

# The Redemption of Zion

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# Defining Zion

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*Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee...and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.*

*Isaiah 60:1-2, 14*

The prophet Isaiah foretold of events which would encompass the whole earth before the great day of the Lord. He prophesied that in the last days a gross darkness would cover the minds of the people because they would not keep the commandments of God, nor embrace the truth, neither would they look up. Instead, Isaiah said the people would defile the earth, transgress the laws of God, change the ordinance of the Lord, and break the everlasting covenant. In return, the Lord promised that He would exercise judgment upon all the inhabitants of the earth and that none would escape, for His judgements shall come upon all men regardless of station, wealth, or status.<sup>1</sup>

However, Isaiah also foretold of a place of refuge and safety from the coming calamity. The place would be the mountain of the Lord, a holy city of God, a place of defense, peace, and everlasting joy and holiness. A place where sorrow and mourning would flee away, where children would not die, where the people would labor and be fruitful, and where the Lord would answer all questions.<sup>2</sup> He said the place would be called "...The city of the Lord, The Zion of the Holy One of Israel."<sup>3</sup> Zion is the physical representation of the Kingdom of God on earth. The one which Daniel prophesied would break down and consume all other kingdoms, and the one which Jesus spoke of in His prayer, "Our Father who are in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done on earth, as it is done in heaven."<sup>4</sup>

While most of the world has never heard of the concept of Zion, God has brought forth His Restored Gospel in the last days for this very cause. For "the voice of the Lord is unto the ends of the earth, that all that will hear may hear."<sup>5</sup> For how can God's will be done on earth as it is done in heaven if people do not know His will concerning Zion? How can His will be known unless they have heard? How can they hear without a preacher, and how can they preach, except they be sent?

Thus the Father has sent down righteousness out of heaven (the angel message) and truth out of the earth (the Book of Mormon), commanding those who have taken upon them the name of His Son to seek Zion with all their heart and to lift up their voice as if the sound of a trumpet. And this is so that they might be a light and a standard for the world and so that the world might know the divine purposes of God, which is to gather all things together in one in Christ. And yet, if the purpose of the Restored Church of Jesus Christ

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<sup>1</sup> Read Isaiah 24 and 60]

<sup>2</sup> Read Psa 50:1-5, Isa 2:2-4, Isa 4:2-5, Isa 11:6-9, Isa 51:3, 13-16, Isa 60:18-22, Isa 65:20-25

<sup>3</sup> Isaiah 60:14

<sup>4</sup> Matthew 6:10-11

<sup>5</sup> DC 1:3a

is to move the cause of Zion forward, what exactly is this Zion, how do we create a vision of it, and how do we move toward it?

Zion is described throughout the scriptures, but perhaps the most encompassing definition is found in Enoch's testimony when the Lord called His people Zion "...because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them.<sup>6</sup>" While there is much information contained within this single verse, it can still be difficult to capture the image and vision of Zion through it. And although we provided a list of adjectives describing Zion above and what manner of place it is, it is still challenging to wrap our mind around such a concept because few people have actually experienced it or seen it. Perhaps one of the best methods for gaining a greater understanding of Zion is by examining its opposite. Namely, the world, which is spiritual Babylon.

If God described Zion as a place of unity (one heart and one mind) and equality (no poor among them), what might the opposite look like? The Lord defined the world as a place where every man walks in his own way and after the image of his own god, whose image is in the likeness of the world. A condition such as this creates a world where people are divided rather than one, and because they are divided they can never be equal. Such is the state of the world today for as soon as soul enters into this life, we teach them to be Americans, Russians, or Chinese. We classify entire people as "us" and "them," "in" and "out," rich and poor, democrats and republicans, haves and have nots, etc. We separate people by race, ethnicity, tribe, language, etc. Zion however is a place where we are all identified as the children of God. No one seeks to acquire more than they need, for we are all in need of Jesus Christ and we ought to have equal opportunity to partake of the heavenly gift, even that of eternal life.

God has also described His Kingdom as a place where men and women are born again. In other words, the Kingdom of God is about *life*, both in this world and in the eternal world to come. It is the good news of the Kingdom which causes us to have hope, and encourages us to come unto God through repentance and baptism that we might be cleansed from all sin and be made new. Conversely, Enoch defined this present world, this Babylon, as misery and woe, a place which brings death rather than life. For truly death is the law of this world. "And he [Enoch] said unto them, Because that Adam fell, we are; and by his fall came *death*, and we are made partakers of *misery and woe*."<sup>7</sup>

While the world entices us to spend all of our money, labor, and time to partake of its ways with all its allure, intrigue, and promise of pleasure, it rewards us no good thing for it is of no eternal worth. As Solomon testified, "As he came forth of his mother's womb, naked shall he return to go as he came, and shall take *nothing* of his labor, which he may carry away in his hand. And this also is a sore evil, that in all points as he came, so shall he go; and what profit hath he that hath *labored for the wind*?<sup>8</sup>" Whereas Babylon only offers death, a place which can never satisfy, Zion offers the promise of new life and a fullness of joy.

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<sup>6</sup> Genesis 7:23

<sup>7</sup> Genesis 6:49

<sup>8</sup> Ecclesiastes 5:15-16

Although there are many more ways to compare Zion against the world, the last two that we will consider here are, one, light and darkness, and two, those who are justified and those who try to justify themselves in their own eyes. Jesus told Nicodemus, “And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one who doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he who loveth truth, cometh to the light, that his deeds may be made manifest. And he who obeyeth the truth, the works which he doeth they are of God.”<sup>9</sup>

Zion is a place of *absolute truth*. To dwell there, we must be desirous to step into the light of God that our deeds might be reproved and our hearts might be made manifest. Though we have all sinned and made mistakes, have we done all that we can to turn our hearts, our minds, our wills, our souls to God? Have we believed, have we repented, have we chosen to be baptized, have we endured, have we sought to love with a pure heart? Are we ready to be made known? If so, then God has promised that He will justify us by the power of His Holy Spirit and sanctify us by the blood of His Son.

Babylon on the other hand offers no such promise, for the world teaches men to do that which is right in their own eyes, saying, “There is no harm in committing a little sin. Justify yourselves. Do not confess what you have done, lie a little, cheat a little. Hide your works in the dark. Imagine vain things. Create your own truths.” Yet there is no truth outside of God, for He is a God of truth. He cannot change, neither can His word become void. Every kingdom which God has made has certain bounds and conditions, and He has promised that, “All beings who abide not in those conditions, are not justified.”<sup>10</sup> However, God has also promised that “that which is governed by law, is also preserved by law, and perfected and sanctified by the same.”<sup>11</sup> In other words, Zion is a place which is governed by law and by light. Those who are *willing* to be governed by it will be justified to God.

## Creating a Vision of Zion

Though Zion is frequently discussed in sermons and Sunday School classes, what does Zion mean to the reader? While we know that it is important to have a vision of Zion, for “where there is no vision, the people perish...”<sup>12</sup>, it is equally as important to fall in love with that vision. Otherwise, it is not our dream, but someone else’s. Moreover, how will we ever get to Zion without a vision? For if there be no vision, then there is no destination. If there is no destination, then we are all lost for we have no purpose. But we know that the Church does have a purpose, Zion. Again, how do we create a vision of it, and how do we move toward it?

The most critical step in creating a vision is first developing a love for it, as stated above. For if there is no desire or interest in it, why would anyone try to accomplish it? This is not to assume that the Church does not love the *idea* of Zion, but it is important to ask ourselves, “Do we truly seek Zion with all of our heart?” If not, why not? Perhaps the answer is because we have not fully committed ourselves to the promise of Zion and all it entails. Perhaps we are not so different from the Israelites who desired to be like all the

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<sup>9</sup> John 3:19-22

<sup>10</sup> DC 85:10a

<sup>11</sup> DC 85:8a

<sup>12</sup> Proverbs 29:18

nations around them. As long as we see value in Babylon, it will be difficult for us to escape it. Or perhaps we are like the Jews of the first century, who had a zeal for God, but sought after their own righteousness rather than submitting to the righteousness of God.<sup>13</sup>

Ultimately, it is critical for us to see and understand the necessity of Zion and the glory that it offers. To do so, we will examine various elements of Zion and contemplate what these rudiments might look like in the real world. In so doing, we hope that the reader's desire for Zion shall grow and that our love for its' King, Jesus Christ, will deepen.

### Jesus Is King

While the Church often preaches the Kingdom of God, it is important to ask ourselves, "Can you have a Kingdom without a King?" Moreover, can there be a Kingdom without subjects or citizens? The answer to both of these questions is no, and yet how often have we associated these two fundamental principles with the Kingdom of God? In order to fully grasp the promise of the Kingdom, we must submit ourselves to the King. The Lord Jesus is that King as He told Enoch, "I am Messiah, the King of Zion; the Rock of Heaven, which is broad as eternity."<sup>14</sup> But do we view Him as King? Do we consider His authority final? Most of us have never lived under the rule of a monarchy, thus it is sometimes difficult for us to understand what it means to live under absolute authority.

In the United States, we are blessed to have a government which has been constructed upon just and holy principles. One which the Lord established to maintain and protect the rights of all flesh so that we might be accountable for our own choices.<sup>15</sup> However, we would ask the reader, "Will the U.S. government establish Zion? Will politics bring the Kingdom forth or advance its' cause? Is the U.S. the answer to the world's problems?" No, of course not. We should not center our hope upon government or upon which party is, or is not, in office. Jesus Christ, the King of Zion, is our hope and refuge, not man.

Though God commanded us not to break the laws of the land, "for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be,"<sup>16</sup> we must recognize that the Kingdom of God is more than an earthly government. For our King has promised, "that, in time, ye shall have no king nor ruler, for I will be your king and watch over you. Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws, when I come, for I am your lawgiver, and what can stay my hand?"<sup>17</sup>

We would ask the reader, "What do you think will happen to our current government and politics when Zion is established?" "What do you think it will be like to have a Holy King?" "Will we submit to His authority as citizens of His Kingdom?" It does not matter who is president. What matters is who we choose to be our King.

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<sup>13</sup> Read Romans 10:1-3

<sup>14</sup> DC 36:10g

<sup>15</sup> DC 98:10e-h

<sup>16</sup> DC 58:5b

<sup>17</sup> DC 38:5a-b

## A Land, A Place, A City

God has always covenanted with man in order that they might know Him more fully and thereby choose to believe in His Only Begotten Son. God's covenant with Abraham was one of the first examples of this. God promised Abraham, an elderly man with no sons, that he would receive a promised land, be made a great nation, and that in him all the families of the earth would be blessed. This same covenant was passed on to Abraham's rightful heir, Isaac. From Isaac, the covenant was passed on to his youngest son, Jacob, whose name was changed to Israel, which means "God prevails," as well as unto Jacob's twelve sons, who would become the twelve tribes of Israel.

This covenant concerning the promised land was meant to be a testament of God's faithfulness as well as a promise of what is to come for all those who choose to believe in Him. Does the reader know that the Church has also received a covenant in the latter days? The Lord has not only promised us His Kingdom, but a land, even a place, a Holy City that He will prepare for His people to come to and look forward to the time of Christ's coming.

The land is the new world, the place is Independence, and the city is Zion. This is the inheritance which God desires to give unto the saints. For God told the Church, saying, "I have made the earth rich, and, behold, it is my footstool: wherefore, again I will stand upon it; and I hold forth and deign to give unto you greater riches, *even a land of promise*; a land flowing with milk and honey, upon which there shall be *no curse* when the Lord cometh; and I will give it unto you for the land of your inheritance, if you seek it with all your hearts: and this shall be *my covenant with you*, Ye shall have it for the land of your inheritance, and for the inheritance of your children for ever, while the earth shall stand; and ye shall possess it again in eternity, no more to pass away."<sup>18</sup>

As God covenanted with Abraham, Isaac, and Jacob concerning a promised land, so has He covenanted with us. We ask the reader to ponder the following questions. "What will this city look like?" "What does it mean when God says that He will remove the curse from off the land?" "Will we be dependent upon the world?" "How will we obtain this land of inheritance?" "Would we be willing to consecrate all we have to the Lord once the Church has been set in order and a Bishop called and ordained?" Search the Scriptures by reading Section 57:1, 48:2, 63:8c-e, 98:f-g, 102:8, and 58:3 to better answer these questions.

## Peace

What greater reward is there in this life than the peace which passes all understanding? A peace which calms the mind, strengthens the heart, and encourages the soul even during the most trying of circumstances. This sort of peace can only be obtained in and through God as we obey His will. For inasmuch as we trust in Him and seek to steadfastly follow the Lord Jesus Christ, we have an assurance that the Father will count it unto us as righteousness. And the effect or fruit of righteousness is peace and joy in the Holy Ghost.

The world today has no concept of this principle of godly peace, and thereby they cannot receive a fullness of joy. However, Zion, which is established in righteousness, is a city that is founded upon the peace of God. Can the reader imagine such a place? Isaiah prophesized that those who come unto Zion will learn

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<sup>18</sup> DC 38:4d-f

the ways of the King and that “nation shall not lift up sword against nation, neither shall they learn war anymore.<sup>19</sup>” And again he prophesized, saying, “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.<sup>20</sup>”

There will be no fighting or war in Zion for the earth will be full of the knowledge of Jesus Christ just as the waters cover the sea. Zion will be a place of refuge, of safety, and of peace, even for and amongst the animals. We invite the reader to imagine what this better world would look and feel like. “What would happen to crime, murder, etc.? Will we need police or military? We will need locks or barriers? What will we eat if we do not partake of meat?” Please read the following from Section 45:12-13:

**45:12a** Wherefore, I the Lord have said, Gather ye out from the eastern lands, assemble ye yourselves together ye elders of my church; **45:12b** go ye forth unto the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; **45:12c** and with one heart and with one mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, ***a land of peace***, a city of refuge, a place of safety for the saints of the most high God; **45:12d** and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion.

**45:13a** And it shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. **45:13b** And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. **45:13c** And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand.

## Labor

Prior to the transgression in the garden, the scriptures allude that Adam and Eve were able to obtain food and water without much effort. However, one of the consequences of Adam and Eve partaking of the forbidden fruit was the curse which God placed upon the ground. What was once easy became very difficult. Adam was now required to work the land by the sweat of his brow in order to provide the basic provisions for his family. Thus, we too are required to labor in order to survive. However, our version of labor has become much different than Adam's.

Though this curse still persists today, the Lord has promised to remove it from the earth during the millennial reign. A promise which we have perhaps taken for granted or overlooked in the latter day as much of the work now is done by machines, processing plants, factories, etc. Yet we still must work in order to earn our daily bread. Very few of us work the land in order to fulfill our primary needs, instead we labor in the various economic systems of the world, the primary of which is capitalism, which can be utilized for good or for evil. Though some might suggest, including this author, that these systems have

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<sup>19</sup> Isaiah 2:2-4

<sup>20</sup> Isaiah 65:25 (read also Isaiah 11:6-9)

become corrupt and a source of great iniquity, what would the world look like without them? Consider the thoughts of the author:

*I used to envision Zion as an agrarian utopia without modern day technology. While this may or may not be true, I wonder now how a society can live without some of the basic systems civilizations are built upon today. A city consisting of tens of thousands of people must not only have access to food and water in order to survive, but they will also need proper sanitation. Will we still be able to purchase food at the local grocery store? If so, who is stocking the shelves? Even more importantly, where are the supplies coming from? Who is processing the food? These are just some practical things to think about for the scriptures are clear, there will be a Zion on the earth before Enoch's City comes down. Until that day comes, where will the meat come from, how will we heat our homes in the winter, how will we be able to pump water, etc.?*

In short, we know that people will need to labor in, and for, Zion. We are called to build up the waste places. However, what does that mean and what will it look like? How do we need to prepare ourselves today for that inevitable future? In addition to these questions, we recommend that the reader search the Scriptures by reading Isaiah 65:21-24, DC 98:4f-g, and 2 Nephi 11:106-109.

### Gathering

The gathering of God's children from the four quarters of the earth is one of the Lord's most beautiful promises, and one that sheds light upon an important aspect of God's divine character. Namely, that He is a gatherer, which is a stark contrast to Satan's character, which is to scatter the fold of God. The Lord not only promised Israel that He would set His hand a second time to gather them from their lost and fallen state,<sup>21</sup> but He has also told the saints that He would prepare a holy city, Zion, to be a gathering place for the gentiles and for the scattered remnant of Jacob. "And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy."<sup>22</sup>

While this certainly is an amazing promise, it is also one that begs many questions. To begin, where will everyone live? Are the saints ready to take in people from every nation under heaven? Will we build homes and shelters for them? If so, what might this look like? How many saints have spent time in different countries or even in different cultures? Are we ready to love our neighbor as our self by imparting our substance? Are we willing to sacrifice our wants so that someone else might have their needs met? It is one thing to know that Independence is the Center Place, it is a completely different thing to be ready to participate in the gathering, whether that be one who is gathered or one who is preparing a place for such a gathering to occur. It truly is an honor to take part in the building of Zion, but are we ready to give all that might be required of us, and to do it together as one body? Please read from Section 58:3 concerning the feast that is to be prepared for the gathering nations:

**58:3a** Remember this which I tell you before, *that you may lay it to heart*, and receive that which shall follow. **58:3b** Behold, verily I say unto you, *For this cause* I have sent you that you might be

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<sup>21</sup> Isaiah 11:11-12, 2 Nephi 11:25-29

<sup>22</sup> DC 45:14

obedient, and that your hearts might be prepared to bear testimony of the things which are to come; **58:3c** and also that you might be honored of laying the foundation, and of bearing record of the land upon which the Zion of God shall stand; and also that ***a feast*** of fat things might be prepared for the poor; **58:3d** yea, a feast of fat things, of wine on the lees well refined, that the earth may know that the mouths of the prophets shall not fail; yea, a supper of the house of the Lord, ***well prepared***, unto which ***all*** nations shall be ***invited***. **58:3e** Firstly, the rich and the learned, the wise and the noble; and after that cometh the day of my power; **58:3f** then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come. Behold, I, the Lord, have spoken it.

Many people will gather to Zion when God lifts up His ensign to all nations. This means that numerous people of different cultures, backgrounds, beliefs will come together in one place. How will we interact with one another? Is their culture wrong and ours right? Is our culture wrong and theirs right? Do we need to start purchasing land in Jackson county as the Lord has instructed the Church? In consideration to all these questions, we ask the reader to examine Sections 63:8 and 98:9, as well as Isaiah 2:2-4, Isaiah 60:1-5, 3 Nephi 10:1-8, and Ether 6:6-8.

### All Things Common

The Scriptures contain several examples in which groups of people were able to reach Zion conditions, such as Enoch and the golden age of the Nephites. In each situation, the people were able to dwell in righteousness inasmuch as they yielded their hearts unto God, and thus they were able to reach a state in which they lived with all things common. Notice that we did not say all things “in” common, but all things common. This is one of the most important and yet misunderstood principles of Zion for “all things common” is the final culmination of a righteous people as we read in Genesis 7:23-25:

**7:23** And the Lord called his people, Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were ***no*** poor among them. **7:24** And Enoch continued his preaching in righteousness unto the people of God. **7:25** And it came to pass in his days, that he built a city that was called the city of Holiness, even Zion.

Only after the people of Zion had become one in heart and one in mind through Jesus Christ were they able to live without having any poor among them, and this is because they all lived commonly just as the Nephites did. “And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land, both Nephites and Lamanites, and there were ***no*** contentions and disputations among them, and every man did deal justly one with another; And they had ***all things common among them***, therefore they were ***not*** rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.<sup>23</sup>”

Both these peoples were equal in earthly and heavenly things because they were willing to live equally one with another, so much so that no one had more or less than what they needed. As Apostle Paul wrote to the Corinthians, quoting from the book of Exodus<sup>24</sup>, “For I mean not that other men be eased and ye

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<sup>23</sup> 4 Nephi 1:3-4

<sup>24</sup> Exodus 16:16-18

burdened; But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.<sup>25</sup>” What would such a society look like? What would it mean to have all things common? Would we be willing to make the necessary sacrifices? Are we ready to follow the principles God requires in order to have the storehouse? Are we willing to consecrate everything to God and to live commonly? Please read Sections 42:8-15 and 51:4. What other scriptures talk of the storehouse and all things common?

### Age of a Tree

Perhaps one of the most precious and striking aspects of Jesus’ ministry is the way that He healed the those in need. “And great multitudes came unto him, having with them some lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them; insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see. And they glorified the God of Israel.<sup>26</sup>” Not only did Jesus perform countless wonders in the land of Judea and amongst the Nephites, but we find numerous testimonies of His followers performing the same miracles throughout the Scriptures.

Sadly, our world today is filled with all manner of disease and sickness, so much so that it can be difficult to picture a society in which everyone is healthy. However, the Scriptures foretell that there will be no sickness nor premature death in Zion, for the power of God will be in the midst of His people. Isaiah prophesized concerning Zion that children would no longer die before they grew old, and that all would reach the age of one hundred years. What sort of faith must we have to witness such marvelous works? Are we ready to live by the Word of Wisdom? What would life be like without cancer and disease? Will we need medicine, doctors, or hospitals anymore? While we cannot say for certain what such a place will look like, we can definitely acknowledge that such a thought can fill us with a hope for a better world. Please consider Isaiah 65:20 and Section 63:13d-e.

### Dwell in Righteousness

There is not one among us who can escape this present world without receiving some form of scar. Whether it be physical, mental, emotional, spiritual, or some combination of thereof, no one is immune to the difficulties of life. The adversary is a master at using fear and shame in an attempt to keep God’s children in bondage. For truly it is Satan, and not the Lord, who points the finger at each one of us, saying, “Look at what you did. You are not worthy. You are not loveable. You are not wanted. Etc.” In so doing, he has sought to capture a whole creation in misery and woe. For if we have no hope, then we have no faith or vision.

Zion however is a place where people will be made whole in Jesus Christ. Where the ransomed of the Lord shall come singing praises of everlasting joy, and all sorrow and sighing shall be done away. Zion is a place in which the people of God shall dwell in righteousness, happiness, and gladness. For we shall live in the presence of the King of Kings and Lord of Lords. Truly the Kingdom of God is not meat or drink, but

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<sup>25</sup> 2 Corinthians 8:13-15

<sup>26</sup> Matthew 15:29

righteousness, peace, and joy in the Holy Ghost. Can the reader imagine such a place? What would it look like to live in a city where there is no anxiety, depression, anger, suicide, selfishness, pride? What would it be like to talk with Jesus face-to-face and ask Him about those things that you have suffered with for so long? To finally receive an answer to your most important questions? We invite you to read the conditions and the promises found in Genesis 7:23-25, Isaiah 35:10, and Isaiah 51:3 and 11.

