**John 15:1-6**] **I am the true vine**, and my Father is the husbandman. [2] Every branch **in me** that bears no fruit he takes away; and every branch that bears fruit, he purges it, that it may bring forth more fruit. ... [4] Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abides in the vine; no more can you, except you abide in me. [5] **I am the vine, you are the branches**. He that abides in me, and I in him, the same brings forth much fruit; for without me you can do nothing. [6] **If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.**

[**Isaiah 63:1-9**] **I have trodden the winepress alone**; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. [4] **For the day of vengeance is in my heart, and the year of my redeemed is come.**

“I have trodden the winepress alone?” One can only imagine how alone Jesus felt “when the time had come that he should be received up, *and* he steadfastly set his face to go to Jerusalem;” [**Luke 9:51**] knowing that his disciples would desert him, deny him, and even betray him; his friends would skip out on him; and his Father in heaven would seemingly forsake him. For while praying to his Father he said, “if there be another way, let this cup pass from me,” but he goes on to say “not my will, but yours be done.” Jesus always did that which pleased his Father, even going to the cross! [**Matthew 26:36, 39**] [**Luke 22:41-44**] [**John 8:29**]

[20] **And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.**

“Blood” in this verse is a metaphor, as is “winepress,” “horses’ bridles,” and “1600 furlongs.” Blood coming out of the winepress 5 feet high by the space of 200 miles characterizes the scope and magnitude to which the blood of Jesus will sanctify even those who were cast into hell!

But why was **the winepress trodden without the city**? Why did the purifying take place outside of the city? As can be seen from the preceding scriptures, the **city** refers to the New Jerusalem, the city of Enoch, which is already righteous and will not need to be purified or refined.

Paul commented concerning the type and shadow surrounding Jesus' crucifixion outside the city:

[**Hebrews 13:11-12**] For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. [12] **Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.** (Outside the city)

[**Leviticus 16:27**] the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp;

[**1 Peter 1:18-19**] You were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; [19] But with the precious blood of Christ, as of a lamb without blemish and without spot; ... [**Hebrews 9:22**] ... without shedding of blood is no remission.

Those who will be in the city will already be righteous. They had embraced and lived by the everlasting gospel restored to earth by the angel! They could not possibly be among those cast into "the great winepress of the wrath of God," for why would God have any indignation at all against them? For Enoch contrasted those who believe against those who believe not:

[**Genesis 7:1**] And it came to pass, that Enoch continued his speech, saying, ... many have believed, and become the sons of God; and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

The Jews wanted Jesus to accept their mode of worship which was really nothing more than a reformed religion, and in that respect they identified with the protestant religions of today which teach for doctrine the commandments of men.

[**Matthew 15:6-8**] Thus have you made the commandment of God of none effect by your tradition. [7] O you hypocrites! will did Esaias prophesy of you, saying, This people draw near unto me with their mouth, and honor me with their lips; but their heart is far from me. [8] But in vain do they worship me, teaching the doctrines and the commandments of men. [**Mark 7:7**]

It seems that Joseph Smith Jr. was surprised that the Lord still feels that way in these latter days. Notice what the Lord told Joseph when he inquired of him which church he should join:

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. ... I asked the personages who stood above me in the light, which of all the sects was right,(for at this time it had never entered into my heart that all were wrong,) and which I should join. I was answered that I must join none of them, for they were all wrong, and the personage who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; 'they draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the

power thereof.' He again forbade me to join with any of them: and many other things did he say unto me.” [CH Vol 1, Ch 2, pages 8-9]

[D&C 45:4b-c] The love of men shall wax cold, and iniquity shall abound; and when the time of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fullness of my gospel; [c] but they receive it not, for they perceive not the light, and they turn their hearts from me because of the precepts of men.

But many scriptures came alive when the fullness of the gospel was restored.. They became meaningful to those who hungered for the truth. They became food for the soul to those who believed in, and still believe in the advice given by Nephi to; “Feast upon the words of Christ; for behold the words of Christ will tell you all things what you should do.” [2 Nephi 14:4]

Lets close this chapter of Revelation by seeing how it relates to another study topic, [Jacob 3]. Revelation 14, [verses 6 through 20] parallels the time described in Jacob 3, [verses 125 - 153].

The woman (Church) portrayed in [Revelation 12] was repositioned on earth in 1830, after the angel Nephi and/or Moroni, brought the everlasting gospel, that is to be preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. The angel opens the curtains of the last act!

And the Lord said [D&C 43:7a-7c] These are the words of the Lord your God; wherefore, labor ye, labor ye in my vineyard for the last time: \*also [D&C 85:22a-23b] (read all verses)

[Jacob 3:125-149] ... Wherefore, let us go to, and labor with our mights, this last time; for behold the end draws near: and this is for the last time that I shall prune my vineyard. (read all verses)

And the Lord closes the curtain at the end of the last act, taking us to the time of the end.

[D&C 28:6a-b] ...when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season; [b] and the end shall come, and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; ....

[Jacob 3:151-153] And when the time comes that evil fruit shall again come into my vineyard, then will I cause the good and the bad to be gathered: [152] And the good will I preserve unto myself; and the bad will I cast away into its own place. [153] And then comes the season and the end; and my vineyard will I cause to be burned with fire.

[Isaiah 40:28-31] Have you not known? have you not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary? there is no searching of his understanding. [29] He gives power to the faint; and to them that have no might he increases strength. [30] Even the youths shall faint and be weary, and the young men shall utterly fall; [31] But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

[Joel 3:13-21] **Put in the sickle, for the harvest is ripe;** ... the press is full, the fats overflow; for their wickedness is great. [14] Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision.

Man continually finds himself in the “valley of decision. May **our** decisions be like Joshua’s:

[Joshua 24:15] And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land you dwell; **but as for me and my house, we will serve the Lord.**