**The Little Book and the Seventh Angel:** “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. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings” (Revelation 10:7–11). John the Revelator’s mission was to prophesy. To him it was like eating the Little Book. Prophecy is sweet to the taste when all things begin to come together, but when it hits our belly it become bitter. This is what the Mormon must go through before they can understand prophecy. When they do, it will be the days of the seventh angel. OOOO Consider the following:  When Dr. Quinn began publishing some of his more critical research about the early Mormon Church—especially that regarding how the church secretly sanctioned the practice of polygamy after the Manifesto. Quinn wrote the following: "In June 1986 the staff of the church historical department announced it was necessary to sign a form which Elder Packer declared gave the right of pre-publication censorship for any archival research completed before signing the form. I and several others refused to sign the form and have not returned to do research at LDS church archives since 1986." This establishes secrecy in the Church to hide past mistakes agreeable with prophecy. OOOO Then consider this from the Doctrine Covenants. ***Question:***  “What are we to understand by the little book which was eaten by John, as mentioned in the 10th chapter of Revelation? ***Answer of the Lord****:* We are to understand that it was a mission, and an ordinance, for him to gather the tribes of Israel; behold, this is Elias, who, as it is written, must come and restore all things” (Doctrine and Covenants 77:14). This tells us that the little book was a mission for John to gather the tribes of Israel. The last statement regarding Elias does not make sense. Either Joseph failed to record correctly or the revelation received some tampering. When Elias did come later in Sec. 110, he restored the Gospel of Abraham while Moses gave the Keys of the gathering of Israel. This is a contradiction of above. If the mission of John’s Prophecy expressed a mission to gather Israel in such a way to gather those who will understand when prophecy receives understanding by a remnant of Israel, then it make sense. If the Lord said anything like this, the Church would certainly delete or change it because that would not be acceptable to them because the church does the gathering and not the understanding of prophecy. OOOO **1 Nephi 14**: “And it shall come to pass, that if the Gentiles shall hearken unto the Lamb of God in that day that he shall manifest himself unto them in word, and also in power, in very deed, unto the taking away of their stumbling blocks—And harden not their hearts against the Lamb of God, they shall be numbered among the seed of thy father; yea, they shall be numbered among the house of Israel; and they shall be a blessed people upon the promised land forever; they shall be no more brought down into captivity; and the house of Israel shall no more be confounded. And that great pit, which hath been digged for them by that great and abominable church, which was founded by the devil and his children, that he might lead away the souls of men down to hell—yea, that great pit which hath been digged for the destruction of men shall be filled by those who digged it, unto their utter destruction, saith the Lamb of God; not the destruction of the soul, save it be the casting of it into that hell which hath no end. For behold, this is according to the captivity of the devil, and also according to the justice of God, upon all those who will work wickedness and abomination before him. And it came to pass that the angel spake unto me, Nephi, saying: Thou hast beheld that if the Gentiles repent it shall be well with them; and thou also knowest concerning the covenants of the Lord unto the house of Israel; and thou also hast heard that whoso repenteth not must perish. Therefore, wo be unto the Gentiles if it so be that they harden their hearts against the Lamb of God. For the time cometh, saith the Lamb of God, that I will work a great and a marvelous work among the children of men; a work which shall be everlasting, either on the one hand or on the other—either to the convincing of them unto peace and life eternal, or unto the deliverance of them to the hardness of their hearts and the blindness of their minds unto their being brought down into captivity, and also into destruction, both temporally and spiritually, according to the captivity of the devil, of which I have spoken. And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea. And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the devil” (1 Nephi 14:1–9). This prophecy from the Book of Mormon establishes when the day will come that the Lord will manifest himself to the Gentiles. Done through Joseph Smith, if the Gentiles harden not their hearts, the Lord will number them among the house of Israel. Nephi talks of the **great pit,** which was dug for the Gentiles by the Great an abominable Church. He says it will be filled by those who dug it, “unto their utter destruction, saith the Lamb of God.” The Lord is to “work a great and a marvelous work among the children of men.” This will bring them everlasting salvation or everlasting destruction. The choice is ours. Is the great pit the same pit spoken of in Revelation? OOOO **D & C 45:** “And when the light shall begin to break forth, it shall be with them like unto a parable which I will show you—Ye look and behold the fig trees, and ye see them with your eyes, and ye say when they begin to shoot forth, and their leaves are yet tender, that summer is now nigh at hand; Even so it shall be in that day when they shall see all these things, then shall they know that the hour is nigh. And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. And they shall behold blood, and fire, and vapors of smoke” (Doctrine and Covenants 45:36–41). Is this light to break forth the marvelous work among the Gentiles? The Lord repeats the concept in “And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel; But they receive it not; for they perceive not the light, and they turn their hearts from me because of the precepts of men. And in that generation shall the times of the Gentiles be fulfilled. And there shall be men standing in that generation, that shall not pass until they shall see an overflowing scourge; for a desolating sickness shall cover the land” (Doctrine and Covenants 45:28–31). If the light is the fullness of the Gospel given to Joseph Smith; “But they receive it not.” This comes directly after and must refer to those given the lite of the gospel. If this light is the Law of Consecration given Joseph Smith then the Mormons as the Gentiles spoken of rejected this order after the order of the Sun of God. This is the theme from the beginning, but the Church will not accept it. Have they dug a pit for themselves described by Nephi and Revelations? OOOO **The Holy City trampled Under Foot:** “And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months” (Revelation 11:1–2). How can the Gentiles trample the Holy City under foot for forty-two months? If the Gentiles referred to are the Mormons then the Holy City is the New Jerusalem established by Joseph Smith. This was the order of Enoch, yet the Mormons trample this order under foot claiming the Lord does not commanded them to live it because of the changes of Brigham Young and the pit in which he dug for them. Isaiah says the same thing: “In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion” (Isaiah 18:7). Jeramiah likewise: “Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man layeth *it* to heart” (Jeremiah 12:10–11). Do the Mormons expect the use of Pastors to apply to former religions and not to their own leaders in the beginning? Daniel finalizes in: “Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice,* and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed” (Daniel 8:13–14). The sanctuary agrees with the Holy City and the daily sacrifice is the Law of Consecration. The host are the Mormons who trodden under foot. The use of 2300 days ties the event to the latter part of Christianity. So much prophecy points to the Restoration and the Mormons that the world cannot neglect this. The Mormons cannot accept this conclusion because they cannot understand why the Lord would confirm his covenant for only one week (thirty years) and the holy people destroy the sanctuary in the mist of that week. If you measure from about 1830 to 1860 would indicate an end of the confirmation of the covenant where by then no one would understand the pit that has been dug for them, nor would they understand that he Law of Consecration was not communism as last practiced under Bingham Young’s United Order.