## Conclusion

The various elements of Zion presented above were not meant to be an exhaustive list, but rather a starting point to help inspire us to think upon Zion in a new, exciting way. Our hope is that this work will stir up a desire within the heart and mind of each reader so that they may find a new zeal for Zion, so much so that they may even become anxiously engaged in the work. The Church has spoken so much concerning the concept of Zion that it frequently seems like a faraway dream rather than a fast approaching reality. We pray that Zion has become more real and tangible than ever before to the reader, and we challenge you to find ways in which you can begin implementing Kingdom living in your life today. Please read two familiar scriptures from Sections 4:1-2 and 11:3-5:

**4:1a** Now, behold, a marvelous work is about to come forth among the children of men, **4:1b** therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; **4:1c** therefore, if ye have desires to serve God, ***ye are called to the work***, for, behold, the field is white already to harvest, **4:1d** and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; **4:1e** and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work.

**4:2a** Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. **4:2b** Ask and ye shall receive, knock and it shall be opened unto you. Amen.

**11:3a** Now, as you have asked, behold, I say unto you, **11:3b** Keep my commandments, and seek to bring forth and establish the cause of Zion.

**11:4a** Behold, I speak unto you, and also **to all those** who have desires to bring forth and establish this work; **11:4b** and no one can assist in this work, except he shall be humble and full of love, having faith, hope, and charity, being temperate in all things whatsoever shall be intrusted to his care.

**11:5a** Behold, I am the light and the life of the world, that speak these words; **11:5b** therefore, give heed with your might, ***and then you are called***. Amen.

If the reader even has a desire for Zion, then they are called to the work. What can we do today to advance the cause of Christ? What can we do to assist the Father in His great and marvelous work for the souls of men?



# Prepare Ye the Way of the Lord

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*65:1a Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth; yea, whose voice is unto men, Prepare ye the way of the Lord, make His paths straight. 65:1b The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; 65:1c yea, a voice crying, Prepare ye the way of the Lord, prepare ye the supper of the Lamb, make ready for the Bridegroom; 65:1d pray unto the Lord; call upon His holy name; make known His wonderful works among the people, call upon the Lord, that His kingdom may go forth upon the earth; 65:1e that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of His glory, to meet the kingdom of God which is set up on the earth; 65:1f wherefore, may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, may be glorified in heaven, so on earth, that thy enemies may be subdued; for thine is the honor, power, and glory, for ever and ever. Amen.*

## *DC 65:1*

One of the most powerful phrases in scripture comes from the gospel of John, where, on two occasions, we read the words, “Come and see.” In the first occurrence, two of John’s disciples seek to follow Jesus and ask Him, “Where dwellest thou?”<sup>27</sup> The second occurrence transpires when Nathaniel questions Philip’s claim that he had found the Messiah, saying, “Can there any good thing come out of Nazareth?”<sup>28</sup> In the first scenario, John’s disciples simply wanted to know where Jesus was living. Yet Jesus’ answer, “Come and see,” was not merely an open invitation to see where His earthly home was, but rather to see where His heavenly home was. Jesus was beckoning them to follow Him into His Father’s Kingdom, for that is where He truly dwelt.

In the second situation, Philip, whom Jesus had just asked a day prior to follow Him, sought to find his friend Nathanael so that he might share the good news that he had found the Messiah. However, rather than accept his friend’s bold statement, Nathanael doubted how the Messiah could possibly come from a place such as Nazareth. Philip undoubtedly knew that there was nothing he could say, nor any evidence that he could present, to persuade Nathanael to believe in him. Instead, he uttered the words, “Come and see.”

This phrase captures the very essence of Zion. For God not only calls us to share the Gospel of Jesus Christ which is after the power of an endless life, but He also calls us to warn the world of the calamity which is

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<sup>27</sup> Read John 1:37-39

<sup>28</sup> Read John 1:45-46

to come upon the earth. To declare to the people that there is a place of safety for them, which will be a refuge from the storm, if they will but turn their hearts to God and follow His Son, Jesus. The purpose of this section in particular is to highlight the importance of sharing the truth about Zion for most of the world has never heard of it. This evangelical effort comes in two forms, living it (creating or building it) and testifying of it (inviting people to come).

The only way Jesus and Philip could say “come and see” is because they had something to show. The same principle is true for Zion. God has commissioned the Church to remove itself from Babylon so that it might establish God’s Kingdom on earth, even Zion, a city of righteousness, so that the elders could then go forth from Zion unto all the nations of the earth. “And, behold, and lo, this shall be their [the elders] cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about; yea, let the cry go forth among all people: Awake and arise and go forth to meet the Bridegroom. Behold, and lo, the Bridegroom cometh, go ye out to meet him. Prepare yourselves for the great day of the Lord.<sup>29</sup>”

Again, how can the elders tell the people to flee to Zion if there is no Zion to flee too? Hence God has asked the people of His Church to prepare the way of the Lord. The Church was never meant to be the final destination, it is merely a tool to share the message. The message is the everlasting covenant. “And even so I have sent mine everlasting covenant<sup>30</sup> into the world, to be a light to the world, and to be a standard for my people and for the Gentiles to seek to it, and to be a messenger before my face to prepare the way before me. Wherefore come ye unto it.<sup>31</sup>” God’s mission to the Church is spelled out very clearly in Section Sixty-five. In particular we are:

- to share the Gospel of the Kingdom,
- to prepare ye the way of the Lord,
- to prepare the supper of the Lamb,
- to make read for the Bridegroom, and
- to call upon the Lord.

We are to do these things so the inhabitants of the earth might receive the Kingdom and be prepared for the coming of Jesus Christ. The message of Zion, of the everlasting covenant, of Jesus Christ is one of hope, not just for the Church, but for the whole world. For the Lord has said, “Blessed are you for receiving mine everlasting covenant, even the fullness of my gospel, sent forth unto the children of men, that they might have life, and be made partakers of the glories, which are to be revealed in the last days, as it was

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<sup>29</sup> DC 108:3b-d

<sup>30</sup> Genesis 9:17-23 - ...that I may remember the everlasting covenant... when men should keep all my commandments, Zion should again come on the earth... And this is my everlasting covenant: that when thy posterity shall embrace the truth and look upward, then shall Zion look downward...

<sup>31</sup> DC 45:2d-e

written by the prophets and apostles in days of old.<sup>32</sup> Read the following scripture from Section 108 concerning the importance of God restoring the everlasting covenant:

**108:11a** And for this cause, that men might be made partakers of the glories which were to be revealed, the Lord sent forth the fullness of His gospel, His everlasting covenant, reasoning in plainness and simplicity, to prepare the weak for those things which are coming on the earth; **108:11b** and for the Lord's errand in the day when the weak shall confound the wise, and the little one become a strong nation, and two should put their tens of thousands to flight; and by the weak things of the earth, the Lord should thresh the nations by the power of His Spirit. **108:11c** And for this cause these commandments were given; they were commanded to be kept from the world in the day that they were given, but now are to go forth unto all flesh. **108:11d** And this according to the mind and will of the Lord, who ruleth over all flesh; and unto him that repenteth and sanctifieth himself before the Lord, shall be given eternal life. **108:11e** And upon them that hearken not to the voice of the Lord, shall be fulfilled that which was written by the prophet Moses, that they should be cut off from among the people.

God has given the Church a specific mission to prepare the way of the Lord, meaning Zion, as well as a number of special tools in order to accomplish it, such as the everlasting covenant, the restored Gospel, authority, the Holy Spirit, etc. While this seems to be an insurmountable task, especially today, we are not the only ones who have received this commission. God also tasked John the Baptist with preparing the way the of the Lord, to make straight in the desert a highway for our God, to cry with a loud voice in the wilderness, and to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just.<sup>33</sup> How was John able to accomplish this? The answer is quite simple. He submitted himself to God and His righteousness rather than seeking after his own righteousness.<sup>34</sup> Can we honestly state that we have done the same?

The author wishes he had some special formula to present, some new method that would allow us to finally obtain the unity within the body of Christ that we have all longed for, or even some secret mystery hidden deep within the scriptures that would unlock the key to Zion. However, the truth is that we already know how to obtain Zion conditions, we simply must obey the Lord. In particular, God has asked the Church to do the following (this list is not meant to be exhaustive or in any particular order):

- to live by every word that proceeds from the mouth of God (DC 83:7a, DC 95:3)
- to lift up our voices with the sound of a trumpet (DC 28:2)
- to warn our neighbor of those things which are coming upon the earth (DC 38:9c-e)
- to speak in the name of God the Lord (DC 1:4)
- to keep the sabbath day holy (DC 68:4d, DC 119:7)
- to pay God's tithe (DC 64:5a-b)
- to forsake all evil (DC 95:3a)

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<sup>32</sup> DC 66:1b

<sup>33</sup> Read Isaiah 40:1-3, Malachi 4:5-6, and Luke 1:16-17

<sup>34</sup> Read Romans 10:1-3

- to forgive all men (DC 64:2)
- to cast out those in iniquity who will not repent (DC 42:7, 20-23)
- to be one (DC 38:5d-6a)
- to help the sick and the needy (DC 44:3, DC 52:9a)
- to consecrate (DC 42:8-10)
- to go without purse or scrip (DC 83:13-16)
- to flee out of Babylon (DC 64:5b, 108:2, 4)
- to purchase land DC 45:12, DC 48:1-2, DC 57:1-6, DC 58:7, 10-11, DC 63:8, DC 98:9)
- to gather to Zion (DC 108:2-4)
- to train up our children (DC 68:4)
- to be anxiously engaged in a good cause (DC 58:6)
- to love God (DC 59:2a-b)

While this list might seem long and difficult, perhaps even impossible to some, it is important for us to remember that God has only ever wanted one item from us, our heart. “Thou shalt offer a sacrifice unto the Lord thy God in righteousness; even that of a broken heart and a contrite spirit.<sup>35</sup>” This is the only way to truly prepare the way of the Lord. We must fully recognize that in our sins and our weakness we cannot possibly obtain a Zion condition. The only way is through Christ and by the power of the Holy Ghost. What does this mean? It means that the author cannot change his heart by his own strength or merit, only God can do that. Therefore, if the author desires to change his heart, he must go to God in order to do so and to do what He asks. So how do we prepare the way of the Lord? In a word, “obey.”

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<sup>35</sup> DC 59:2e

# The Redemption of Zion

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*But verily I say unto you, I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, no more to be thrown down*

## *Doctrine and Covenants 100:3a-b*

The prophet Joseph Smith, Jr. received the first revelation concerning Zion in April 5, 1829, in which the Lord said, “Now, as you have asked, behold, I say unto you, Keep my commandments, and seek to bring forth and establish the cause of Zion.<sup>36</sup>” Even before the Church of Jesus Christ was restored again on the earth in 1830, God commanded those who desired light and truth to seek for Zion, which would be a New Jerusalem in this land. “For thus saith the Lord God, him [Joseph] have I inspired to *move the cause* of Zion in mighty power for good.<sup>37</sup>” However, we know that God desired to move the cause of Zion forward even prior to 1829 so, “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.<sup>38</sup>”

The Scriptures explain that God has established His everlasting Kingdom from the foundation of the earth, for, “the Lord spake unto Adam, saying, Inasmuch as thy children are conceived in sin, even so, when they begin to grow up sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good. And it is given unto them to know good from evil; wherefore, they are agents unto themselves. And I have given unto you another law and commandment; wherefore teach it unto your children, that all men, everywhere, must repent, or they can in no wise inherit the kingdom of God. For no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name; and the name of his Only Begotten is the son of Man, even Jesus Christ, a righteous judge, who shall come in the meridian of time.<sup>39</sup>”

From the beginning of the world God has sought to give the keys of His Kingdom and of Zion to the children of men [read Luke 12:35]. However, in order for mankind to enter into the Kingdom of God and to receive an inheritance in Zion, the Lord commanded Adam to teach the truth of Jesus Christ freely to his children, saying, “that *by reason of transgression* cometh the fall, which fall bringeth death; and inasmuch as ye were born into the world by water and blood, and the spirit, which I have made, and so become of dust a living soul; Even so ye must be born again, *into the kingdom of heaven*, of water, and of the Spirit, and be

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<sup>36</sup> DC 6:3a

<sup>37</sup> DC 19:2d

<sup>38</sup> DC 102:9b

<sup>39</sup> Genesis 6:57-60

cleansed by blood, even the blood of mine Only Begotten; that ye may be sanctified from all sin; and enjoy the words of eternal life in this world, and eternal life in the world to come; even immortal glory. For, by the water ye keep the commandment; by the Spirit ye are justified; and by the blood ye are sanctified.<sup>40</sup>

For mankind to be able to abide in the presence of our Heavenly Father they must be sanctified, or in other words be ordained and appointed to a holy use,<sup>41</sup> be cleansed by the blood of the Lamb, and be born into God's spiritual Kingdom. It was because of the transgression of Adam and Eve that the children of men were born into a world which is both spiritually and temporally separated from God. Nonetheless, this was a part of God's great plan of happiness so that we might be able to understand the indescribable and unspeakable joy that is the love the God. While God desires His creation to experience joy in this present and temporal world, He knows that we cannot receive a complete fullness of joy, nor can He, until we are reunited, both spirit and body, to dwell with Him forever in a state of never ending happiness. "Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full...Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal; that is, they were cut off from the presence of the Lord; therefore it was expedient that mankind should be reclaimed from this spiritual death."<sup>42</sup>

In short and simple terms the will of God is that mankind might believe in Jesus Christ and exercise their agency in choosing Him to receive both a remission of their sins and a knowledge of the joy of their redemption so, "That in the dispensation of the fullness of times he [God] might gather together *in one all things in Christ*, both which are in heaven, and which are on earth; even in him."<sup>43</sup> Ultimately, Zion is the catalyst which will bring about God's will through the Lord Jesus Christ, who is the very embodiment of Zion. Thus from the days of Adam, to the time of Christ's ministry on earth, and to the latter days, the Lord has commanded His sons and daughters to, "seek not the things of this world but seek ye first to build up the kingdom of God, and to establish his righteousness."<sup>44</sup> In so doing the Lord Jesus will have a place to which He can return. The first time that the Son of God visited the earth in the flesh He was born of a virgin and His own received Him not, whereas the second time that He visits the earth He will descend upon clouds of glory and power to those who will receive Him. Please read the following Scripture from Genesis 7:70-75:

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

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<sup>40</sup> Genesis 6:61-63

<sup>41</sup> 1828 Webster's Dictionary

<sup>42</sup> DC 98:5i and Alma 19:90

<sup>43</sup> Ephesians 1:10

<sup>44</sup> Matthew 6:38

come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.

**7:73** And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years. **7:74** **But before that day**, he saw great tribulation among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with **fear for the judgment** of the Almighty God, which should **come upon the wicked**. **7:75** And the Lord showed Enoch all things, even unto the end of the world. And he saw **the day** of the righteous, **the hour** of their redemption, and received a fullness of joy.

The first time that Jesus Christ visited the earth in the flesh He came as a Lamb, “slain from the foundation of the world,<sup>45</sup>” while the second time that Christ will visit the earth He will come as the, “Lion of the tribe of Juda, the Root of David.<sup>46</sup>” Nevertheless, what kind of people must there be in order to build that holy city which shall be called, “Zion, a New Jerusalem,” and to receive Christ at His second coming? Moreover, we would ask the reader, what exactly is Zion and how do we establish it?

## A Zion Condition

First and foremost, Zion can be described as a spiritual condition which can only exist when the sons and daughters of God have, “their hearts knit together in unity and in love, one towards another,” and when the people, “walk uprightly before God, imparting to one another, both temporally and *spiritually*, according to their needs and wants.<sup>47</sup>” In Genesis, chapter seven, we find that, “the Lord called his people, Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them.<sup>48</sup>” Nonetheless, while Zion is described first as a spiritual condition, it has a temporal element as well. We read that after the Lord called His people Zion, “Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the city of Holiness, even Zion.<sup>49</sup>”

We learn through Enoch’s testimony that before Zion was physically built on the earth, the people were first united of one heart and of one mind in Jesus Christ. It is important to understand however that while Zion is first a spiritual condition, it is not mutually exclusive from temporal affairs. Many individuals have asked the question, “Is Zion spiritual or temporal,” or, “Is Zion first built spiritually or temporally,” as if the two aspects were completely detached. Rather than viewing Zion as either spiritual or temporal, we would ask the reader to consider both elements together. For example, Jesus told the Pharisees that the two greatest commandments were to, “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first and great* commandment. And the second is like unto it; thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.<sup>50</sup>” Though the

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<sup>45</sup> Genesis 7:54 and Revelation 13:8

<sup>46</sup> Revelation 5:5

<sup>47</sup> Mosiah 9:54 and 64

<sup>48</sup> Genesis 7:23

<sup>49</sup> Genesis 7:24-25

<sup>50</sup> Matthew 22:36-39

first and greatest commandment is to love God, John explained, “If a man say, I love God, and hateth his brother, *he is a liar*; for he that loveth not his brother whom he hath seen, *how can he love God* whom he hath not seen? And this commandment have we from him, That he who loveth God *love his brother also*.<sup>51</sup>”

John essentially explained that if we do not love our neighbor as ourselves then we do not truly love God. In other words, while the greatest commandment is to love God, we cannot keep it unless we also love our brothers and sisters in Christ. The same is true for Zion, while Zion is a spiritual condition, it cannot be met unless we also exhibit the temporal aspects associated with the Kingdom of God, such as imparting of our goods or talents one to another. Thus, just as keeping the first commandment will fulfill the whole law, meeting the spiritual condition of Zion will also fulfill the temporal requirements of the Kingdom. We would ask the reader, is it possible to be of one heart and of one mind with the Son of God and to not impart of our substance? In the ninth chapter of Mosiah, “Alma commanded that the people of the church should impart of their substance, every one according to that which he had; If he have more abundantly, he should impart more abundantly; and he that had but little, but little should be required; and to him that had not should be given. And thus they should impart of their substance, of their own free will and *good desires towards God*.<sup>52</sup>”

Additionally, King Benjamin commanded the Nephites to teach their children to, “walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another; And also, ye yourselves will succor those that stand in need of your succor; ye will *administer of your substance* unto him that standeth in need; And ye will not suffer that the beggar putteth up his petition to you in vain, and turn him out to perish. Perhaps thou shalt say, The man has brought upon himself his misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, whosoever doeth this, the same hath great cause to repent; and except he repenteth of that which he hath done, he perisheth for ever, and hath *no interest in the kingdom of God*. For behold, are we not all beggars? Do we not all depend upon the same being, even God, for all the substance which we have; for both food, and raiment, and for gold, and for silver, and for all the riches which we have of every kind?<sup>53</sup>” How can there be a Zion condition on the earth if those who have entered into a covenant with God in the waters of baptism and have received the gift of the Holy Ghost, cannot or will not impart of their substance one to another?

The Lord told the saints in the latter days, “for if ye are not equal in earthly things, ye *cannot* be equal in obtaining heavenly things.<sup>54</sup>” The first and greatest commandment concerning Zion is to fulfill the spiritual requirements given in the everlasting covenant, which is the cause of Zion, and by meeting this requirement the sons and daughters of God *will* be equal in “earthly things.”

King Benjamin also counseled his people in the second chapter of Mosiah, saying, “behold, even at this time, ye have been calling on his [Jesus Christ’s] name, and begging for a remission of your sins. And has

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<sup>51</sup> 1 John 4:20-21

<sup>52</sup> Mosiah 9:60-62

<sup>53</sup> Mosiah 2:27-32

<sup>54</sup> DC 77:1f

he suffered that ye have begged in vain? Nay; he has poured out his Spirit upon you...And now, if God, who has created you, on whom you are dependent for your lives, and for all that ye have and are, doth grant unto you whatsoever ye ask that is right, in faith, believing that ye shall receive, O then, how had ye ought to impart of the substance that ye have, one to another? And if ye judge the man who putteth up his petition to you for your substance, that he perish not, and condemn him, how much more just will be your condemnation, for withholding your substance, which doth not belong to you, but to God, to whom also, your life belongeth...And now, for the sake of these things which I have spoken unto you; that is, for the sake of retaining a remission of your sins from day to day, that ye may walk guiltless before God, I would that ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick, and administering to their relief, both *spiritually* and temporally, according to their wants.<sup>55</sup>

It is important to understand however that if an individual imparts of their substance, their time, or their talents grudgingly and without good will toward God, “it is counted unto him the same as if he had retained the gift; wherefore he is counted evil before God.”<sup>56</sup> Therefore, it is crucial that we first seek for that spiritual condition, which is to be of one heart and of one mind in Jesus Christ our Lord. In Section Ninety-four, Jesus said, “For this is Zion, THE PURE IN HEART.”<sup>57</sup>

In 1947, Israel A. Smith, the prophet and president of the Church, received a revelation stating, “Zionic conditions are no further away nor any closer than the spiritual condition of my people *justifies*.”<sup>58</sup> If the people of God truly desire to build up a holy city unto the Lord then we must keep the everlasting covenant. Please read from Genesis 9:18-23:

**9:18** And God made a covenant with Noah, and said, This shall be the token of the covenant I make between me and you, and for every living creature with you, for ***perpetual generations***;

**9:19** I will set my bow in the cloud; and it **shall be for a token** of a covenant between me and the earth. **9:20** And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh.

**9:21** And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should ***keep all my commandments***, **Zion should again come on the earth**, the city of Enoch which I have caught up unto myself. **9:22** And this is mine everlasting covenant, that when thy posterity ***shall embrace the truth***, and ***look upward***, then shall **Zion look downward**, and all the heavens shall shake with gladness, and the earth shall tremble with joy; **9:23** And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch.

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<sup>55</sup> Mosiah 2:33-37 and 42-43

<sup>56</sup> Moroni 7:7

<sup>57</sup> DC 94:5c

<sup>58</sup> DC 140:5c

Many individuals have questioned, “What is the cause of Zion that the Lord has asked us to seek for and to establish?” The answer is not complicated nor is it difficult to understand, for God promised both Enoch and Noah that if the people would simply keep the everlasting covenant then, “Zion should again come on the earth...then shall Zion look downward.” In other words, keeping all the commandments of God, embracing the truth of Jesus Christ, and having our eye single to the glory of God will cause Zion to be established. To simplify even further, as an Elder in the Church of Jesus Christ once said, “If you want Zion, then all you have to do is stop sinning.”

While the removal of sin might be easier said than done, it is important to know that the task has been accomplished before. It is encouraging to remember that, “the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them...And if it so be that the children of men keep the commandments of God, he doth *nourish* them, and *strengthen* them, and *provide means* whereby they can accomplish the thing which he has commanded them.<sup>59</sup>”

Throughout the Scriptures, there have been at least five distinct instances when a Zionite type condition has been made manifest on the earth, as seen in: (1) the days of Enoch, (2) the days of Melchisedec, (3) the days of Alma the Younger, (4) the early Church in Jerusalem after the resurrection of Christ, and (5) the Nephites following the resurrection of Christ. Through these five examples the reader will hopefully gain a greater understanding of how a Zionite condition is established through the plain and precious ways of the Lord. [Read the section “**The Five Zionite Testimonies**” for the Scriptural references].

## Great Tribulations

It is critical to understand that each of the five Zionite experiences had many similarities and parallels, one of which was that they all began with an individual, or a people, in the midst of a great tribulation. In the days of Enoch we learn that Satan had a great hold upon the hearts of the children of men for God told Enoch to, “prophesy unto this people, and say unto them, *Repent*, for thus saith the Lord, I am angry with this people, and my fierce anger is kindled against them; for their *hearts have waxed hard*, and their *ears are dull of hearing*, and their *eyes cannot see afar off*. And for these many generations, even since the day that I created them, *have they gone astray*, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father Adam. Wherefore, they have forsworn themselves, and by their oaths they have brought upon themselves *death*. And an hell I have prepared for them, *if they repent not*.<sup>60</sup>”

For Melchizedek and the city of Salem, they lived in a time of war [read Genesis 14:1-10] and wickedness. The Book of Mormon explained that the people of Melchizedek, “had waxed strong in iniquity and abominations; yea, they had all gone astray: they were full of all manner of wickedness; But Melchizedek having exercised mighty faith, and received the office of the high priesthood, according to the holy order of God, did preach repentance unto his people. And behold, they did repent; and Melchizedek did

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<sup>59</sup> 1 Nephi 1:65 and 5:59

<sup>60</sup> Genesis 6:27-30

establish peace in the land in his days; Therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.<sup>61</sup>”

Alma the Younger (Alma II), who not only had to withstand a constant threat from the Lamanites but also the rebellion of his own people [read about the Amlicites from Alma 1:53-120], also experienced great tribulations. Not only did Alma II deal with war but he also lived in a time of great contention among both the believers and the non-believers [read concerning the priestcraft of Nehor and the strife within the Church from Alma 1:3-36], and on more than one occasion he was required to “bear down in pure testimony” against the preaching of false doctrines and against the wickedness of the people, such as in Ammonihah, so, “that he might pull down, by the word of God, all the pride and craftiness, and all the contentions which were among his people.<sup>62</sup>”

For both the Church in Jerusalem and the Nephites in the Promised Land, they lived during and after the time of the crucifixion of Jesus Christ in which there were great persecutions and calamities. The apostles in Jerusalem suffered and experienced many tribulations at the hand of their fellow Jews, especially from the Pharisees and the Sadducees, who had them imprisoned and beaten on more than one occasion [read Acts 5:17-42]. While the Nephites consisted of those who were among the, “more righteous part of the people who were saved,<sup>63</sup>” following the great and terrible destruction which took place in the Promised Land during the three hours that Jesus hung upon the cross [read Luke 23:45-47 and 3 Nephi 4:16-17].

In each testimony, the work of the Lord started during a period of tribulation. The Scriptures however have given us numerous examples of the Lord calling His people, “out of darkness into his marvelous light.<sup>64</sup>” For example, before Paul’s conversion experience while on the road to Damascus, his mind and actions were darkened by the false traditions of his father’s causing him to persecute the Church of God, but after he was visited by the Lord Jesus and received light and truth, God sent him to the Gentiles, “To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.<sup>65</sup>”

Likewise, Jesus told the disciples at Jerusalem that the Jews would be scattered, “until the times of the Gentiles be fulfilled. And in that day shall be heard of wars and rumors of wars, and the *whole earth* shall be *in commotion*, and men's hearts shall fail them, and they shall say that Christ delayeth his coming until the end of the earth. And 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,<sup>66</sup>” meaning the Book of Mormon. Again, it is often in times of great distress that God penetrates the darkness of the world with the light and truth of His Only Begotten Son. Jesus said in John, chapter twelve, “I am come *a light* into the world, that whosoever believeth on me should not abide

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<sup>61</sup> Alma 10:11-14

<sup>62</sup> Alma 2:27

<sup>63</sup> 3 Nephi 4:66

<sup>64</sup> 1 Peter 2:9

<sup>65</sup> Acts 26:18

<sup>66</sup> DC 45:3f-4b

in darkness...For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the *knowledge* of the glory of God in the face of Jesus Christ.<sup>67</sup> Please read from Psalm 107:8-15:

**107:8** Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! **107:9** For he *satisfieth* the longing soul, and *fillet* the hungry soul with goodness.

**107:10** Such as sit in darkness and in the shadow of death, being **bound in affliction and iron**; **107:11** Because they rebelled against the works of God, and contemned<sup>68</sup> the counsel of the Most High; **107:12** Therefore he *brought down* their heart with labor; they fell down, and there was none to help. **107:13** Then they cried unto the Lord in their trouble, and he saved them out of their distresses. **107:14** He **brought them out of darkness and the shadow of death**, and *brake* their bands in sunder. **107:15** Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

### A Remnant and a Righteous Priesthood

We find throughout the Scriptures that the Lord often penetrates the mists of darkness by first moving among a select group of people or individuals who are obedient to the commandments of God, such as with Noah and the ark, with Lehi and his family, and with a fourteen year old boy named Joseph Smith. The five Zionite testimonies are no different. In Enoch's day we learn that while the world had gone astray and had denied God, his fathers, "were preachers of righteousness, and spake and prophesied, and called upon all men everywhere to repent. And faith was taught unto the children of men."<sup>69</sup> We read further that Enoch himself was descended upon by the Spirit of God and was raised up by the Lord to be a seer and a prophet among the people, and so great was his faith and the words which he spake that, "the people trembled and could not stand in his presence."<sup>70</sup>

In Genesis, chapter fourteen, we read, "Melchizedek was a man of faith, who wrought *righteousness*; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. And thus, having been *approved of God*, he was ordained an high priest after the order of the covenant which God made with Enoch, It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; *but of God*."<sup>71</sup>

Alma II was also called and ordained after this same order, "by the hand of his father."<sup>72</sup> As High Priest and prophet over the Church of God, "Alma went and began to declare the word of God unto the church...according to the revelation of the truth of the word which had been spoken by his fathers, And according to the spirit of prophecy which was in him, according to the testimony of Jesus Christ, the Son

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<sup>67</sup> John 12:46 and 2 Corinthians 4:6

<sup>68</sup> Contemn is to despise; to consider and treat as mean and despicable; to scorn. To slight; to neglect as unworthy of regard; to reject with disdain

<sup>69</sup> Genesis 6:24

<sup>70</sup> Genesis 6:48

<sup>71</sup> Genesis 14:26-28

<sup>72</sup> Alma 2:5

of God...and the holy order by which he was called.<sup>73</sup> Through his ministry, Alma was able to reestablish the Church in Zarahemla, in Gideon, and eventually, “throughout the land, in all the region round about, among all the people of the Nephites.<sup>74</sup>”

Nonetheless, neither Melchizedek nor Alma did the work of the Lord alone, for we learn in both testimonies that other men were also called and ordained to the priesthood. In Genesis, we read, “men having this faith, coming up unto this order of God, were translated and taken up into heaven.<sup>75</sup>” Moreover, we read that Alma, “ordained priests and elders, by laying on his hands according to the order of God, to preside and watch over the church.<sup>76</sup>” The same was true with the Church at Jerusalem and the Nephites following Christ’s resurrection. In both testimonies, Jesus chose twelve disciples to stand in His stead and to establish His Church. In the sixth chapter of Acts, the apostles, who were occupied with spreading the word of God, ordained, “seven men of honest report, full of the Holy Ghost and wisdom” to look after the Church in Jerusalem.<sup>77</sup> The disciples in America also ordained priests and teachers and when some of the twelve disciples passed away, “there were other disciples ordained in their stead.<sup>78</sup>”

It is important to remember that those Nephites who were saved following the terrible destruction which took place in the Promised Land were among the more righteous part of the people, and although we do not know how many people were saved, we do know that many souls were lost in the great destruction. The point being that just as only eight souls were saved by faith in the days of Noah, the Lord does not require a large multitude in order to establish righteousness on the earth. Jesus told the disciples during His sermon on the mount, “Repent, therefore, and enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and *many* there be who go in thereat. Because strait is the gate, and narrow is the way that leadeth unto life, and *few* there be that find it.<sup>79</sup>” “the Lord said unto Enoch, Zion have I blessed, but the *residue of the people* have I cursed.<sup>80</sup>” Please read a portion of the parable of the vineyard from Jacob 3:125-126 and 136-144:

**3:125** Wherefore, go to, and call servants, that we may labor diligently with our mights in the vineyard, that we may prepare the way, that I may bring forth again the natural fruit, which natural fruit is good, and the most precious above all other fruit. **3:126** Wherefore, let us go to, and labor with our mights, ***this last time***; for behold the end draweth nigh: and this is for the last time that I shall prune my vineyard...**3:136** And it came to pass that the Lord of the vineyard sent his servant; and the servant went and did as the Lord had commanded him, and brought other servants; and ***they were few***.

**3:137** And the Lord of the vineyard said unto them, Go to, and labor in the vineyard, with your mights. **3:138** For behold, **this is the last time** that I shall nourish my vineyard: for the end is nigh

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<sup>73</sup> Alma 4:9-10

<sup>74</sup> Alma 11:25

<sup>75</sup> Genesis 14:32

<sup>76</sup> Alma 4:1

<sup>77</sup> Acts 6:3

<sup>78</sup> 4 Nephi 1:16

<sup>79</sup> Matthew 7:22-23

<sup>80</sup> Genesis 7:26

at hand, and the season ***speedily cometh***; **3:139** And if ye labor with your might with me, ye shall have joy in the fruit which I shall lay up unto myself, against the time which will soon come.

**3:140** And it came to pass that the servants did go, and labor with their might; and the Lord of the vineyard labored also with them; and they did obey the commandments of the Lord of the vineyard, in all things. **3:141** And there began to be the natural fruit again in the vineyard; and the natural branches began to grow and thrive exceedingly; **3:142** And the wild branches began to be plucked off, and to be cast away; and they did keep the root and the top thereof ***equal***, according to the strength thereof.

**3:143** And thus they labored, with all diligence, according to the commandments of the Lord of the vineyard, even until the bad had been cast away out of the vineyard, and the Lord had preserved unto himself, that the trees had become again the natural fruit; **3:144** And they became like unto ***one body***; and the fruit were equal; and the Lord of the vineyard had preserved unto himself the natural fruit, which was most precious unto him from the beginning.

## An Endowment

The Scriptures testify that God is a God of order as King Benjamin preached, saying, “And see that all these things are done in wisdom and ***order***: for it is not requisite that a man should run *faster* than he *has strength*.<sup>81</sup>” Before a Zion condition can be established among the people of God they must first become instruments in the hand of the Lord and receive the gift of the Holy Ghost in full power. Through Scripture we learn that every man is given the Spirit of Christ when they are born into this world and that those who are baptized in the name of Jesus Christ are given the gift of the Holy Ghost to abide within them by the laying on of hands through those having authority. There are occasions however when God bestows an even greater portion of His Spirit to abide upon His sons and daughters. For example, each time that Samson performed an extraordinary feat, such as when he slayed a lion while walking to Timnath, we read that he was first moved upon by the Holy Ghost. Please read the following Scriptures from Judges 14:5-6, 14:18-19, and 15:14-15:

**14:5** Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared against him. **14:6** And the **Spirit of the Lord came *mightily upon him***, and he rent him as he would have rent a kid, and he had nothing in his hand; but he told not his father or his mother what he had done.

**14:18** And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? and what is stronger than a lion? And he said unto them, If ye had not ploughed with my heifer, ye had not found out my riddle. **14:19** And the **Spirit of the Lord came upon him**, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

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<sup>81</sup> Mosiah 2:44

**15:14** And when he came into Lehi, the Philistines shouted against him; and the **Spirit of the Lord came mightily upon him**, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands. **15:15** And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

Samson, though one man, was able to overthrow the Philistines' hold over Israel through the power of the Holy Ghost, and this because he was an instrument in the hand of God. Likewise, it was only through an endowment of the Holy Spirit that Enoch, Melchizedek, Alma, the apostles, and the Nephites were able to establish a Zion condition in their life time. We read that as Enoch journeyed from the land of Cainan "the Spirit of God descended out of heaven, and *abode upon him*,<sup>82</sup>" and God told him, "Behold, my Spirit *is upon you*; wherefore all thy words will I justify, and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me."<sup>83</sup>

Following Alma's conversion experience in the eleventh chapter of Mosiah, he stood up and spake to the people saying, "I have repented of my sins, and have been redeemed of the Lord; behold, *I am born of the Spirit*. And the Lord said unto me, Marvel not that all mankind, yea, men, and women, all nations, kindreds, tongues and people, must be born again; Yea, *born of God*, changed from their carnal and fallen state, to a *state of righteousness*, being redeemed of God, becoming his sons and daughters; and thus they become new creatures; and unless they do this, they can in no wise inherit the kingdom of God. I say unto you, Unless this be the case, they must be cast off; and this I know, because I was like to be cast off. Nevertheless, after wading through much tribulation, repenting nigh unto death, the Lord in mercy hath seen fit to snatch me out of an everlasting burning, and *I am born of God*."<sup>84</sup>

During Alma's ministry to the people of Zarahemla, Gideon, Ammonihah, and the Zoramites, we find numerous testimonies of the Holy Ghost moving upon him in mighty power after he had already been "born of the Spirit" following his conversion. Further we read that it was not just Alma that received an out pouring of the Holy Ghost, but that the people also received this mighty gift. For we read that as Alma preached the pure Gospel of Jesus Christ, "the Lord did pour out his Spirit on all the face of the land, to *prepare* the minds of the children of men, or to *prepare* their hearts to receive the word."<sup>85</sup>

In John, chapter twenty, Jesus appeared before the disciples after His resurrection and said, "Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, *Receive ye the Holy Ghost*."<sup>86</sup> Although the disciples received the gift of the Holy Ghost to reside within them at this time, the Master also, "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me...But ye shall receive power, after that the Holy Ghost is *come upon you*; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."<sup>87</sup> It was

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<sup>82</sup> Genesis 6:26

<sup>83</sup> Genesis 6:36

<sup>84</sup> Mosiah 11:186-190

<sup>85</sup> Alma 11: 26

<sup>86</sup> John 20:21-22

<sup>87</sup> Acts 1:4 and 8

not until the day of Pentecost that, “suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it *rested upon* each of them. And they were all *filled with the Holy Ghost*, and began to speak with other tongues, as the Spirit gave them utterance.<sup>88</sup>” [Read Luke 24:48 also] Through the apostles we see again God’s pattern to give a greater portion of His Spirit even after a body of saints had previously received the gift of the Holy Ghost. Moreover, it was not until the apostles had received an endowment of the Spirit that they were able to move out in mighty power to build up the Kingdom of God as witnesses of Jesus Christ. Read the following Scripture from 1 Nephi 3:187-188 and 230-231:

**3:187** And blessed are they who shall seek to bring forth my Zion at that day, for they *shall* have **the gift and the power of the Holy Ghost**; **3:188** And if they endure unto the end, they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb;

**3:230** And it came to pass that I, Nephi, beheld the *power* of the Lamb of God, that it descended upon the saints of the church of the Lamb, and upon the covenant people of the Lord, who were scattered upon all the face of the earth; **3:231** And they were armed with *righteousness* and with the *power of God* in great glory.

It is important to understand that for each Zionite testimony an endowment of the Spirit was also followed by many signs and wonders, such as the apostles speaking in diverse languages to seventeen different nationalities and baptizing three thousand people at Pentecost. In the seventh chapter of Genesis we read that Enoch was able to cause the earth to tremble, the mountains to flee, and the rivers to turn out of their courses because of his great faith and because of the, “power of the language which God had given him.<sup>89</sup>” Whereas because of the faith of Alma, men were healed [Alma 10:89-100], prisons tumbled [76-83], and thousands of souls were brought to the knowledge of Christ. Similarly, the disciples in America wrought great and marvelous works, “insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; And all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus.<sup>90</sup>”

These signs are a testimony to the children of men that the marvelous work of Zion is of God. Jesus told the Jews, “But I have a greater witness than the testimony of John; for the works which the Father hath given me to finish, the same works that I do, *bear witness* of me, that the Father hath sent me.<sup>91</sup>” Jesus also told the Nephites, “Verily I say unto you, that ye are built upon my gospel; therefore ye shall call whatsoever things ye do call in my name; therefore if ye call upon the Father, *for the church*, if it be in my name, the Father will hear you; And if it so be that the church is built upon my gospel, then will the Father shew forth *his own works in it*; But if it be not built upon my gospel, and is built upon the works of men, or upon the works of the devil, verily I say unto you, They have joy in their works for a season, and by and

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<sup>88</sup> Acts 2:2-4

<sup>89</sup> Genesis 7:17

<sup>90</sup> 4 Nephi 1:6-7

<sup>91</sup> John 5:37

by the end cometh, and they are hewn down and cast into the fire...For their works *do follow them*.<sup>92</sup>” It is through these miracles that God will testify of the truth of His Son, His Gospel, His Church, and His Kingdom.

Nonetheless, perhaps the greatest miracle which was accomplished in these five testimonies was not so much the signs and wonders, but the short time period in which a Zion condition was established. In the days of Enoch, Zion was established in one year, for Enoch was sixty-five years old when the Spirit of God descended upon him and 430 years old when Zion was translated, and we read, “And all the days of Zion, in the days of Enoch, were three hundred and sixty-five years,<sup>93</sup>” thereby we know that both the people and the city of Zion were established within the first year of Enoch’s preaching. It took only three years for Alma and the priesthood to get “the victory over the devil,” and only three years for the disciples in America to convert all the Nephites and Lamanites to the Lord, insomuch that all the people became baptized members of the Church of Jesus Christ.

### Establishment of the Church, the Gospel Preached

As previously seen in the Zion condition testimonies, God has established a pattern of endowment and miracles. However, God has also shown through these testimonies that before a Zion condition can be established the Church of Jesus Christ must have place on the earth and the everlasting Gospel must be preached. The Lord counselled Hyrum Smith in Section Ten of the Doctrine and Covenants, saying, “Behold, I command you, that you need not suppose that you are called to preach *until you are called*: wait a little longer, until you shall have my *word*, my *rock*, my *church*, and my *gospel*, that you may know of a surety *my doctrine*; and then, behold, according to your desires, yea, even according to your faith, shall it be done unto you. Behold, this is your work, to keep my commandments; yea, with all your might, mind, and strength; seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, *you shall have my Spirit*, and my word; yea, the power of God unto the convincing of men; but now hold your peace; study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men, or that which is now translating; yea, until you have obtained all which I shall grant unto the children of men in this generation; and then shall all things be added thereunto.<sup>94</sup>”

Hyrum received this admonition from the Lord in May 1829, almost a year before the Church was divinely restored again to the earth through his brother and prophet, Joseph. The Lord told Hyrum that before he was to go and to assist in the building of the Kingdom of God, he first needed to, “wait a little longer, until you have...my church and my gospel...first seek to obtain my word...then, if you desire, you shall have my Spirit...the power of God unto the convincing of men.” This is the same pattern that the Master gave to the apostles just prior to His ascension into heaven when He, “commanded them that they should not depart from Jerusalem, but wait for the promise of the Father...after that the Holy Ghost is come upon you; and ye shall be witnesses unto me...unto the uttermost part of the earth.<sup>95</sup>”

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<sup>92</sup> 3 Nephi 12:21-24

<sup>93</sup> Genesis 7:76

<sup>94</sup> DC 10:8 and 10

<sup>95</sup> Acts 1:4 and 8

Jesus told both Hyrum and the apostles to wait a little longer because without the establishment of the Church, the Kingdom of God cannot be born as described in the twelfth chapter of Revelation, which clearly indicates that the woman, who represents the Church and the bride of Christ, brings forth the man child, which is, “the kingdom of our God and his Christ.<sup>96</sup>” In order for the Church to bring forth the Kingdom it must be clothed with the sun, stand upon the moon, and have a crown of twelve stars, or in other words, it must be clothed with the testimony and the Gospel of Jesus Christ, stand upon the ordinances and the first principles of the oracles of God, and be adorned with a righteous priesthood. It is through the Church that the ordinances and authority of the priesthood is given, including the authority to baptize members into the Kingdom in the name of Christ. “Therefore, in the ordinances thereof the power of godliness is manifest; and without the *ordinances* thereof, and the *authority* of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.<sup>97</sup>”

We would ask the reader, how can a Zion condition be established without the power of godliness first being made manifest to men on the earth? The answer is that it could not, thus the Church must have place on the earth in order for Zion to come. From Enoch’s testimony we know that God commanded him to, “baptize in the name of the Father, and of the Son, who is full of grace and truth, and the Holy Ghost which beareth record of the Father and the Son,<sup>98</sup>” which is how mankind is born into the Kingdom of God. Moreover, we read that, “the Lord came and dwelt with his people, and they dwelt in righteousness. And the fear of the Lord was upon all nations, so great was the *glory of the Lord* which was upon his people...And the Lord called his people, Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them.<sup>99</sup>” Without the Church from which we receive the authority to perform the ordinances, how would the power of godliness be made manifest to people of Enoch in the flesh? For did we not read that the Lord did dwell with His people and that His glory was upon them? The answer is simply that the Church must have been established in the days of Enoch in order for the power of God to be literally made manifest in flesh by the Lord dwelling among them.

In Genesis, chapter fourteen, we find that Melchizedek, who was ordained after the order of the Son of God, and, “his people wrought righteousness, and obtained heaven, and *sought* for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto *the latter days*, or the end of the world.<sup>100</sup>” Again, how could a people establish righteousness and obtain heaven without the Church of God?

In the testimony of Alma, it was through the preaching of the priesthood against, “all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be; Holding forth things which must shortly come; yea, holding forth the coming of the Son of God, his

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<sup>96</sup> Revelation 12:7

<sup>97</sup> DC 83:3c

<sup>98</sup> Genesis 7:13

<sup>99</sup> Genesis 7:20-23

<sup>100</sup> Genesis 14:34

sufferings and death, and also the resurrection of the dead,<sup>101</sup>” which allowed the Church to be established in the land. “And now after the church having been established throughout all the land, having got the victory over the devil, and the word of God being preached in its purity in all the land; and the Lord pouring out his blessings upon the people.<sup>102</sup>”

It is critical to understand that in order for the Church of Christ to be established, the Gospel of Christ had to be taught. In the fourth book of Nephi we read, “And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had *formed a church of Christ* in all the lands round about. And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost. And it came to pass in the thirty and sixth year, the people were all converted unto the Lord, upon all the face of the land.<sup>103</sup>” How could all the people be converted to the Lord and become members of His Church if the Gospel was not first preached? Please read the following Scripture from Romans 10:13-16:

**10:13** For whosoever shall call upon the name of the Lord shall be saved. **10:14** How then shall they call on him in whom they have **not believed?** and how shall they believe in him of whom they have **not heard?** and how shall they hear **without a preacher?** **10:15** And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! **10:16** So then faith cometh by hearing, and hearing by the word of God.

The preaching of the Gospel is not only important for the establishment of the Church, but it is also important for the establishment of Zion. It is only after the Church has been firmly established that the Gospel can be preached with power to the uttermost parts of the earth. For example, let us consider the testimonies of Enos and the four sons of Mosiah. In both stories, these men first came to a knowledge of Jesus Christ themselves before they ever sought to declare the word of God [read Enos 1:1-10 and Mosiah 11:162-164 and 177-178]; and before they went out to preach to the Lamanites, Enos and the sons of Mosiah first spent time in study, fasting, and prayer and preaching to their brethren so that they might strengthen the Church [read Enos 1:12-18 and 29-30, and Mosiah 11:200-207 and Alma 12:1-7].

Although the Lord has commanded His saints that, “the sound must go forth from this place [meaning the Center Place] into all the world; and unto the uttermost parts of the earth, the gospel must be preached unto every creature, with signs following them that believe,<sup>104</sup>” we must be as Hyrum, Enos, and the four sons of Mosiah and, “first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, *you shall have my Spirit*, and my word; yea, the power of God unto the convincing of men.<sup>105</sup>”

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<sup>101</sup> Alma 11:29-30

<sup>102</sup> Alma 11:32

<sup>103</sup> 4 Nephi 1:1-3

<sup>104</sup> DC 58:15d

<sup>105</sup> DC 10:10a-b

## All Things Common

Previously, we discussed that the first and greatest commandment concerning Zion is to fulfill the spiritual requirements given in the everlasting covenant and to be of one heart and one mind in Jesus, and that by doing so the sons and daughters of God will fulfill the temporal requirements and will be equal in “earthly things.” However, it is important to understand that being equal in earthly things does not mean that everyone will have the exact same portion of everything, but rather that every man will have according to their own need. An individual who is a master at playing the piano will more than likely need an instrument to practice and play on, opposed to a person who has no ability or skill to play at all. Thus Jesus said of John’s teachings, “Exact no more than that which is appointed you.<sup>106</sup>”

According to the 1828 Webster’s dictionary, the word equal means “one not inferior or superior to another; having the same or a similar age, rank, station, office, talents, strength, etc.” The Scriptural definition of the word equal can be found during the Zionic condition of the Nephites. “And it came to pass in the thirty and sixth year...there were *no contentions and disputations* among them, and every man did deal justly one with another; And they had all things common among them, therefore they were not rich and poor, bond and free, but they were *all made free*, and partakers of the heavenly gift.<sup>107</sup>” This type of equality, or all things common, can only be accomplished by a people who have the pure love of Jesus Christ within them. “And charity suffereth long, and is kind, and envieth not, and is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, and rejoiceth not in iniquity, but *rejoiceth in the truth*, beareth all things, believeth all things, hopeth all things, endureth all things; wherefore, my beloved brethren, if ye have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever.<sup>108</sup>”

It is only through having such a love that the people in each of the five Zionic testimonies were truly made free and equal partakers of the heavenly gift of eternal life. In the days of Enoch, the people, “dwelt in righteousness; and there were no poor among them,<sup>109</sup>” whereas Melchizedek was made the, “keeper of the storehouse of God,” and, “appointed to receive tithes for the poor.<sup>110</sup>” Further, after three thousand souls were added to the Church in Jerusalem we read, “And all that believed were together, and *had all things common*; and sold their possessions and goods, and parted them to all men, as every man had need... And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and *great grace was upon them all*. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, And laid them down at the apostles’ feet; and distribution was made unto every man *according as he had need*.<sup>111</sup>”

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<sup>106</sup> Luke 3:20

<sup>107</sup> 4 Nephi 1:3-4

<sup>108</sup> Moroni 7:51-52

<sup>109</sup> Genesis 7:23

<sup>110</sup> Genesis 14:37-38

<sup>111</sup> Acts 2:44-45 and Acts 4:32-35

It is important to note that while the phrase “all things common” appears to be primarily temporal, it is first spiritual. For example, the principle of the storehouse found in the Doctrine and Covenants is frequently described as a place to receive both money and meat, “to administer to the poor and the needy, as shall be appointed by the elders of the church, and the bishop; and for the purpose of purchasing lands, and building up of the New Jerusalem.<sup>112</sup>” However, God said in Section twenty-eight, “all things unto me are spiritual, and not at any time have I given unto you a law which was temporal...for my commandments are spiritual; they are not natural, nor temporal, neither carnal nor sensual.<sup>113</sup>” The reader might ask, “If God’s commandments are spiritual, then why did He give the Church the principle of a temporal storehouse?”

The answer coincides with the Law of Moses, which was, “after the law of a carnal commandment,<sup>114</sup>” that was to be a, “schoolmaster until Christ,<sup>115</sup>” meaning that the Law of Moses was a type and shadow of a much better promise which God gave to Israel in order to lead them to Jesus Christ. The temporal storehouse is also a shadow of a much better promise, as it was not meant for only earthly things, but for heavenly. According to Webster, the word common means “to have a joint right with others in common ground,” and we all are made joint heirs with Christ through the covenant of baptism of both the water and the Spirit. Thus, the sons and daughters of God should devote all of their service in Zion by giving both their spiritual and temporal ministry one to another according as every man has need, as nothing that we possess is our own, instead our gifts and possessions belong, “to God, to whom also, your life belongeth.<sup>116</sup>” Please read the following Scripture from 2 Corinthians 8:3-5, 7-15 and 20-21:

**8:3** For to their power, I bear record, yea, and beyond their power they were willing of themselves;

**8:4** Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. **8:5** And this they did, not as we required, but first gave their own selves to the Lord, and unto us by the will of God.

**8:7** Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that **ye abound in this grace also**. **8:8** I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. **8:9** For ye know the **grace of our Lord Jesus Christ**, that, though he was rich, yet for your sakes he became poor, that ye through his poverty **might be rich**.

**8:10** And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. **8:11** Now therefore **perform the doing of it**; that as there was a readiness to will, so there may be a performance also out of that which ye have.

**8:12** For if there be first a willing mind, it is accepted **according to that a man hath**, and **not** according to that he hath not. **8:13** For I mean not that other men be eased, and ye burdened;

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<sup>112</sup> DC 42:10b-c (as presented in the **original revelation**)

<sup>113</sup> DC 28:9a and 9c

<sup>114</sup> Exodus 34:2

<sup>115</sup> Galatians 3:24

<sup>116</sup> Mosiah 2:37

**8:14** But *by an equality*, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be *equality*; **8:15** As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack...**8:20** Avoiding this, that no man should blame us in this abundance which is administered by us; **8:21** Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

## The Five Zionc Testimonies

### 1. Enoch [Genesis 6:26-48 and Genesis 7:1-4 and 12-27]

**6:26** And Enoch lived sixty-five years, and begat Methuselah. And it came to pass that Enoch journeyed in the land, among the people; and as he journeyed the Spirit of God descended out of heaven, and **abode upon him**; **6:27** And he heard a voice from heaven, saying, Enoch, my son, prophesy unto this people, and say unto them, Repent, for thus saith the Lord, I am angry with this people, and my fierce anger is kindled against them; for their **hearts have waxed hard**, and their **ears are dull of hearing**, and their **eyes cannot see afar off**. **6:28** And for these many generations, even since the day that I created them, **have they gone astray**, and have denied me, and have sought their own counsels in the dark; and in their own abominations have they devised murder, and have not kept the commandments which I gave unto their father Adam.

**6:29** Wherefore, they have forsworn themselves, and by their oaths they have brought upon themselves **death**. **6:30** And an hell I have prepared for them, if they repent not; **6:31** And this is a decree which I have sent forth in the **beginning of the world**, from mine own mouth, from the foundation thereof; and by the mouths of my servants [Jude 1:14 Enoch was the seventh servant from Adam], thy fathers, have I decreed it; even as it shall be sent forth in the world, unto the end thereof.

**6:32** And when Enoch had heard these words, he bowed himself to the earth, before the Lord, and spake before the Lord, saying, Why is it that I have found favor in thy sight, and am but a lad, and all the people hate me, for I am slow of speech; wherefore am I thy servant? **6:33** And the Lord said unto Enoch, Go forth, and do as I have commanded thee, and no man shall pierce thee. **6:34** Open thy mouth, and it shall be filled, and I will give thee utterance; for all flesh is in my hands, and I will do as seemeth me good. **6:35** Say unto this people, **choose ye this day to serve the Lord God who made you**. **6:36** Behold, **my Spirit is upon you**; wherefore all thy words will I justify, and the mountains shall flee before you, and the rivers shall turn from their course; and thou shalt abide in me, and I in you; therefore walk with me.

**6:37** And the Lord spake unto Enoch, and said unto him, Anoint thine eyes with clay, and wash them, and thou shalt see; and he did so. **6:38** And he beheld the spirits that God had created, and he beheld also things which were not visible to the natural eye; and from thenceforth came the saying abroad in the land, **A seer hath the Lord raised up** unto his people.

**6:39** And it came to pass, that Enoch went forth in the land, among the people, standing upon the hills, and the high places, and cried with a loud voice, testifying against their works. **6:40** And all men were offended because of him; and they came forth to hear him upon the high places, saying unto the tent-keepers, Tarry ye here and keep the tents while we go yonder to behold the seer, for he prophesieth; and there is a strange thing in the land, a wild man hath come among us. **6:41** And it came to pass when they heard him, **no man laid hands on him**, **for fear** came on them all that heard him, for he walked with God.

**6:42** And there came a man unto him, whose name was Mahijah, and said unto him, Tell us plainly who thou art, and from whence thou comest. **6:43** And he said unto them, I came out from the land of Cainan, the land of my fathers, a land of righteousness unto this day; and **my father taught me in all the ways of God**. **6:44** And it came to pass, as I journeyed from the land of Cainan by the sea east, I beheld a vision; and lo, the heavens I saw, and the Lord spake with me, and gave me commandment; wherefore for this cause, **to keep the commandment**, I speak forth these words.

**6:45** And Enoch continued his speech, saying, The Lord which spake with me, the same is the God of heaven, and he is my God and your God, and ye are my brethren; and why counsel ye yourselves, and deny the God of heaven? **6:46** The heavens he made; the earth is his footstool, and the foundation thereof is his; behold, he laid it, and hosts of men hath he brought in upon the face thereof. **6:47** And death hath come upon our fathers; nevertheless, we know them, and cannot deny, and even the first of all we know, even Adam; for a book of remembrance we have written among us, according to the pattern given by the finger of God; and it is given in our own language. **6:48** And as Enoch spake forth the words of God, **the people trembled and could not stand in his presence**.

**7:1** And it came to pass, that Enoch continued his speech, saying, Behold, our father Adam taught these things, and 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. **7:2** And from that time forth, Enoch began to prophesy, saying unto the people, that, as I was journeying, and stood in the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying, Turn ye and get ye upon the mount Simeon.

**7:3** And it came to pass, that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was **clothed upon with glory**. **7:4** And I saw the Lord, and he stood before my face, and he talked with me, **even as a man talketh one with another, face to face**; and he said unto me, Look, and I will show unto thee the world for the space of many generations....**7:12** And the Lord said unto me, Go forth to this people, and say unto them, Repent; lest I come out and smite them with a curse, and they die. **7:13** And he gave unto me a commandment, **that I should baptize** in the name of the Father, and of the Son, who is full of grace and truth, and the Holy Ghost which beareth record of the Father and the Son.

**7:14** And it came to pass, that Enoch continued to call upon all the people, save it were the people of Cainan, to repent. **7:15** And so great was the faith of Enoch, that he led the people of God, and their enemies came to battle against them, and **he spake the word of the Lord**, and the earth trembled, and the mountains fled, **even according to his command**. **7:16** And the rivers of water were turned out of their course, and the roar of the lions was heard out of the wilderness. **7:17** And all nations feared greatly, so powerful was the word of Enoch, and so great was the power of the language ***which God had given him***.

**7:18** There also came up a land out of the depths of the sea; and so great was the fear of the enemies of the people of God, **that they fled and stood afar off**, and went upon the land which came up out of the depths of the sea. **7:19** And the giants of the land also stood afar off; and there went forth a curse upon all the people which fought against God. **7:20** And from that time forth, there were wars, and bloodshed among them; but the Lord came and dwelt with his people, and they **dwelt in righteousness**. **7:21** And the fear of the Lord was upon all nations, **so great was the glory of the Lord which was upon his people**.

**7:22** And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. **7:23** And the Lord called his people, Zion, because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them. **7:24** And Enoch continued his preaching in righteousness unto the people of God.

**7:25** And it came to pass in his days, that he built a city that was called the city of Holiness, even Zion. **7:26** And it came to pass, that Enoch talked with the Lord, and he said unto the Lord, Surely, **Zion shall dwell in safety forever**. But the Lord said unto Enoch, Zion have I blessed, but the residue of the people have I cursed. **7:27** And it came to pass, that the Lord showed unto Enoch all the inhabitants of the earth, and he beheld, and lo! Zion in process of time ***was taken up into heaven***.

## 2. Melchizedek [Genesis 14:26-38]

**14:26** Now Melchisedek was a man of faith, **who wrought righteousness**; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire. **14:27** And thus, having been ***approved of God***, he was ordained an high priest after the order of the covenant which God made with Enoch, **14:28** It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years; **but of God**; **14:29** And it was delivered unto men by the calling of **his own voice**, according to **his own will**, unto as many as believed on his name.

**14:30** For God having sworn unto Enoch and unto his seed with an oath by himself; that every one being ordained after this order and calling **should have power, by faith**, to break mountains, to divide the seas, to dry up waters, to turn them out of their course; **14:31** To put at defiance the armies of nations, to divide the earth, to break every band, **to stand in the presence of God**; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world. **14:32** And men having this faith, coming up unto this order of God, ***were translated*** and taken up into heaven.

**14:33** And now, Melchisedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace. **14:34** And **his people wrought righteousness**, and ***obtained heaven***, and ***sought for the city of Enoch*** which God had before taken, separating it from the earth, having reserved it unto the latter

days, or the end of the world; **14:35** And hath said, and sworn with an oath, that the heavens and the earth should come together; and the sons of God should be tried so as by fire.

**14:36** And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace. **14:37** And he lifted up his voice, and he blessed Abram, being the high priest, and the **keeper of the storehouse of God**; **14:38** Him whom God had appointed to receive tithes for the poor. **14:39** Wherefore, Abram paid unto him tithes of **all that he had**, of all the riches which he possessed, which God had given him more than that which he had need.

### 3. Alma the Younger [Alma 11:21-33]

**11:21** And thus for three years did the people of Nephi have continual peace in all the land. **11:22** And Alma and Amulek went forth preaching repentance to the people in their temples, and in their sanctuaries, and also in their synagogues, which were built after the manner of the Jews. **11:23** And as many as would hear their words, unto them they did impart the word of God, **without any respect of persons, continually.**

**11:24** And thus did Alma and Amulek go forth, and also many more who had been **chosen for the work**, to preach the word throughout all the land. **11:25** And the **establishment of the church became general** throughout the land, in all the region round about, among all the people of the Nephites. **11:26** And there was **no inequality** among them, for the Lord did **pour out his Spirit on all the face of the land, to prepare** the minds of the children of men, or **to prepare** their hearts to receive the word which should be taught among them at the time of his coming, **11:27** That they might not be hardened against the word, that they might not be unbelieving, and go on to destruction, **11:28** But that they might receive the word with joy, and as a branch **be grafted into the true vine**, that they might enter into the rest of the Lord their God.

**11:29** Now those priests who did go forth among the people, did preach against all lyings, and deceivings, and envyings, and strifes, and malice, and revilings, and stealing, robbing, plundering, murdering, committing adultery, and all manner of lasciviousness, crying that these things ought not so to be; **11:30** Holding forth things which must shortly come; yea, holding forth the coming of the Son of God, his sufferings and death, and also the resurrection of the dead. **11:31** And many of the people **did inquire** concerning the place where the Son of God should come; and they were taught that he would appear unto them after his resurrection; and this the people did hear with great joy and gladness.

**11:32** And now after the church having been established throughout all the land, **having got the victory over the devil**, and the word of God being preached in its purity in all the land; and the Lord pouring out his blessings upon the people; **11:33** Thus ended the fourteenth year of the reign of the Judges, over the people of Nephi.

### 4. The Jerusalem Church [Acts 1:3, Acts 2:37-47, and Acts 4:24-37]

**1:3** To whom also he [Jesus] showed himself alive after his sufferings by many infallible proofs, being seen of them forty days, and speaking of the things **pertaining to the kingdom of God...**

**2:37** Now when they heard this, they were **pricked in their heart**, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? **2:38** Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. **2:39** For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. **2:40** And with many other words did he testify and exhort, saying, **Save yourselves from this untoward generation.**

**2:41** Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. **2:42** And they continued **steadfastly** in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. **2:43** And **fear came upon every soul**; and **many wonders and signs** were done by the apostles.

**2:44** And all that believed were together, and ***had all things common***; **2:45** And sold their possessions and goods, and parted them to all men, as every man had need. **2:46** And they, ***continuing daily with one accord*** in the temple, and breaking bread from house to house, did eat their meat with gladness and ***singleness of heart***, **2:47** Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

**4:24** And when they heard that, they lifted up their voice to God with ***one accord***, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is; **4:25** Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? **4:26** The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. **4:27** For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. **4:28** For to do whatsoever thy hand and thy counsel determined before to be done.

**4:29** And now, Lord, behold their threatenings; and grant unto thy servants, that **with all boldness** they may speak thy word, **4:30** By stretching forth thine hand to heal; and that **signs and wonders** may be done by the name of thy holy child Jesus. **4:31** And when they had prayed, the place **was shaken** where they were assembled together; and ***they were all filled with the Holy Ghost***, and they spake the word of God with boldness.

**4:32** And the multitude of them that believed were of ***one heart and of one soul***; neither said any of them that ought of the things which he possessed was his own; but they had ***all things common***. **4:33** And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. **4:34** Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, **4:35** And laid them down at the apostles' feet; and **distribution was made unto every man according as he had need**.

**4:36** And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, **4:37** Having land, sold it, and brought the money, and laid it at the apostles' feet.

## 5. The Golden Age of the Nephites [4 Nephi 1:1-21]

**1:1** And it came to pass that the thirty and fourth year passed away, and also the thirty and fifth, and behold the disciples of Jesus had **formed a church of Christ** in all the lands round about. **1:2** And as many as did come unto them, and did truly repent of their sins, were baptized in the name of Jesus; and they did also receive the Holy Ghost.

**1:3** And it came to pass in the thirty and sixth year, **the people were all converted unto the Lord**, upon all the face of the land, both Nephites and Lamanites, and there were **no contentions and disputations among them**, and every man did deal justly one with another; **1:4** And they had **all things common** among them, therefore they were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift.

**1:5** And it came to pass that the thirty and seventh year passed away also, and there still continued to be peace in the land. **1:6** And there were **great and marvelous works** wrought by the disciples of Jesus, insomuch that they did heal the sick, and raise the dead, and cause the lame to walk, and the blind to receive their sight, and the deaf to hear; **1:7** And all manner of miracles did they work among the children of men; and in nothing did they work miracles save it were in the name of Jesus.

**1:8** And thus did the thirty and eighth year pass away, and also the thirty and ninth, and the forty and first, and the forty and second; yea, even until forty and nine years had passed away, and also the fifty and first, and the fifty and second; yea, and even until fifty and nine years had passed away; **1:9** And the Lord did prosper them exceedingly, in the land: yea, insomuch that **they did build cities again** where there had been cities burned; yea, even that great city Zarahemla did they cause to be built again. **1:10** But there were many cities which had been sunk, and waters came up in the stead thereof; therefore these cities could not be renewed.

**1:11** And now behold it came to pass that the people of Nephi did wax strong, and did multiply exceeding fast, and became an exceeding fair and delightsome people.

**1:12** And they were married, and given in marriage, and were blessed according to the multitude of the promises which the Lord had made unto them. **1:13** And they did not walk any more after the performances and ordinances of the Law of Moses, but they did walk after the commandments which they had received from their

Lord and their God, **continuing in fasting and prayer**, and ***in meeting together oft***, both to pray and to hear the word of the Lord. **1:14** And it came to pass that there was no contention among all the people, in all the land, but there were mighty miracles wrought among the disciples of Jesus.

**1:15** And it came to pass that the seventy and first year passed away, and also the seventy and second year; yea, and in fine, until the seventy and ninth year had passed away; yea, even an hundred years had passed away, and the disciples of Jesus, whom he had chosen, had all gone to the paradise of God, save it were the three who should tarry; **1:16** And there were **other disciples ordained in their stead**; and also many of that generation which had passed away.

**1:17** And it came to pass that there was no contention in the land, **because of the love of God which did dwell in the hearts of the people**. **1:18** And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; **1:19** And surely there ***could not be a happier people*** among all the people who had been created by the hand of God: **1:20** There were no robbers, nor murderers, neither were there Lamanites, nor any manner of ites; but they were in one, ***the children of Christ***, and heirs to the kingdom of God; **1:21** And how blessed were they, for the Lord did bless them in all their doings; yea, even they were blessed and prospered, until an hundred and ten years had passed away; and the first generation from Christ had passed away, and there was no contention in all the land.

## Zion, A Holy City of Promise

The City of Enoch was on the earth for three hundred and sixty-five years before it was taken up into the midst of heaven and received into the bosom of God, and from that time forth went the saying that “Zion is fled.” While the Scriptures have demonstrated other periods in history where a Zionic condition was established, God promised Noah, specifically in the ninth chapter of Genesis, that the city of Zion, “should again come on the earth, the city of Enoch which I have caught up unto myself...and shall have place until the end come.<sup>117</sup>” Zion is more than just a spiritual or temporal condition, it is a Holy City of promise which shall come down out of heaven with the second coming of our Lord and Redeemer when there is a body of saints prepared to receive Him. Can the reader imagine the glory of such a place, or what manner of people we must be in order to dwell in Zion?

David posed the questions in the fifteenth and twenty-fourth Psalms, “Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill of Zion? Who shall ascend into the hill of the Lord? or who shall stand in his holy place?<sup>118</sup>” David answered his questions by writing, “He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned; but he honoreth them that fear the Lord; sweareth not falsely to hurt any man, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that hath *clean hands*, and *a pure heart*; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. He that doeth these things shall never be moved.<sup>119</sup>”

The apostle Peter also explained that in order to have part in the exceeding great and precious promises of God, which would include Zion, we must be diligent in serving the Lord and add to our, “faith virtue; and to virtue, knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, godliness; And to godliness, brotherly kindness; and to brotherly kindness, charity.<sup>120</sup>” Peter wrote that, “if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath *forgotten* that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, *ye shall never fall*; For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ.<sup>121</sup>” To simplify, Jesus asked, “Therefore what manner of men ought ye to be? Verily I say unto you, Even as I am.<sup>122</sup>”

The Scriptures testify that only the pure in heart will be able to abide within the gates of Zion. At this moment, the reader might well be asking, “What would a place where so much righteousness is wrought,

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<sup>117</sup> Genesis 9:21 and 23

<sup>118</sup> Psalm 15:1 and Psalm 24:3

<sup>119</sup> Psalm 15:2-5 and Psalm 24:4-5

<sup>120</sup> 2 Peter 1:5-7

<sup>121</sup> 2 Peter 1:8-11

<sup>122</sup> 3 Nephi 13:5

be like?" The prophet Isaiah described the holy city by writing that "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, *a cloud and smoke by day, and the shinning of a flaming fire by night; for upon all the glory of Zion shall be a defense.* And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain...Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls *Salvation*, and thy gates *Praise*. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an *everlasting light*, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.<sup>123</sup>" Please read of Zion from Psalms 50:1-5 and Isaiah 51:11-16:

**50:1** The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. **50:2** Out of Zion, *the perfection of beauty*, God hath shined. **50:3** Our God *shall come*, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. **50:4** He shall call to the heavens from above, and to the earth, that he may judge his people. **50:5** **Gather my saints together unto me;** those that have made a covenant with me by sacrifice

**51:11** Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and *everlasting joy and holiness* shall be upon their heads; they shall *obtain gladness and joy*; and sorrow and mourning *shall flee away*. **51:12** I am he, yea, I am he that comforteth you; behold, who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; **51:13** And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? **51:14** The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. **51:15** But I am the Lord thy God, that divided the sea, whose waves roared; The Lord of hosts is his name. **51:16** And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Behold, *thou art my people*.

Latter day revelation also described the Holy City for we read in Section Forty-five that Zion shall be, "a land of peace, a city of refuge, a place of safety for the saints of the most high God; and the *glory of the Lord* shall be there, and the *terror of the Lord* also shall be there, insomuch that the wicked will not come unto it; and it shall be called Zion...And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible, wherefore we can not stand. And it shall come to pass that

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<sup>123</sup> Isaiah 4:3-5 and Isaiah 60:18-21

the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of *everlasting joy*.<sup>124</sup>”

Despite the exceeding great and precious promise of Zion and the coming of our Lord and Savior, Jesus has told the latter day saints that they, “have not learned to be obedient to the things which I require at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted *among* them, and are not united according to the union required by the law of the celestial kingdom; and 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; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.”<sup>125</sup>”

In the Doctrine and Covenants, Sections Ninety-seven, Ninety-eight, One Hundred, and One Hundred and two, the Lord has warned His people that because of our transgressions Zion, “must needs be chastened...for a little season.”<sup>126</sup> For over a hundred and eighty-five years the Church has been going through this chastisement, and yet, are we any closer to Zion than where we were in 1830? Unfortunately, the Church has become entangled in the bondage of Babylon and sin, but yet the Lord has promised that Zion shall be, for, “The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths.”<sup>127</sup> Please read the following Scripture passage from the Doctrine and Covenants, Section 100:3:

**100:3a** But verily I say unto you, I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, ***cometh the blessing***. **100:3b** Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, **no more to be thrown down**; **100:3c** nevertheless, ***if they pollute their inheritances***, they shall be thrown down; for I will not spare them if they pollute their inheritances.

**100:3d** Behold, I say unto you, The redemption of Zion must needs come ***by power***; therefore I will raise up unto my people ***a man***, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; **100:3e** and ye must needs be **led out of bondage by power**, and with a stretched out arm; and as your fathers were led at the first, ***even so shall the redemption of Zion be***. **100:3f** Therefore, **let not your hearts faint**, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.

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<sup>124</sup> DC 45:12 c-d, 13c, 14

<sup>125</sup> DC 102:2b-c

<sup>126</sup> DC 97:4a; DC 98:5m; and DC 100:1b

<sup>127</sup> DC 2:1a

The Lord has promised that He will raise up a servant who will redeem Zion from bondage by the power of God. It is this servant that God has commanded, saying, “Go, and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; and go ye straightway unto the land of my vineyard, and redeem my vineyard, for it is mine, I have bought it with money. Therefore, get ye straightway unto my land; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come with the residue of mine house and possess the land... go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom.<sup>128</sup>”

In order to take part in the redemption of Zion it is critical that we first learn to be obedient to God’s commandments and to live by the principles of the Celestial Kingdom, which is to love God with all our might, mind, strength, and soul. Moreover, it is only through keeping the commandments of the Lord, embracing Jesus Christ, and keeping our eye single to the light and truth of God, that Zion, the Holy City of promise, will come down out of the midst of heaven and have place on the earth until the end comes. Brothers and sisters, while there is much work to be done, it begins within our own soul and our own personal walk with Jesus. When the light of Christ is truly evident in our lives, then and only then, will come the Kingdom of God.

### Zion Shall Look Downward

Although we know that it is the everlasting covenant which will cause Zion to look downward, there appears to be much confusion in the Church concerning the coming of Jesus Christ and Zion. For example, perhaps the reader has heard various questions such as, “What or who will return first, Zion or Jesus Christ,” “Does the destruction of the wicked occur before or after the millennial reign,” or simply “In what order does Zion, the thousand years, the little season, and the new heaven and the new earth actually occur?” The majority of these questions can be answered by reading the following Scripture from Genesis 7:70-75:

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

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<sup>128</sup> DC 98:7d-g and 8b

**7:73** And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years. **7:74** **But before that day**, he saw great tribulation among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God, which should **come upon the wicked**. **7:75** And the Lord showed Enoch all things, even unto the end of the world. And he saw the day of the righteous, the hour of their redemption, and received a fullness of joy.

The Scripture above provides a clear order of events concerning the coming of the Son of God and of Zion, which are: (1) great tribulation among the wicked; (2) righteousness and truth sweep the earth, the gathering of the saints, and Zion is established for the people to look forward to the time of Jesus's coming; (3) the coming of Jesus Christ and the city of Enoch, and the millennial reign. From other Scriptures, we can surmise that (4) the little season and the final battle and (5) the new heaven and the new earth is after the millennial reign.

## Great Tribulation among the Wicked

While studying the topic of Zion, it is essential to understand that the city, or condition, itself has many names just as the Holy Ghost has many names. Through Scripture we know that Zion is also synonymous with the "Holy City," the "New Jerusalem," the "city of Enoch," and the "Kingdom of God." Additionally, it is also important for the reader to understand that the great tribulation among the wicked mentioned in Genesis is not referring to the protestant belief of seven years tribulation. A sound understanding of both the Scriptures and the context found in Daniel, chapter nine, Matthew, chapter twenty-four, and Revelation, chapter twelve, clearly show that the theology of seven years tribulation is incorrect. Instead, the great tribulations among the wicked that Enoch witnessed are the same signs that Jesus prophesied of in Matthew, Mark, and Luke.

Before the crucifixion of Christ, the disciples came to Jesus while He sat upon the mount of Olives and asked Him, saying, "Tell us, when shall these things be which thou has said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming; and of the end of the world? (or the *destruction* of the wicked, which is the end of the world.)<sup>129</sup>" Jesus answered each question in turn by first foretelling of the abomination of desolation which would occur upon Jerusalem because of the wickedness of the Jews and because of their rejection of the Son of God. History explains that in 70 A.D., the son of the Roman Emperor Vespasian, whose name was Titus, sacked the city of Jerusalem and destroyed the temple, thus fulfilling the prophecy found in Daniel 9:16-27, which stated that the people of the prince [i.e. Titus] "shall destroy the city and the sanctuary."<sup>130</sup> Jesus continued to answer the disciples' questions by prophesying of the tribulations that would come upon the Jews after the destruction of Jerusalem and "until the times of the Gentiles be fulfilled."<sup>131</sup> Please read the Lord's answer to the two final questions from Luke 21:24-28 and Matthew 24:25-39:

**21:24** Now these things he spake unto them, concerning the destruction of Jerusalem. And then his disciples asked him, saying, Master, tell us concerning **thy coming?** **21:25** And he answered them, and said, **In the generation** in which the times of the Gentiles shall be fulfilled, there **shall be signs** in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the waters of the great deep; **21:26** Men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. **21:27** And when these things begin to come to pass, **then** look up and lift up your heads, for the **day** of your redemption **draweth nigh.** **21:28** And then shall they see the Son of Man coming in a cloud, with power and great glory.

**24:25** And ye also shall hear of wars, and rumors of wars; see that ye be not troubled; for all I have told you must come to pass. But the end is not yet. **24:26** Behold, I have told you before, Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth. Behold, he is in the secret chambers; believe it not. **24:27** For as the light of the morning cometh out of the east, and

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<sup>129</sup> Matthew 24:4

<sup>130</sup> Daniel 9:26

<sup>131</sup> Luke 21:23

shineth even unto the west, and covereth the whole earth; so shall also the coming of the Son of man be.

**24:28** And now I show unto you a parable. Behold, wheresoever the carcass is, there will the eagles be gathered together; **so likewise shall mine elect be gathered** from the four quarters of the earth. **24:29** And they shall hear of wars, and rumors of wars. Behold, I speak unto you for mine elect's sake. **24:30** For nation shall rise against nation, and kingdom against kingdom; there shall be famine and pestilences, and earthquakes in divers places. **24:31** And again, because iniquity shall abound, the love of men shall wax cold; but he that shall not be overcome, the same shall be saved.

**24:32** And again, **this gospel of the kingdom shall be preached in all the world**, for a witness unto all nations, and then shall the end come, or the destruction of the wicked. **24:33** And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

**24:34** And immediately after the tribulation of those days [meaning after the tribulations of the Jews] the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken. **24:35** Verily I say unto you, this generation, in which these things shall be shown forth, shall not pass away until all I have told you shall be fulfilled. **24:36** Although the days will come that heaven and earth shall pass away, yet my word shall not pass away; but all shall be fulfilled.

**24:37** And as I said before, after the tribulation of those days, and the powers of the heavens shall be shaken, then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn. **24:38** And they shall see the Son of man coming in the clouds of heaven, with power and great glory. **24:39** And whoso treasureth up my words, shall not be deceived.

In Enoch's vision he, "saw the day of the coming of the Son of man, in the last days, to dwell on the earth, in righteousness, for the space of a thousand years. But before that day, he saw great tribulation among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God, which should come upon the wicked." Jesus used similar symbolisms to describe the tribulations that were to be a sign of the last days, by saying, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring. The earth also shall be troubled, and the *waters of the great deep*; Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Jesus and Enoch both testified that in the latter days the seas, or the waters of the great deep, would be troubled and that the hearts of men would fail because of fear. It is important to note that the word "sea" in this context does not necessarily mean a physical body of water. God told Adam in the sixth chapter of Genesis that, "all things have their likeness; and all things are created and made to bear record of me; both things which are temporal, and things which are spiritual; things which are in the heavens above, and things which are on the earth, and things which are in the earth, and things which are under the earth,

both above and beneath, all things bear record of me.<sup>132</sup> In other words, for every temporal thing there exists a spiritual likeness which testifies of God, and the word “sea” is no different.

In the Scriptures, the word “sea” can take on different spiritual meanings depending on the context. In Genesis, chapter thirty-two, Jacob prayed to God, saying, “And thou saidst, I will surely do thee good, and make *thy seed* as the *sand of the sea*, which cannot be numbered for multitude.<sup>133</sup>” In this instance, the term sea referred to a great number of people, whereas in Isaiah we read, “But the wicked are *like* the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.<sup>134</sup>” In the thirteenth and seventeenth chapters of Revelation, John wrote, “And I saw another sign, in the *likeness* of the kingdoms of the earth; a beast rise up out of the sea, and he stood upon the sand of the sea, having seven heads and ten horns; and upon his horns ten crowns; and upon his heads the name of blasphemy...And he saith unto me, The waters which thou sawest, where the whore sitteth, *are* peoples, and multitudes, and nations, and tongues.<sup>135</sup>” [Also read Matthew 7:34-35 and Daniel 7:3]. Thus, in these few Scriptures the reader has witnessed the sea likened to people, to the wicked, and to false doctrines, all three of which could probably be applied in some degree to both Jesus and Enoch’s prophecies.

It is critical to remember that the physical and temporal calamities that have taken place upon the earth, such as the great flood and the destruction of the Nephites during Christ’s crucifixion, were in response to spiritual wickedness. In addition, it is also important to note that these calamities were not brought about by the hand of men but by the hand of God. The Lord has said numerous times through His own voice and through the voice of His servants, “for ye ought to know, as I do know, that inasmuch as ye *shall keep* the commandments of God, ye shall prosper in the land; And ye ought to know also, that inasmuch as ye *will not keep* the commandments of God, ye shall be cut off from his presence. Now this is according to his word.<sup>136</sup>” Please read of tribulations that will befall the earth before the coming of Jesus Christ and the many methods that God has used to gather the attention of His people from Sections 28:4-5 and 43:6:

**28:4a** But, behold, I say unto you, that **before this great day shall come** [meaning the coming of Christ], the sun shall be darkened, and the moon shall be turned into blood, and the stars shall fall from heaven; **28:4b** and there shall be greater signs *in heaven above*, and in the *earth beneath*; and there shall be weeping and wailing among the hosts of men; and there shall be a great hailstorm sent forth to destroy the crops of the earth; **28:4c** and it shall come to pass, *because* of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for, behold, my blood shall not cleanse them if they hear me not.

**28:5a** Wherefore, I, the Lord God, will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon

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<sup>132</sup> Genesis 6:66

<sup>133</sup> Genesis 32:12

<sup>134</sup> Isaiah 57:20-21

<sup>135</sup> Revelation 13:1 and 17:15

<sup>136</sup> Alma 17:29-30

them, **28:5b** and their tongues shall be stayed that they shall not utter against me, and their flesh shall fall from off their bones, and their eyes from their sockets; **28:5c** and it shall come to pass that the beasts of the forest and the fowls of the air shall devour them up; and the great and abominable church, which is the whore of all the earth, shall be cast down by devouring fire, according as it is spoken by the mouth of Ezekiel the prophet, which spoke of these things, which have not come to pass, but surely must, as I live, **for abomination shall not reign.**

**43:6a** And again, the Lord shall utter his voice out of heaven, saying: Hearken, O ye nations of the earth, and hear the words of that God who made you. **43:6b** O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, **but ye would not?** **43:6c** How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trumpet, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, **but ye would not?** **43:6d** Behold, the day has come, when the cup of the wrath of mine indignation is full.

When the Lord said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, like the sea and the waves roaring," and that, "The earth also shall be troubled, and the *waters of the great deep*; Men's hearts failing them for fear, and for looking after those things which are coming on the earth,<sup>137</sup>" He essentially promised that these tribulations must occur because of the wickedness of the earth and so that He can gather His saints as a hen gathers her chicks underneath her wings from the four quarters of the earth. "For the kingdom of the devil must *shake*, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger and perish: For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good; And others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; And thus the devil cheateth their souls, and leadeth them away carefully down to hell."<sup>138</sup>

In order to shake the devil's kingdom, the Lord has promised, as He did in the second chapter of Joel, to, "show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."<sup>139</sup> The signs of things in the heavens, namely the sun, the moon, and the stars, are again in the likeness of spiritual things, for each of these is diametrically opposed to the symbolisms in Revelation, chapter twelve, which describe the woman [i.e. the Church] as being clothed with the sun, standing upon the moon, and adorned with a crown with twelve stars.

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<sup>137</sup> Luke 21:25-26

<sup>138</sup> 2 Nephi 12:23-26

<sup>139</sup> Joel 2:30-32

In particular, the signs that Jesus warned of are the darkening of the Gospel, the tainting of the oracles of God and the governments of the earth, and the perversion of the priesthood and men falling from high places. “And when these things begin to come to pass, then look up and lift up your heads, for the day of your redemption *draweth nigh*. And then shall they see the Son of man coming in a cloud, with power and great glory.<sup>140</sup>” Although the Scriptures have prophesied that great tribulations will come upon the world, it is imperative to understand that there will still be nations upon the earth before Christ returns and that life will continue as it did in the days of Sodom and Gomorrah.

Jesus told the disciples, “But of that day and hour no one knoweth; no, not the angels of God in heaven, but my Father only. But as it was in the days of Noah, so it shall be also at the coming of the Son of man. For it shall be with them as it was in the days which were before the flood; for until the day that Noah entered into the ark, they were eating and drinking, marrying and giving in marriage, and knew not until the flood came and took them all away; *so shall also* the coming of the Son of man be...Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, the disciple who shall be on the housetop, and his stuff in the house, let him not come down to take it away; and he who is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.<sup>141</sup>”

### Righteousness will Sweep the Earth, the Saints Gathered, Zion Established

In the previous study of the five Zionic testimonies, each one began during, or immediately following, great and terrible tribulations. Through the reading of Enoch's vision, we can surmise that the coming of Zion in the latter days will be no different. We can also conclude from Enoch's vision that the Lord will cause righteousness and truth, “to sweep the earth as with a flood, to *gather* out mine own elect from the four quarters of the earth, unto a place which I shall prepare; *an holy city*,<sup>142</sup>” in the course of these mighty trials, and just as the great flood affected the whole earth in the days of Noah, the righteousness and truth that God will pour out upon the land will also affect the whole earth, which will subsequently cause people to either accept the truth of Christ or reject Him. Before the saints can be gathered to Zion however, four events must occur, the prophet mentioned in Sections Ninety-Eight and One Hundred must be raised up, the Church of Jesus Christ must become more firmly established, the priesthood must receive an endowment of the Holy Ghost, and the Lamanites must be restored.

These four events also coincide with the five Zionic examples, in which the foundation of Zion was laid through a small remnant of God's people, whether by a prophet such as with Enoch and Alma, or with a righteous priesthood as with Melchisedek, the apostles, and the twelve Nephite disciples. Nevertheless, because of the context of Zion in the latter days, we can discern from the Scriptures that the Lord will call forth a servant, meaning a prophet, to labor one last time in His vineyard in order to bring about the redemption of Zion. Please read concerning the parable of the vineyard from Doctrine and Covenants

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<sup>140</sup> Luke 21:27-28

<sup>141</sup> Matthew 24:43-45 and Luke 17:28-32

<sup>142</sup> Genesis 7:70

98:6-8, the redemption of Zion from 100:1-4, and the vengeance of the Lord which has already begun in the midst of His house from 105:9-13:

**98:6a** And now, I will show unto you a parable that you may know ***my will*** concerning the ***redemption of Zion***. **98:6b** A certain nobleman had a spot of land [meaning the land of Zion], very choice; and he said unto his servants, Go ye into my vineyard, even upon this very choice piece of land, and plant twelve olive trees [latter day Israel and apostolic authority]; and set watchmen [priesthood] round about them and build a tower [power and authority of God], that one may overlook the land round about, to be a watchman [prophet] upon the tower; **98:6c** that mine olive trees may not be broken down, when the enemy shall come to spoil and take unto themselves the fruit of my vineyard.

**98:6d** Now the servants of the nobleman went and did as their lord commanded them; and planted the olive trees, and built a hedge [doctrine of Christ] round about, and set watchmen, and began to build a tower. **98:6e** And while they were yet laying the foundation thereof, they began to say among themselves, And what need hath my lord of this tower? and consulted for a long time, saying among themselves, What need hath my lord of this tower, seeing this is a time of peace? **98:6f** Might not this money be given to the exchangers? for there is no need of these things! **98:6g** And while they were at variance one with another they became ***very slothful***, and they hearkened not unto the commandments of their lord, **98:6h** and the enemy came by night and broke down the hedge, and the servants of the nobleman arose, and were affrighted, and fled; and **the enemy destroyed their works and broke down the olive trees**.

**98:7a** Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil? ought ye not to have done even as I commanded you? and after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof, **98:7b** built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you? **98:7c** and, behold, the watchman upon the tower would have seen the enemy while he was yet afar off, and then you could have ***made ready*** and **kept the enemy from breaking down the hedge thereof**, and saved my vineyard from the hands of the destroyer.

**98:7d** And the lord of the vineyard said unto ***one of his servants***, Go, and gather together the residue of my servants; and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry; **98:7e** and go ye straightway unto the land of my vineyard, and ***redeem my vineyard*** [redeem Zion], for it is mine, I have bought it with money. **98:7f** Therefore, get ye straightway unto ***my land***; break down the walls of mine enemies, throw down their tower, and scatter their watchmen; **98:7g** and inasmuch as they gather together against you, avenge me of mine enemies; that by and by I may come with the residue of mine house and possess the land.

**98:8a** And the servant said unto his lord, When shall these things be? **98:8b** And he said unto his servant, When I will: go ye straightway, and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward<sup>143</sup> in the midst of mine house; a ruler in my kingdom. **98:8c** And his servant went straightway, and did all things whatsoever his lord commanded him, and after many days *all things were fulfilled*. [Zion was redeemed]

**100:1a** Verily I say unto you, my friends, Behold, I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, **who have been scattered on the land of Zion**, being driven and smitten by the hands of mine enemies; on whom I will pour out my wrath without measure in mine own time; **100:1b** for I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full, and that those who call themselves after my name might be chastened for a little season, with a sore and grievous chastisement, *because they did not hearken* altogether unto the precepts and commandments which I gave unto them.

**100:2a** But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord, their God, shall give unto them. **100:2b** Behold, they shall, *for I have decreed it*, begin to prevail against mine enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet; and the earth is given unto the saints, to possess it for ever and ever.

**100:2c** But inasmuch as they **keep not my commandments**, and hearken not to observe all my words, the kingdoms of the world *shall prevail against them*, for they were set to be a light unto the world, and to be the saviors of men; **100:2d** and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men.

**100:3a** But verily I say unto you, I have decreed that your brethren, which have been scattered, shall return to the land of their inheritances and build up the waste places of Zion; for after much tribulation, as I have said unto you in a former commandment, cometh the blessing. **100:3b** Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren; your redemption, and the redemption of your brethren; even their restoration to the land of Zion, to be established, **no more to be thrown down**; **100:3c** nevertheless, if they pollute their inheritances, they shall be thrown down; for I will not spare them if they pollute their inheritances.

**100:3d** Behold, I say unto you, The redemption of Zion must needs come *by power*; therefore I will raise up unto my people *a man*, who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham; **100:3e** and ye must needs be **led out of bondage by power**, and with a stretched out arm; and as your fathers were led at the first,

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<sup>143</sup> Read also Matthew 24:50-54, Mark 13:54-58, and Luke 12:44-53

**even so shall the redemption of Zion be. 100:3f** Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers, Mine angel shall go up before you, but not my presence; but I say unto you, Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.

**100:4** Verily, verily I say unto you, that my servant Baurak Ale [Joseph], is the man to whom I **likened** the servant to whom the Lord of the vineyard spoke in the parable which I have given unto you.

**105:9a** Verily, verily I say unto you, Darkness covereth the earth, and gross darkness the minds of the people, and **all flesh** has become corrupt before my face. **105:9b** Behold, vengeance cometh speedily upon the inhabitants of the earth--a day of wrath, a day of burning, a day of desolation, of weeping, of mourning, and of lamentation--and as a whirlwind it shall come upon all the face of the earth, saith the Lord.

**105:10a** And upon **my house shall it begin**, and from my house shall it go forth, saith the Lord. **105:10b** First among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

**105:11a** Therefore, see to it that ye **trouble not yourselves** concerning the affairs of my church in this place, saith the Lord; **105:11b** but **purify your hearts before me**, and then go ye into all the world, and preach my gospel unto every creature who has not received it; **105:11c** and he that believeth and is baptized shall be saved, and he that believeth not, and is not baptized, shall be damned.

**105:12a** For unto you (the Twelve), and those (the First Presidency), who are appointed with you, to be your counselors and your leaders, **is the power of this priesthood given**, for the **last days and for the last time**, in the which is the dispensation of the fullness of times, **105:12b** which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; **105:12c** for verily I say unto you, The keys of the dispensation which ye have received, have come down from the fathers; and last of all, being sent down from heaven **unto you**.

**105:13a** Verily I say unto you, Behold how great is your calling. Cleanse your hearts and your garments, lest the blood of this generation be required at your hands. **105:13b** Be faithful until I come, for I come quickly, and my reward is with me to recompense every man according as his work shall be. I am Alpha and Omega. Amen.

The Scriptures above shed light on both the deterioration of the Lord's vineyard and on God's will concerning its redemption. For one hundred and eighty-five years the Church has been under condemnation for its unbelief and for treating lightly the truths which God has given to them. In Section One hundred and five, the Lord explained that a whirlwind was to come forth upon the face the earth because of the gross darkness and corruption which is in the world, but that it would first begin in His own

house just as Peter wrote, “For the time is come that judgment must begin at the house of God.<sup>144</sup>” The Church has witnessed both of these Scriptures being fulfilled with the split that occurred in the 1980’s. However, it is especially in times of darkness that God shines forth His marvelous light, as the Psalmist said, “Such as sit in darkness and in the shadow of death, being bound in affliction and iron; Because they rebelled against the works of God, and contemned the counsel of the Most High; Therefore he *brought down* their heart with labor; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them *out of darkness* and the shadow of death, and *brake* their bands in sunder. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!<sup>145</sup>”

The light that will penetrate the darkness and cause righteousness to sweep the earth is the truth of Jesus Christ, the Son of God, which will cause the dark veil of unbelief to be cast away from the minds of the people and infuse their souls with everlasting joy. Nonetheless, before this can occur that prophet must be called so that God’s Church can be put back in order. It was only after the people were awakened to a remembrance of their duty, and this because of their wickedness, that Alma, “began to establish the church more fully; yea, and many were baptized...and were joined to the church of God...And it came to pass in the seventh year of the reign of the Judges, there were about three thousand five hundred souls that united themselves to the church of God, and were baptized.<sup>146</sup>” After the destruction of Ammonihah seven years later, we read that the Lord poured out His Spirit on all the land in order to prepare the hearts and minds of the people to receive the word of God, and it was during this time that Alma and the priesthood were able to establish the Church throughout the land.

Likewise, after the apostles received an endowment of the Holy Ghost and preached concerning the truth of Jesus Christ, the people were pricked, or in other words convicted, in their hearts and desired to be baptized into the Church of God. On the day of Pentecost, three thousand souls were brought to the knowledge of their Redeemer and were baptized. However, this is not the only example of mass baptisms following a powerful spiritual experience. In Helaman, chapter two, we find that in the forty and ninth year of the reign of the Judges, “the work of the Lord did prosper unto the baptizing and uniting to the church of God, many souls; yea, even tens of thousands,<sup>147</sup>” and in the sixty and second year, “Nephi and Lehi did preach unto the Lamanites with such great power and authority...that there were eight thousand of the Lamanites who were in the land of Zarahemla and round about, baptized unto repentance.<sup>148</sup>” Can the reader imagine the multitude that will come to the knowledge of Jesus Christ when the Lord causes righteousness and truth to sweep the earth as if a flood?

It is through these four events, the raising of a prophet, the establishment of the Church, the endowment of the Holy Ghost, and the restoration of the Lamanites, that Zion will be redeemed and that the walls, the tower, and the watchmen of the enemy will be thrown down and scattered, “that by and by I [Jesus]

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<sup>144</sup> 1 Peter 4:17

<sup>145</sup> Psalm 107:10-15

<sup>146</sup> Alma 2:4 and 6

<sup>147</sup> Helaman 2:24

<sup>148</sup> Helaman 2:80-81

may come with the residue of mine house and possess the land.<sup>149</sup> Following the destruction of the enemy and the possession of the land of Zion, the rest of the parable of the vineyard will be fulfilled, for both the servant and the priesthood of God will plant the olive trees in the vineyard, will build the hedge round about the land, will set watchmen on the walls, will build the tower, and will set a prophet upon the tower. Once the land of Zion has been redeemed, then the people of God will be able to go forth in mighty power to preach the Gospel to every creature under heaven, then the work of the Father will commence. Please read from 3 Nephi 10:1-8:

**10:1** But if they [the Gentiles] will repent, and hearken unto my words, and harden not their hearts, **I will establish my church among them**, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob [the Lamanites], unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob; **10:2** And also, as many of the house of Israel as shall come, that they may **build a city**, which shall be called **the New Jerusalem**; **10:3** And then shall they assist my people that they may be **gathered in**, who are scattered upon all the face of the land, in unto the New Jerusalem. **10:4 And then** shall the power of heaven come down among them; and I also will be in the midst, and **then shall the work of the Father commence**, at that day even when this gospel shall be preached among the remnant of this people.

**10:5** Verily, I say unto you, At that day shall the work of the Father commence **among all the dispersed of my people**; yea, even the tribes which have been lost, which the Father hath led away out of Jerusalem. **10:6** Yea, the work shall commence among all the dispersed of my people, with the Father, to prepare the way whereby they may come unto me, that they may call on the Father in my name; **10:7** Yea, and then shall the work commence, with the Father, **among all nations**, in preparing the way whereby his people **may be gathered** home to the land of their inheritance. **10:8** And they shall go out from all nations; and they shall not go out in haste, nor go by flight; for I will go before them, saith the Father, and I will be their rearward. And then shall that which is written come to pass.

In the third book of Nephi, Jesus prophesied that He would establish His Church among the Gentiles and that they would assist the remnant of Jacob and some of the house of Israel in building a city, called the New Jerusalem. The prophet Ether also foretold of the New Jerusalem which should be built up in this land, writing, "And that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type; for as Joseph brought his father down into the land of Egypt, even so he died there; Wherefore the Lord brought a remnant of the seed of Joseph out of the land of Jerusalem, that he might be merciful unto the seed of Joseph, that they should perish not, even as he was merciful unto the father of Joseph, that he should perish not; Wherefore the remnant of the house of Joseph *shall be built up upon this land*; and it shall be a land of their inheritance; and they shall build

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<sup>149</sup> DC 98:7g

up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.<sup>150</sup>”

The Lord has promised through His servants, the prophets, that He will set His hand the second time to recover the remnant of His people and to, “assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.<sup>151</sup>” This promise was not only for the Jews, but also for the Lamanites, who are descendants of Manasseh, and all the house of Israel. Jesus said, “But before the great day of the Lord shall come, Jacob shall *flourish* in the wilderness; and the Lamanites shall *blossom* as the rose. Zion shall *flourish* upon the hills, and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.<sup>152</sup>”

Throughout the Book of Mormon, several of the prophets testified concerning the redemption and salvation of the Lamanites, and that in particular the ancient American Scripture was to be kept and preserved by the hand of God for this very purpose [read 1 Nephi 3:191-200, 1 Nephi 4:8, 14-33, 2 Nephi 11:29-44, 2 Nephi 12:79-86, Enos 19-28, the Words of Mormon 4-17, Alma 17:31-42, Mormon 2:37-54, Mormon 3:24-33, DC 2:6, DC 3:10-12, and DC 18:3b-c concerning God’s eternal purpose for the Book of Mormon.] Read the following prophecies of Samuel the Lamanite and Mormon from Helaman 5:100-104 and 3 Nephi 2:104-109:

**5:100** And now because of their [the Lamanites who converted to Jesus Christ] steadfastness, when they do believe, in that thing which they do believe; for because of their firmness when they are once enlightened, behold the Lord shall bless them and prolong their days, **notwithstanding their iniquity; 5:101** Yea, even if they should dwindle in unbelief, the Lord shall prolong their days until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos and many other prophets, concerning the restoration of our brethren, **the Lamanites**, again, to the knowledge of the truth; **5:102** Yea, I say unto you, that in the latter times, the promises of the Lord hath been extended to our brethren, the Lamanites; **5:103** And notwithstanding the many afflictions which they shall have, and notwithstanding they shall be driven to and fro upon the face of the earth, and be hunted, and shall be smitten and scattered abroad, having no place for refuge, **the Lord shall be merciful unto them; 5:104** And this is according to the prophecy, that they shall again be brought to the true knowledge, which is the knowledge of their Redeemer, and their great and true Shepherd, and be numbered among his sheep.

**2:104** Surely he hath blessed the house of Jacob, and hath been merciful unto the seed of Joseph. **2:105** And insomuch as the children of Lehi have kept his commandments, he hath blessed them and prospered them according to his word; **2:106** Yea, and surely shall he again bring a remnant of the seed of Joseph to the knowledge of the Lord their God; **2:107** And as surely as the Lord liveth will he gather in from the four quarters of the earth, all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth; **2:108** And as he hath covenanted with

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<sup>150</sup> Ether 6:6-8

<sup>151</sup> Isaiah 11:12

<sup>152</sup> DC 49:5a-b

all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob, be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them; **2:109** And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth, unto their own lands, from whence they have been dispersed: yea, as the Lord liveth, so shall it be. Amen.

While Jesus visited the Nephites following His resurrection, He not only prophesied concerning the Church which He would establish among the Gentiles, but He also quoted to the people the words of the prophets. In the seventh chapter of the third book of Nephi, Jesus spake saying that He had been commanded of the Father to expound on the prophecy given through Isaiah, which reads, “Thy watchmen shall lift up the voice; with the voice together shall they sing, for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.<sup>153</sup>”

Jesus explained why He was commanded to reiterate Isaiah’s prophecy, saying, “Ye remember that I spake unto you, and said that when the words of Isaiah should be fulfilled, behold they are written, ye have them before you; therefore *search them*. And verily, verily I say unto you, that when they shall be fulfilled, then is the fulfilling of the covenant which the Father hath made unto his people. O house of Israel, and then shall the remnants which shall be scattered abroad upon the face of the earth, be gathered in from the east, and from the west, and from the south, and from the north; and they shall be *brought to the knowledge* of the Lord their God, who hath redeemed them.<sup>154</sup>” In other words, when the Lord brings again Zion, which will make bare His holy arm in the eyes of all nations, then shall God gather all of the house of Judah and the house of Israel from where they have been driven and scattered to the land of their inheritance.

Once the land of Zion has been redeemed, then the gathering of the saints and the building of the city of Zion will commence in full and righteousness and truth will sweep the earth so that all those who will believe in Jesus Christ and, “will lay hold upon the word of God which is quick and powerful, which shall divide asunder all the cunning, and the snares, and the wiles of the devil, and lead the man of Christ in a strait and narrow course across that everlasting gulf of misery which is prepared to engulf the wicked, and land their souls, yea, their immortal souls, at the right hand of God, in the kingdom of heaven, to sit down with Abraham, and Isaac, and with Jacob, and with all our holy fathers, to go no more out.<sup>155</sup>” Review the following table for Scriptures on the gathering of the saints to Zion and on the gathering of the house of Israel to Jerusalem.

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<sup>153</sup> 3 Nephi 7:43-45, Isaiah 52:6-10

<sup>154</sup> 3 Nephi 9:47-49

<sup>155</sup> Helaman 2:26

## The Gathering

Gathering of the House of Israel to Jerusalem	
<p>Isaiah 5:25-29; Isaiah 11:10-12; Ezekiel 39:27-29; 1 Nephi 3:13-19; 1 Nephi 7:21-25; 2 Nephi 5:36-39, 2 Nephi 11:25-34; 2 Nephi 12:85-99; 3 Nephi 9:47-49 and 86-93; 3 Nephi 10:5-7; DC 108:4b</p>	<p><b>Isaiah 11:10-12 – 11:10</b> And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious. <b>11:11</b> 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, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. <b>11:12</b> And he shall set up an ensign for the nations, and shall assemble the <b>outcasts of Israel</b>, and gather together the dispersed of Judah from the four corners of the earth.</p>
Gathering of the Saints to Zion	
<p>Isaiah 51:10-11; Jeremiah 31:8; Matthew 24:28-31 and 40; Mark 13:30-31; Luke 17:37-38; Luke 21:36; DC 28:1-2; DC 45:6, 12-15; DC 49:5; DC 57:1; DC 63:9a-e; DC 83:1-2b; DC 98:5a; DC 108:4a</p>	<p><b>Section 63:9a-e – 63:9a</b> I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. <b>63:9b</b> I have sworn in my wrath and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape; <b>63:9c</b> nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire. <b>63:9d</b> And, behold, this is not yet, but by and by; wherefore seeing that I, the Lord, have decreed all these things upon the face of the earth, <b>I will that my saints should be assembled upon the land of Zion; 63:9e</b> and that every man should take righteousness in his hands, and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight, that desolation shall come upon the wicked.</p>
Gathering to both Zion and Jerusalem	
<p>Isaiah 2:2-4; Joel 2:28-32; Jeremiah 3:14-18; 2 Nephi 12:65-73; 3 Nephi 7:15-29; DC 108:4-6</p>	<p><b>DC 108:4 – 108:4a</b> Watch, therefore, for ye know neither the day nor the hour. Let them, therefore, who are among the Gentiles, <b><i>flee unto Zion.</i></b> <b>108:4b</b> And let them who be of Judah, <b><i>flee unto Jerusalem,</i></b> unto the mountains of the Lord's house. Go ye out from among the nations, even from Babylon, from the midst of wickedness, which is spiritual Babylon. <b>108:4c</b> But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you; and he that goeth, let him not look back, lest sudden destruction shall come upon him.</p>

From the Scriptures we can discern that the foundation for the city of Zion, the New Jerusalem, will be laid by the calling of God's servant, a righteous priesthood, and an endowment of the Holy Ghost, all of which are necessary in order for God's choice spot of land to be redeemed. For how can God gather His people to a land that is divided, or to a land that is not exclusively His? Thus Zion must be redeemed first, which will be an ensign to the nations. After which, the righteousness and the truth of Jesus Christ will flood the earth and all who believe on His name will be gathered to the Holy City of God. From thence, Zion will be built up so that the hearts of the children of men will be prepared to receive the Son of God and to look forth for the time of His coming. Please read from Ether 6:10-13:

**6:10** And then cometh the New Jerusalem; and blessed are they who dwell therein, for it is they whose garments are ***white through the blood of the lamb***; and they are they who are numbered among the remnant of the seed of Joseph, who were of the house of Israel. **6:11** And ***then also*** cometh the Jerusalem of old; and the inhabitants thereof, blessed are they, for they have been washed in the blood of the Lamb; **6:12** And they are they who were scattered and gathered in from the four quarters of the earth, and from the north countries, and are partakers of the fulfilling of the covenant which God made with their father Abraham. **6:13** And when these things come, bringeth to pass the scripture which saith, There are they who were first, who shall be last; and there are they who were last, who shall be first. [Read Romans 11]

## The Coming of Jesus Christ, the City of Enoch, the Millennial Reign

A significant source of confusion among the Church is the question, “Does Zion come before, during, or after the second coming of Christ.” Enoch’s vision from Genesis, chapter seven, helps to clarify this confusion by saying, “And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and *be looking forth* for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem. And the Lord said unto Enoch, *Then* shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall up on our necks, and we will kiss each other; And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years shall the earth rest.<sup>156</sup>”

The Scripture explains that there must first be a Holy City prepared and established by God on the earth in order for there to be a people who are prepared enough to receive Jesus when He returns. After the city of Zion has been built, the Son of God will descend upon the earth, and then He and the city of Enoch will meet the New Jerusalem and abide there in righteousness until the end comes. However, it is important to understand that His people will be both looking and watching for the Lord’s coming, as Peter wrote, “the day of the Lord will come as a *thief in the night*, in the which the heavens shall shake, and the earth also shall tremble, and the mountains shall melt, and pass away with a great noise, and the elements shall be filled with fervent heat; the earth also shall be filled, and the corruptible works which are therein shall be burned up...Nevertheless, *if we shall endure*, we shall be kept according to his promise. And we look for a new heavens, and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, *be diligent*, that ye may be found of him in peace, *without spot and blameless*.<sup>157</sup>”

Although there will be a people residing in Zion before Jesus returns, it does not necessarily mean that they will remain there when the Son of God comes in all of His glory. The Lord told the Church in the latter days that, “the rebellious shall be cut off out of the land of Zion, and shall be *sent away*, and shall not inherit the land...Behold, I, the Lord, have made my church in these last days, like unto a judge sitting on a hill, or in a high place, to judge the nations; for it shall come to pass, that the inhabitants of Zion shall judge all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.<sup>158</sup>” The Master also said, “when the Son of man cometh, shall he find faith on the earth.<sup>159</sup>” Therefore, just as it is important to be prepared and watchful today, it will be equally as important in the city of Zion. The Holy City is not a place of retirement but rather a place to never be weary of good works. Jesus told the disciples, “Blessed are those servants, whom the Lord when he cometh shall find watching; for he shall gird himself, and make them sit down to meat, and will come forth and serve them.<sup>160</sup>” Please read from Luke 12:41-47:

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<sup>156</sup> Genesis 7:70-72

<sup>157</sup> 2 Peter 3:10-14

<sup>158</sup> DC 64:7b-d

<sup>159</sup> Luke 18:8

<sup>160</sup> Luke 12:40

**12:41** For, behold, he cometh in the first watch of the night, and he shall also come in the second watch, and again he shall come in the third watch. **12:42** And verily I say unto you, He hath already come, as it is written of him; and again when he shall come in the second watch, **or** come in the third watch, blessed are those servants when he cometh, that he shall find so doing; **12:43** For the Lord of those servants shall gird himself, and make them to sit down to meat, and will come forth and serve them. **12:44** And now, verily I say these things unto you, that ye may know this, that the **coming of the Lord is as a thief in the night**.

**12:45** And it is like unto a man who is an householder, who, if he **watcheth not his goods**, the thief cometh in an hour of which **he is not aware**, and taketh his goods, and divideth them among his fellows. **12:46** And they said among themselves, If the good man of the house **had known** what hour the thief would come, he would have watched, and not have suffered his house to be broken through and the loss of his goods. **12:47** And he said unto them, Verily I say unto you, be ye therefore ready also; for the Son of man cometh at an hour **when ye think not**.

While the Scriptures have given the children of men signs of Christ's coming and have laid out the establishment of Zion, we know that no one, not even the angels in heaven, know the hour or the day that Jesus Christ will return. However, we know that, "as the light of the morning cometh out of the east, and shineth even unto the west, and covereth the whole earth, so shall also the coming of the Son of man be.<sup>161</sup>" On that day, the Lord shall rend the heavens and every creature will know that Jesus Christ is the Only Begotten Son of God who shall redeem all those who have taken upon them His most precious name. On that great day, all the earth shall know God's absolute truth and, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.<sup>162</sup>" Read of our Lord's coming from Doctrine and Covenants 45:6, 98:5a-j, and 108:5a, 7c-9:

**45:6a** 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; **45:6b** and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; **45:6c** and they shall behold blood and fire, and vapors of smoke; and ***before*** the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; **45:6d** and the remnant shall be gathered unto this place; and then they shall look for me, and behold **I will come**; **45:6e** and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be **cut off**.

**98:5a** Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, **should gather together and stand in holy places**, and prepare for the revelation which is to come when the veil of the covering of my temple, in my tabernacle, which hideth the earth, shall be taken off, and **all flesh** shall see me together. **98:5b** And every

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<sup>161</sup> Mark 13:29

<sup>162</sup> Isaiah 40:4-5

corruptible thing, both of man, or of the beasts of the field, or of the fowls of heaven, or of the fish of the sea, that dwell upon all the face of the earth, ***shall be consumed***; and also, that of element shall melt with fervent heat; and all things shall become new, that ***my knowledge and glory*** may dwell upon all the earth. **98:5c** And in that day the enmity of man, and the enmity of beasts; yea, the enmity of all flesh ***shall cease*** from before my face. **98:5d** And in that day whatsoever any man shall ask it shall be given unto him. **98:5e** And in that day Satan ***shall not*** have power to tempt any man. And there shall be no sorrow because there is no death. **98:5f** In that day an infant shall not die until he is old, and his life shall be as the age of a tree, and when he dies he shall not sleep (that is to say in the earth), but shall be changed in the twinkling of an eye, and shall be caught up, and his rest shall be glorious.

**98:5g** Yea, verily I say unto you, In that day when the Lord shall come he shall reveal all things; things which have passed, and hidden things which no man knew; things of the earth by which it was made, and the ***purpose and the end thereof***; things most precious; things that are above, and things that are beneath; things that are in the earth, and upon the earth, and in heaven.

**98:5h** And all they who suffer persecution for my name, and ***endure in faith***, though they are called to lay down their lives for my sake, yet shall they partake of ***all this glory***. **98:5i** Wherefore, fear not even unto death; for in this world your joy is not full, but in me your joy is full. **98:5j** Therefore, care not for the body, neither the life of the body; but care for the soul, and for the life of the soul, and ***seek the face of the Lord always***, that in patience ye may possess your souls, and ye shall have eternal life.

**108:5a** Hearken and hear O ye inhabitants of the earth. **108:5b** Listen, ye elders of my church together, and hear the voice of the Lord, for he calleth upon all men and he commandeth all men everywhere to repent; for, behold, the Lord God hath sent forth the angel, crying through the midst of heaven, saying: **108:5c** Prepare ye the way of the Lord, and make his paths strait, for the hour of his coming is nigh, 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; **108:5d** wherefore, ***prepare ye*** for the coming of the Bridegroom; go ye, go ye out to meet him, for, behold, 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; **108:5e** 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; **108:5f** 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. **108:5g** And the Lord even the Savior shall stand in the midst of his people, and ***shall reign over all flesh***.

**108:7c** 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 thou wouldst come down, that the mountains might flow down at

thy presence. **108:7d** And it shall be answered upon their heads, for the presence of the Lord shall be as the ***melting fire that burneth***, and as the fire which causeth the waters to boil.

**108:8a** O Lord, thou shalt come down to make thy name known to thine adversaries, and all nations shall ***tremble*** at thy presence. **108:8b** When thou doeth terrible things, things they look not for; yea, when thou comest down and the mountains flow down at thy presence, thou shalt meet him who rejoiceth and worketh righteousness, who remembereth thee in thy ways; **108:8c** for since the beginning of the world have not men heard nor perceived by the ear, neither hath any eye seen, O God, besides thee, how great things thou hast prepared for him that waiteth for thee.

**108:9a** And it shall be said, Who is this that cometh down from God in heaven with dyed garments; yea, from the regions which are not known, clothed in his glorious apparel, traveling in the greatness of his strength? **108:9b** And he shall say, I am he who spake in righteousness, ***mighty to save***. **108:9c** And the Lord shall be red in his apparel, and his garments like him that treadeth the wine vat, and **so great shall be the glory of his presence**, that the sun shall hide his face in shame; and the moon shall withhold its light; and the stars shall be hurled from their places; **108:9d** and his voice shall be heard, I have trodden the winepress alone, and have brought judgment upon all people; and none was with me; **108:9e** and I have trampled them in my fury, and I did tread upon them in mine anger, and their blood have I sprinkled upon my garments, and stained all my raiment; for this was the **day of vengeance** which was in my heart.

In a day when so much glory is done in the eyes of all men, who shall abide the day, or who shall abide the presence of the Lord that shall be as a melting fire? Peter likewise asked, “If then all these things shall be destroyed, what manner of persons ought ye to be in holy conduct and godliness, Looking unto, and preparing for the day of the coming of the Lord wherein the corruptible things of the heavens being on fire, shall be dissolved, and the mountains shall melt with fervent heat?<sup>163</sup>” The prophet Malachi described the coming of Jesus as a refiner’s fire wherein all corruptible things are consumed and burned away in order to purify the material, whereas Jesus described His second coming as the destruction of the wicked. Nonetheless, the Lord has said that if we will exercise our faith in the Lamb of God and take the Holy Ghost to be our guide then the day will come when we, “will hear my voice, and shall see me, and shall not be asleep, and *shall abide the day* of my coming, for they shall be *purified* even as I am pure.<sup>164</sup>”

In the third book of Nephi, chapter four, we are given an even greater understanding of what the day of the Lord shall be like as we read the account of the terrible calamities which occurred in the America’s during the three hours that Jesus hung upon the cross. Please read of the destruction of the land from 3 Nephi 4:6-15:

**4:6** And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there arose a great storm, such an one as never had been known in all the land; **4:7** And there was also a great and terrible tempest; and there was terrible thunder, insomuch that it did

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<sup>163</sup> 2 Peter 3:11-12

<sup>164</sup> DC 34:5b

shake the whole earth as if it was about to divide asunder; and there were exceeding sharp lightnings, such as never had been known in all the land. **4:8** And the city of Zarahemla did take fire; and the city of Moroni did sink into the depths of the sea, and the inhabitants thereof were drowned; **4:9** And the earth was carried up upon the city of Moronihah, that in the place of the city thereof, there became a great mountain; and there was a great and terrible destruction in the land southward.

**4:10** But behold, there was a more great and terrible destruction in the land northward: for behold, the whole face of the land was changed, because of the tempests, and the whirlwinds, and the thunderings, and the lightnings, and the exceeding great quaking of the whole earth; **4:11** And the highways were broken up, and the level roads were spoiled, and many smooth places became rough, and many great and notable cities were sunk, and many were burned, and many were shook till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate; **4:12** And there were some cities which remained; but the damage thereof was exceeding great, and there were many in them who were slain; **4:13** And there were some who were carried away in the whirlwind; and whither they went, no man knoweth, save they know that they were carried away; **4:14** And thus the face of the whole earth became deformed, because of the tempests, and the thunderings, and the lightnings, and the quaking of the earth. **4:15** And behold, the rocks were rent in twain; yea, they were broken up upon the face of the whole earth, insomuch that they were found in broken fragments, and in seams, and in cracks, upon all the face of the land.

The destruction of the wicked must come for the Lord will not suffer the wickedness of men to pollute the earth and He has promised that the Spirit of the Lord will not always strive with man. God told Jeremiah in response to the wickedness done in Jerusalem, "I am full of the fury of the Lord; I am *weary* with holding in, I will pour it out...Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind; it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart; in the *latter days* ye shall consider it perfectly.<sup>165</sup>"

Nevertheless, just as God saved Noah and his family by preserving them in the ark, the Lord will also save His sons and daughters by preserving them in the everlasting Kingdom of the Lamb. "For behold, saith the prophet, The time cometh speedily, that Satan shall have no more power over the hearts of the children of men: For the day soon cometh, that all the proud and they who do wickedly, shall be as stubble; and the day cometh that they must be *burned*. For the time soon cometh, that the fullness of the wrath of God shall be poured out upon all the children of men: For he will not suffer that the wicked shall destroy the righteous. Wherefore, he will *preserve* the righteous by his power, even if it be so that the fullness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire.

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<sup>165</sup> Jeremiah 6:11 and Jeremiah 23:19-20

Wherefore, the righteous need not fear; for thus saith the prophet, They shall be saved, even if it so be as by fire.<sup>166</sup> [Read 1 Peter 3:20]

In the eighth chapter of Genesis, God told Noah that because the earth had become corrupt that He would destroy mankind from off the face of the earth and this He did by causing the windows of heaven to open and by causing the fountains of the deep to be broken up. While the flood waters rose to cover the hills and mountains, which caused all flesh that moved upon the earth to perish, we read that the waters also bore up the ark, “and it was lifted up above the earth.”<sup>167</sup> The testimony of the flood is a type and shadow of the coming of Jesus Christ, except this time the earth will be baptized with fire instead of with water. The Scriptures explain that during this time the righteous shall be caught up to meet Jesus in the cloud as He descends in glory similar to how Noah was lifted up on the ark. Moreover, the resurrection of the just shall also occur during Christ’s return. Please read the following Scriptures from Matthew 13:22-29 and 36-44, Matthew 24:46-49, 1 Thessalonians 4:13-17, Section 28:3, 43: 5a-c, 85:26d-29:

**13:22** Another parable put he [Jesus] forth unto them, saying, The kingdom of heaven is likened unto a man who sowed good seed in his field; **13:23** But while he slept, his enemy came and sowed tares among the wheat, and went his way. **13:24** But when the blade sprung up, and brought forth fruit, then appeared the tares also.

**13:25** So the servants of the house-holder came and said unto him, Sir, didst not thou sow good seed in thy field? whence then hath it tares? **13:26** He said unto them, **An enemy hath done this.** **13:27** And the servants said unto him, Wilt thou then that we go and gather them up? **13:28** But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. **13:29** Let both grow together until the harvest, and in the time of harvest, I will say to the reapers, Gather ye together first the wheat into my barn [the Kingdom]; and the tares, are bound in bundles to be burned.

**13:36** He answered and said unto them, He that soweth the good seed is the Son of Man. **13:37** The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked. **13:38** The enemy that sowed them is the devil. **13:39** The harvest is the end of the world, or the destruction of the wicked. **13:40** The reapers are the angels, or the messengers sent of heaven.

**13:41** As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world, or the destruction of the wicked. **13:42** For in that day, before the Son of man shall come, he shall send forth his angels and messengers of heaven. **13:43** And they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them out among the wicked; and there shall be wailing and gnashing of teeth. **13:44** For the world shall be burned with fire. **13:45** Then shall the **righteous shine forth as the sun**, in the kingdom of their Father. Who hath ears to hear, let him hear.

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<sup>166</sup> 1 Nephi 7:32-37

<sup>167</sup> Genesis 8:39

**24:46** Then shall be fulfilled that which is written, that, In the last days, **24:47** Two shall be in the field; the one shall be taken and the other left. **24:48** Two shall be grinding at the mill; the one taken and the other left. **24:49** And what I say unto one, I say unto all men; **Watch, therefore**, for ye know not at what hour your Lord doth come.

**4:13** But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. **4:14** For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God **bring with him**.

**4:15** For this we say unto you by the word of the Lord, that they who are alive at the coming of the Lord, shall not prevent them who remain unto the coming of the Lord, who are asleep. **4:16** For the Lord himself shall descend from heaven with a shout, with the ***voice of the archangel***, and with ***the trump of God***; and the **dead in Christ shall rise first**; **4:17** **Then** they ***who are alive***, shall be **caught up together into the clouds** with them who remain, to meet the Lord in the air; and so shall we be ever with the Lord.

**28:3a** And again, verily, verily I say unto you, and it hath gone forth in a firm decree, by the will of the Father, **28:3b** that mine apostles, the twelve which were with me in my ministry at Jerusalem, shall stand at my right hand, at the day of my coming, in a pillar of fire, being clothed with robes of righteousness, with crowns upon their heads, in glory even as I am, to judge the whole house of Israel, even as many as have loved me and kept my commandments, and none else; **28:3c** for a trump shall sound, both long and loud, even as upon Mount Sinai, and all the earth shall quake, and they shall come forth, yea, **even the dead which died in me, to receive a crown of righteousness**, and to be clothed upon, even as I am, **to be with me**, that we may be one.

**43:5a** Hearken ye, for, behold, the great day of the Lord is nigh at hand. **43:5b** For the day cometh that the Lord shall utter his voice out of heaven; the heavens shall shake and the earth shall tremble, and the trump of God shall sound both long and loud, and shall say to the sleeping nations; **43:5c** Ye saints **arise and live**; Ye sinners **stay and sleep** until I shall call again: wherefore gird up your loins, lest ye be found among the wicked. Lift up your voices and spare not.

**85:26d** And he shall sound his trump both long and loud, and all nations shall hear it. **85:27a** And there shall be silence in heaven for the space of half an hour, and immediately after shall the curtain of heaven be unfolded, as a scroll is unfolded after it is rolled up, and the face of the Lord shall be unveiled; **85:27b** and the saints that are upon the earth, **who are alive, shall be quickened**, and **be caught up to meet him**. **85:27c** And they who have slept in their graves, shall come forth; for their graves shall be opened, and **they also shall be caught up to meet him** in the midst of the pillar of heaven: they are Christ's, the first fruits: **85:27d** they who shall **descend with him first**, and they who are on the earth, and in their graves, who are first caught up to meet him; and all this by the voice of the sounding of the trump of the angel of God.

**85:28a** And **after this**, another angel shall sound, which is the second trump; and **then** cometh the redemption of those who are Christ's at his coming; **85:28b** who have received their part in

that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh.

**85:29a** And again, another trump shall sound, which is the third trump: and then cometh the spirits of men who are to be judged, and are found under condemnation: **85:29b** and these are the rest of the dead, and they live not again until the thousand years are ended, neither again, until the end of the earth.

Another source of confusion for some in the Church is the concept of the destruction of the wicked and its subsequent placement in the order of events. A portion of this confusion derives from the Scriptures which speak of the destruction that will take place following the little season in order for the earth to be sanctified for the presence of God and become Celestial glory. It is important to remember however that there have been other instances when such a destruction or purging has taken place, such as with the great flood or with Sodom and Gomorrah. We can clarify this confusion by considering the words of Alma to his son Corianton, which state, "Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh, no one knows; but God knoweth the time which is appointed. Now whether there shall be one time, or a second time, or a third time, that men shall come forth from the dead, it mattereth not; for God knoweth all these things; and it sufficeth me to know that this is the case; that there is a time appointed that *all shall rise* from the dead... Now whether there is more than one time appointed for men to rise, it mattereth not: for all do not die *at once*: and this mattereth not; all is as one day, with God; and time only is measured unto men."<sup>168</sup> We would ask the reader, does it matter if there shall be one time, or a second time, or a third time that the wicked shall be destroyed? Of course not, for we know that all of the wicked will be destroyed from the presence of God.

The Scriptures presented above teach that those saints who are alive on the earth at the time of Jesus's coming will be quickened, while those saints who were Christ's in death will arise from the grave and be caught up, and both will meet the Son of God as He descends upon the earth. We can surmise that during this time, the earth will undergo a radical transformation in order to receive the glory and presence of Jesus Christ the Son. "And after this, another angel shall sound, which is the second trump; and *then* cometh the redemption of those who are Christ's at his coming; who have received their part in that prison which is prepared for them, that they might receive the gospel, and be judged according to men in the flesh."<sup>169</sup> Wherefore, the Scriptures expound that following the return of Jesus and the resurrection of the spirits in Paradise [for Scriptures on Paradise read Matthew 27:47-48, Luke 23:40-44, 2 Corinthians 12:2-4, Revelation 2:7, and Alma 19:43-44], a second trump shall sound and the spirits of those who died without knowledge of Jesus Christ, or in other words those in Prison [for Scriptures on Prison read Genesis 7:44-45, Isaiah 24:21-23, Isaiah 42:5-7, Isaiah 49:8-13, Isaiah 53:8, Isaiah 61:1-3, 1 Peter 3:18-20, 1 Peter 4:6, and DC 76:6c] will also come forth from the grave.

In addition to the quickening and to the destruction of the wicked, we read throughout the Inspired Version, the Book of Mormon, and the Doctrine and Covenants concerning the restoration of scattered

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<sup>168</sup> Alma 19:33-35, 38

<sup>169</sup> DC 85:28

Israel, which will be completed at the coming of our Lord Jesus Christ. “And they [the house of Israel] shall be brought out of obscurity, and out of darkness; And they shall know that the Lord is their Savior and their Redeemer, the mighty one of Israel.<sup>170</sup>” Please read of the resurrection of the Jews, as well as the heathen nations, from Section 45:7-10a and Ezekiel 37:12-14:

**45:7a** But before the arm of the Lord shall fall, an angel shall **sound his trump**, and the saints that have slept, shall come forth **to meet me in the cloud**; **45:7b** wherefore if ye have slept in peace, blessed are you, for as you now behold me and know that I am, even so shall ye come unto me and your souls shall live, and your redemption shall be **perfected**, and the saints shall come forth from the four quarters of the earth.

**45:8a** Then shall the arm of the Lord fall upon the nations, and then shall the Lord set his foot upon this mount, and it shall cleave in twain, and the earth shall tremble and reel to and fro; **45:8b** and the heavens also shall shake, and the Lord shall utter his voice and all the ends of the earth shall hear it, and the nations of the earth shall mourn, **45:8c** and they that have laughed shall see their folly, and calamity shall cover the mocker, and the scorner shall be consumed, and they that have watched for iniquity, shall be hewn down and cast into the fire.

**45:9a** And **then** shall the Jews look upon me and say, What are these wounds in thy hands, and in thy feet? **45:9b** Then **shall they know** that I am the Lord; for I will say unto them, These wounds are the wounds with which I was wounded in the house of my friends. **45:9c** I am he who was lifted up. I am Jesus that was crucified. I am the Son of God. **45:9d** And then shall they weep because of their iniquities; then shall they lament because they persecuted their King.

**37:12** Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will **open your graves**, and cause you to come up out of your graves, and bring you into the land of Israel. **37:13** And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves. **37:14** And shall **put my Spirit in you**, and **ye shall live**, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

**45:10a** And then shall the heathen nations be redeemed, and they **that knew no law** shall have part in the first resurrection; and it shall be **tolerable** for them; and Satan shall be bound that he shall have no place in the hearts of the children of men.

Once again, it is important for the reader to remember that when Jesus returns, “he shall execute judgment in righteousness; and the righteous **need not fear**, for they are those who shall not be confounded. But it is the kingdom of the devil which shall be built up among the children of men...Yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake...And the time cometh speedily, that the righteous must be led up as calves of the stall, and the Holy One of Israel must **reign** in dominion, and might, and power, and great glory. And he gathereth his children from the four quarters of the earth; And he numbereth his sheep, and they know him; And there

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<sup>170</sup> 1 Nephi 7:24-25

shall be *one fold* and *one shepherd*: And he shall feed his sheep, and in him they shall find pasture. And because of the righteousness of his people, Satan has no power; Wherefore, he can not be loosed for the space of many years; For he hath no power over the hearts of the people, for they dwell in righteousness, and the Holy One of Israel reigneth.<sup>171</sup>”

Jesus Christ will return to the earth when His people are united in one heart and in one mind, when they are dwelling in righteousness, and when there is no poor among them, and this He will do because of the righteousness of His sons and daughters who, through faith on His name, have gotten the victory over the devil. In that day, all things will be revealed and there will be, “no work of darkness, save it shall be made manifest in the light...And Satan shall have power over the hearts of the children of men no more, for a long time.<sup>172</sup>” For the space of a thousand years the earth shall rest and Jesus Christ, “shall be king over all the earth; in that day there shall be one Lord, and his name one.<sup>173</sup>” This will not be a place of retirement from all works, but a chance to receive instruction from our King and Lawgiver and to be perfected in Him so that we might receive Celestial glory.

Paul wrote that Jesus, “must reign, till he hath put all enemies under his feet. The last enemy, death, shall be destroyed. For he saith, When it is manifest that he hath put all things under his feet, and that all things are put under, he is excepted of the Father who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.<sup>174</sup>” The reason why it “shall be tolerable” for the heathen nations to be redeemed during this time, is because the earth has not yet been transformed into Celestial glory, but rather instead the earth has been changed so that it might be able to receive the glory of the Son of God. Jesus said in Section Ninety-eight, “and all things shall become new, that my knowledge and glory may dwell upon all the earth.”

Make no mistake, the millennial reign will not be a place where the children of men will do nothing, but it will be a space of time for the sons and daughters of God to become perfected in order for the earth to be, “sanctified from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, even with the presence of God the Father; that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified.<sup>175</sup>” Please read of millennial reign from Isaiah 2:2-4, Isaiah 11:4-9, Isaiah 65:17-25, Section 43:7a-d, 45:10d, and 63:13a-e:

**2:2** And it shall come to pass in the last days when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it; **2:3** And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; **for out of Zion** shall go forth the law, and the word of the Lord **from Jerusalem**; **2:4** And

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<sup>171</sup> 1 Nephi 7:47-62

<sup>172</sup> 2 Nephi 12:97 and 99

<sup>173</sup> Zechariah 14:9

<sup>174</sup> 1 Corinthians 15:25-28

<sup>175</sup> DC 85:4c-d

he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, **neither shall they learn war anymore.**

**11:4** But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the ***rod of his mouth***, and with the breath of his lips shall he slay the wicked. **11:5** And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. **11:6** The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. **11:7** And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. **11:8** And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. **11:9** They shall **not hurt nor destroy** in all my holy mountain; for the earth shall be ***full of the knowledge of the Lord***, as the waters cover the sea.

**65:17** For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. **65:18** But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. **65:19** And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be ***no more*** heard in her, nor the voice of crying.

**65:20** In those days there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall not die, but shall live to be an hundred years old; but the sinner, living to be an hundred years old, ***shall be accursed***. **65:21** And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. **65:22** They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy **the work of their hands**. **65:23** They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them.

**65:24** And it shall come to pass, that before they call, ***I will answer***; and while they are yet speaking, ***I will hear***. **65:25** The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord.

**43:7a** Behold, verily I say unto you, that these are the words of the Lord your God; wherefore, labor ye, labor ye in my vineyard for the last time: **43:7b** for the last time call upon the inhabitants of the earth, for in my own due time will I come upon the earth in judgment; and my people shall be redeemed and shall reign with me on earth; **43:7c** for the great millennial, which I have spoken by the mouth of my servants, shall come; **for Satan shall be bound**; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; **43:7d** and he that liveth in righteousness, shall be ***changed in the twinkling of an eye***;

**45:10d** and they **shall multiply and wax strong**, and their children shall grow up without sin unto salvation, for the Lord shall be in their midst, and his glory shall be upon them, and he will be their King and their lawgiver.

**63:13a** He that is **faithful and endureth shall overcome the world**. **63:13b** He that sendeth up treasures unto the land of Zion, shall receive an inheritance in this world, and his works shall follow him; and also a reward in the world to come: **63:13c** yea, and blessed are the dead that die in the Lord from henceforth, when the Lord shall come, and old things shall pass away, and all things become new, **63:13d they shall rise from the dead and shall not die after**, and shall receive an inheritance before the Lord, in the holy city, and he that liveth when the Lord shall come, and has kept the faith, blessed is he; nevertheless it is appointed to him to die at the age of man; **63:13e** wherefore children shall grow up until they become old, old men shall die; but they **shall not** sleep in the dust, but they shall be changed in the twinkling of an eye;

The millennial reign of Jesus Christ will truly be a glorious and magnificent time as the Scriptures have described it as a place without war, without weeping, and without crying. Moreover, we learn that Zion will be a place of pure knowledge and truth, where the children of men will “grow up without sin unto salvation,” and where mankind will be taught at the feet of the Son of God. We also read that children will still be born during the millennial reign and that they will all grow up to be one hundred years old, that men shall enjoy the work of their own hands, and that those who are righteous shall be twinkled in an eye. These are truly great and precious promises, but they should not be the sole reason for our obedience to the commandments of God. If so, we can rest assured that such a one will not have place in Celestial glory.

In Lehi’s vision of the Tree of Life, we read that a group of people, “did press forward through the mist of darkness [temptations of the devil], clinging to the rod of iron [the words of Christ], even until they did come forth and partake of the fruit of the tree [the love of God]. And after they had partaken of the fruit of the tree they did cast their eyes about as if they were ashamed...And after they had tasted of the fruit they were ashamed, because of those that were scoffing at them; and they fell away into forbidden paths and *were lost*.<sup>176</sup>” The reason that they were ashamed to partake of the love of God was because their testimony was not pure and because they did not, “press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love for God and for all men.<sup>177</sup>”

Jesus told the disciples “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.<sup>178</sup>” A true saint however will not seek for the Kingdom of God so that they can receive a reward, but rather because they actually love their Heavenly Father. Jesus Christ did not plead before the Father in order to come and to be crucified for our sins so that He could receive a reward, instead He did so because of the pure love which He had in His heart for both God and His creation. Those who seek for glory and for riches in order to covet them upon their own lusts will truly be ashamed after partaking of the marvelous love of God. It is imperative that we use this probationary state to prepare ourselves to

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<sup>176</sup> 1 Nephi 2:69-70 and 76

<sup>177</sup> 2 Nephi 13:29

<sup>178</sup> Luke 12:35

meet God by cleaving, “unto charity, which is the greatest of all, for all things must fail; but charity is the pure love of Christ, and it endureth for ever; and whoso is found possessed of it at the last day, it *shall be well* with them. Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love which he hath bestowed upon all who are true followers of his Son Jesus Christ, that ye may become the sons of God, that when he shall appear, we shall be like him; for we shall see him as he is, that we may have this hope, that we may be purified even as he is pure. Amen.”<sup>179</sup>

### The Little Season and the Battle of the Day of the Great God Almighty

In the twentieth chapter of Revelation, John wrote, “Blessed and holy are they who have part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be *loosed* out of his prison, And shall go out to *deceive the nations*.”<sup>180</sup> In Isaiah, chapter fourteen, and Ezekiel, chapter twenty-eight, we find that just as Jesus was born in the flesh so too was Satan born as a man, and because of the impartialness of God, we would therefore assume that just as Jesus will return to the earth in all of His glory, Satan will also return with all of his wickedness in order to deceive and tempt the nations.

The reader might ask, “How is it that Satan is loosed after a thousand years?” The answer is quite simple; if Satan is bound by the righteousness of the people, what then would unbind him except for wickedness. The Lord spoke to Joseph Smith, Jr., saying, “And again, verily, verily I say unto you, that 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.”<sup>181</sup> Although many individuals have wondered how a person could deny God while living under the direct ministry of Jesus Christ, it is important to remember that Lucifer, a son of the morning, was with both God and Christ in the beginning and yet he still chose to deny the will of God, along with a third of the host of heaven. Thus, as the Scripture from the Doctrine and Covenants explains, the devil will be loosed for a short season when men start to deny their God. Please read of the little season and the final battle from Revelation 11:7-15, Revelation 16:12-21, Revelation 20:7-10, and Section 85:35b-f:

**11:7** And when they [the two witnesses, i.e. the stick of Judah and the stick of Joseph] shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. **11:8** And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt [Babylon], where also our Lord was crucified. **11:9** And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. **11:10** And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

**11:11** And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. **11:12** And they heard a great

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<sup>179</sup> Moroni 7:52-53

<sup>180</sup> Revelation 20:6-8

<sup>181</sup> DC 28:6a

voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

**11:13** And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven. **11:14** The second woe is past; and behold, the third woe cometh quickly. **11:15** And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.

**16:12** And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. **16:13** And I saw three unclean spirits like frogs come out of the mouth of the dragon [Satan], and out of the mouth of the beast [church of the devil], and out of the mouth of the false prophet [false doctrine]. **16:14** For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to **the battle of that great day of God Almighty**.

**16:15** Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame. **16:16** And he gathered them together into a place called in the Hebrew tongue Armageddon.

**16:17** And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. **16:18** And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. **16:19** And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. **16:20** And every island fled away, and the mountains were not found. **16:21** And there fell upon men **a great hail out of heaven**, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

**20:7** And when the thousand years are expired, Satan shall be loosed out of his prison, **20:8** And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. **20:9** And they **went up** on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and **fire** came down from God out of heaven, and devoured them. **20:10** And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.

**85:35a** And then shall the second angel sound his trump, and reveal the secret acts of men, and the thoughts and intents of their hearts, and the mighty works of God in the second thousandth year: **85:35b** and so on, until the seventh angel shall sound his trump; and he shall stand forth upon the land and upon the sea, and swear in the name of him who sitteth upon the throne, that there shall be time no longer, and Satan shall be bound, that old serpent, who is called the Devil,

and shall not be loosed for the space of a thousand years. **85:35c** And then he shall be loosed for a little season, **that he may** gather together his armies; and Michael, the seventh angel, even the archangel, shall gather together his armies, even the hosts of heaven. **85:35d** And the Devil shall gather together his armies, even the hosts of hell, and shall come up to battle against Michael and his armies: and then cometh **the battle of the great God!** **85:35e** And the Devil and his armies shall be cast away into their own place, that they shall not have power over the saints **any more at all**; for Michael shall fight their battles, and shall overcome him who seeketh the throne of him who sitteth upon the throne, even the Lamb. **85:35f** This is the glory of God and the sanctified; and they shall not any more see death.

Following the thousand year reign of Christ, people will again start to deny the God who created them, which shall set Satan free to deceive the nations and to gather his armies so that he might exalt himself above the heavens and attempt to take the throne of God. During this time, God has promised to gather His sons and his daughters to a place of refuge, called Armageddon, which literally means holy mountain or place of safety, and while Satan gathers his armies, the archangel, Michael, will gather the hosts of heavens to battle against the adversary at the Battle of the Day of the Great God Almighty. It is important to understand that this will not be a battle fought with carnal weapons, but as Apostle Paul explained, it will be a spiritual battle. “For though we walk in the flesh, we *do not* war after the flesh; (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that *exalteth itself* against the knowledge of God, and bringing into captivity every thought to the *obedience of Christ*; And having in a readiness to revenge all disobedience, when your obedience is fulfilled.<sup>182</sup>” Please read from Isaiah 54:10-17

**54:10** For the mountains shall depart, and the hills be removed; but my kindness **shall not** depart from thee, neither shall the covenant of my people be removed, saith the Lord that hath mercy on thee. **54:11** O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. **54:12** And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. **54:13** And all thy children shall be taught of the Lord; and great shall be the peace of thy children. **54:14** In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee.

**54:15** Behold, they shall surely gather together against thee, but not by me; whosoever shall gather together against thee **shall fall** for thy sake. **54:16** Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. **54:17** **No weapon** that is formed against thee **shall prosper**; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

The final battle will not be fought with nuclear weapons or the latest technologies, instead it will be a battle for truth, and no lie or deception can ever hope to overcome the absolute truth of Jesus Christ, who

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<sup>182</sup> 2 Corinthians 10:3-6

is the Only Begotten Son of God. “Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him...Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby *know we* the spirit of truth, and the spirit of error... And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; For the accuser [Satan] of our brethren is cast down, which accused them before our God day and night. For they have overcome him by the *blood of the Lamb*, and by the word of their *testimony*; for they loved not their own lives, but kept the testimony even unto death. Therefore, rejoice O heavens, and ye that dwell in them.<sup>183</sup>” It is through the testimony and the blood of Jesus Christ that Satan will be overcome, and if these abide within us, we too will overcome the enemy of all unrighteousness and receive the greatest gift of all, the gift of eternal life.

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<sup>183</sup> John 14:6, 1 John 4:4-6, and Revelation 12:9-11

## A New Heaven and a New Earth

In Section Twenty-two, we read that Moses was transfigured and was caught up to an exceeding high mountain to stand before the Father, and while he talked face to face with God, he asked Him concerning the many creations that he had seen, saying, "Tell me, I pray thee, why these things are so, and by what thou madest them? And behold the glory of God was upon Moses."<sup>184</sup> The Lord God answered Moses by explaining that He had created these things for His own purposes through the power of His Only Begotten, and that He has created worlds without number. "And it came to pass, that Moses spake unto the Lord, saying, Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof; and also the heavens, and then thy servant will be content. And the Lord God spake unto Moses, saying, The heavens, they are many and they can not be numbered unto man, but they are numbered unto me, for they are mine; 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; for this is *my work* and *my glory*, to bring to pass *the immortality*, and *eternal life* of man."<sup>185</sup>

The Twenty-second section of the Doctrine and Covenants has enlightened the saints with some comprehension of the nature of God. In particular, that He is a God of creation as well as a God of love, and what our Eternal Father desires above all else is to bring to pass our immortal life, which is to live eternally with God, Jesus Christ, and the Holy Ghost in Celestial glory. In order for this to occur however the Lord has explained that we must be made new creatures in Christ. Jesus said, "Old things are done away, and all things have become new; therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect....and the heaven and the earth shall be consumed, and pass away, and there shall be a new heaven and a new earth; for all old things shall pass away, and all things shall become new, even the heaven and the earth."<sup>186</sup>

For the children of men to become new creatures they must first become holy as God is holy because no unclean thing can enter into His presence. "For God hath not called us unto uncleanness, but unto holiness."<sup>187</sup> Nonetheless, how can mankind become holy as God is holy if we do not have intelligence or the ability to be agents unto ourselves? How could we have agency unless we are free to live outside of God's presence and experience opposition? How could we live outside of the presence of God save it were that there should be a transgression and a fall? How could we transgress unless there was a law and a just punishment affixed? How could a sinner be brought back into the presence of God except they are made new? How could an old man of sin become a new creature save an infinite atonement should be made? The answer to these questions is found in our Lord and Savior Jesus Christ who was the Lamb that was slain from the foundation of the world so that we might have atonement for our transgressions, so that in baptism we might be cleansed of our sins, and so that in enduring to the end we might be sanctified by His blood.

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<sup>184</sup> DC 22:20

<sup>185</sup> DC 22:22-23

<sup>186</sup> 3 Nephi 5:92 and DC 28:6b-c

<sup>187</sup> 1 Thessalonians 4:7

If our garments must be washed white of all our unrighteousness in order to sit down in the Kingdom of God with Jesus Christ and all the holy prophets, then would not the earth need to be cleansed as well? Jesus said, "All things shall become new, even the heaven and the earth." Therefore, just as the children of men are cleansed through the baptism of water, justified through the baptism of the Spirit, and sanctified through the blood of Christ, so too must the earth be perfected. "And it came to pass, that Enoch looked upon *the earth*, and he heard a voice *from the bowels thereof*, saying, Woe! woe! is me, the mother of men! I am pained, I am weary, because of the wickedness of my children! When shall I rest, and be cleansed from the filthiness which has gone forth out of me? When will my Creator sanctify me, that I may rest, and righteousness for a season abide upon my face? And when Enoch heard the earth mourn, he wept, and cried unto the Lord, saying, O Lord, wilt thou not have compassion upon the earth?<sup>188</sup>"

In the great flood the earth received a baptism of water, and it will not be until after the little season that the earth will receive the baptism of fire and the Holy Ghost. "And there shall be a new heaven and a new earth; and they shall be like unto the old, save the old have passed away, and all things have become new.<sup>189</sup>" Following the earth's baptism of the Spirit, all things will be made new and the glory of God will dwell on the earth and the meek shall inherit it. Then will the Lord bring up Zion from beneath and bring down Zion from above that all things might be gathered in one. Please read of the new heaven and the new earth from Isaiah 66:22-23, Revelation 7:13-17, Revelation 21:1-8, 3 Nephi 11:30-33, Section 28:6, 43:7c-d, 63:6, 83:17, and 85:4, 6, and 33:

**66:22** For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. **66:23** And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord.

**7:13** And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? **7:14** And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have **washed their robes**, and made them white in the blood of the Lamb. **7:15** Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. **7:16** They shall hunger no more, neither thirst anymore; neither shall the sun light on them, nor any heat. **7:17** For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

**21:1** 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. **21:2** And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. **21:3** And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

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<sup>188</sup> Genesis 7:55-56

<sup>189</sup> Ether 6:9

**21:4** 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.

**21:5** And he that sat upon the throne said, Behold, *I make all things new*. And he said unto me, Write; for these words are true and faithful. **21:6** And he said unto me, *It is done*. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. **21:7** He that overcometh **shall inherit all things**; and I will be his God, and he shall be my son. **21:8** But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

**11:30** And he [Jesus] did expound all things, even from the beginning until the time that he should come in his glory; **11:31** Yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapped together as a scroll, and the heavens and the earth should pass away; **11:32** And even unto *the great and last day*, when all people, and all kindreds, and all nations and tongues shall stand before God, to be judged of their works, whether they be good or whether they be evil; **11:33** If they be good, to the resurrection of everlasting life; and if they be evil, to the resurrection of damnation, being on a parallel, the one on the one hand, and the other on the other hand, according to the mercy, and the justice, and the holiness which is in Christ, who was before the world began.

**28:6a** And again, verily, verily I say unto you, that 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; **28:6b** and the end shall come, and the heaven and the earth **shall be consumed, and pass away**, and there shall be a new heaven and a new earth; **28:6c** for all old things shall pass away, and all things shall become new, *even* the heaven and the earth, and all the fullness thereof, both men and beasts, the fowls of the air, and the fishes of the sea; **28:6d** and not one hair, neither mote, shall be lost, for it is the workmanship of mine hand.

**43:7c** for the great millennial, which I have spoken by the mouth of my servants, shall come; for Satan shall be bound; and when he is loosed again, he shall only reign for a little season, and then cometh the end of the earth; **43:7d** and he that liveth in righteousness, shall be changed in the twinkling of an eye; **43:7e** and the earth shall *pass away so as by fire*; **43:7f** and the wicked shall go away into unquenchable fire; **43:7g** and their end no man knoweth, on earth, nor ever shall know, until they come before me in judgment.

**63:6a** And now, behold, I, the Lord, saith unto you, that ye are not justified because these things are among you; **63:6b** nevertheless he that **endureth in faith and doeth my will**, the same shall **overcome**, and shall receive an inheritance upon the earth, when the day of transfiguration shall come; when the *earth shall be transfigured*, even according to the pattern which was shown unto mine apostles upon the mount [read Matthew 17:1-8, Mark 9:1-7, and Luke 9:28-36]; of which account the fullness ye have not yet received.

**83:17a** The Lord hath brought again Zion: The Lord hath redeemed his people, Israel, According to the election of grace, Which was brought to pass by the faith And covenant of their fathers. **83:17b** The Lord hath redeemed his people, And Satan is bound, and **time is no longer**: The Lord hath gathered **all things in one**: The Lord hath brought down Zion from above: The Lord hath brought up Zion from beneath; The earth hath travailed and brought forth her strength; And truth is established in her bowels; And the heavens have smiled upon her, And she [the earth] **is clothed with the glory of her God**: For he stands in the midst of his people: **83:17c** Glory, and honor, and power, and might, Be ascribed to our God, for he is full of mercy, Justice, grace and truth, and peace, For ever and ever, Amen.

**85:4a** Now, verily I say unto you, that through the redemption which is made for you, is brought to pass the resurrection from the dead. And the spirit and the body is the soul of man. **85:4b** And the resurrection from the dead is the redemption of the soul; and the redemption of the soul is through him who quickeneth all things, in whose bosom it is decreed, that the poor and the meek of the earth shall inherit it. **85:4c** Therefore, it must needs be ***sanctified*** from all unrighteousness, that it may be prepared for the celestial glory; for after it hath filled the measure of its creation, it shall be crowned with glory, **even with the presence of God the Father**; **85:4d** that bodies who are of the celestial kingdom may possess it for ever and ever; for, for this intent was it made and created; and for this intent are they sanctified.

**85:6a** And again, verily I say unto you, The earth abideth the law of a celestial kingdom, for it **fillet** the measure of its creation, and transgresseth not the law. **85:6b** Wherefore, it shall be sanctified; yea, notwithstanding **it shall die**, it shall be **quicken again**, and shall abide the power by which it is quickened, and the righteous shall inherit it: **85:6c** for, notwithstanding they die, they also shall rise again a spiritual body: they who are of a celestial spirit shall receive the same body, which was a natural body: even ye shall receive your bodies, and your glory shall be that glory by which your bodies are quickened.

**85:6d** Ye who are quickened by a portion of the celestial glory, shall then receive of the same, **even a fullness**; **85:6e** and they who are quickened by a portion of the terrestrial glory, shall then receive of the same, even a fullness: **85:6f** and also they who are quickened by a portion of the celestial glory, shall then receive of the same, even a fullness: **85:6g** and they who remain shall also be quickened; nevertheless, they shall return again to their own place, to enjoy that which they are willing to receive, because they were **not willing** to enjoy that which they might have received.

**85:33a** And again, another angel shall sound his trump, which is the seventh angel, saying: **It is finished! It is finished!** the Lamb of God hath overcome, and trodden the wine press alone; even the wine press of the fierceness of the wrath of Almighty God; **85:33b** and then shall the angels be crowned with the glory of his might, and the saints shall be filled with his glory, and **receive their inheritance** and be made equal with him.

# Conclusion

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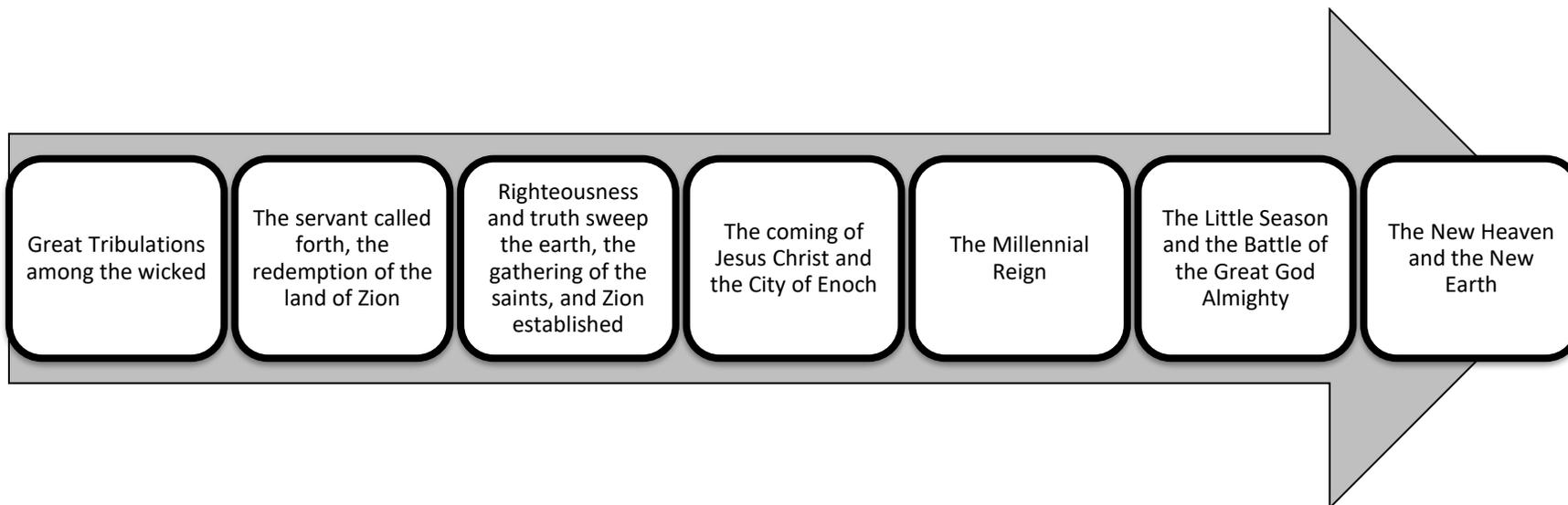
The purpose of this work was to both clarify the misperceptions concerning Zion and to hopefully instill within the reader a greater desire to embrace the promises of God and to do His will on earth as it is also done in heaven so that His glorious works might come to pass. We have the promise and the assurance that nothing can frustrate the plan of God, a New Heaven and a New Earth will come forth, the question is, will we be a part of it or not. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of *the flesh and spirit*, perfecting holiness in the fear of God...And now I speak unto you concerning the former conversation, by exhortation, that ye put off the old man, which is corrupt according to the deceitful lusts; and be *renewed* in the mind of the Spirit; And that ye put on the *new man*, which after God is created in *righteousness and true holiness*.<sup>190</sup>”

It is our hope and our prayer that we will choose the path that leads to the redemption of Zion, to the everlasting Kingdom of the Lamb, and to eternal life with God the Father. “These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.<sup>191</sup>”

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<sup>190</sup> 2 Corinthians 7:1 and Ephesians 4:22-24

<sup>191</sup> John 17:1-3



Order	Event	Scripture	References
1.	Great Tribulations among the wicked	<b>Gen 7:74</b> <i>But before that day</i> , he saw great tribulation among the wicked; and he also saw the sea, that it was troubled, and men's hearts failing them, looking forth with fear for the judgment of the Almighty God, which should come upon the wicked.	Joel 2:30-32; Mat 24:22-39; Mark 13:24-42; Luke 21:24-28; 2 Nephi 11:116-121; DC 28:4-5; DC 83:16e-17a; DC 100:3; DC 105:9-11
2.	Righteousness sweep the earth, saints gathered, and Zion established to look forward to the time of Jesus's coming	<b>Gen 7:70</b> And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; <b>an holy city</b> that my people may gird up their loins, and <b>be looking forth for the time of my coming</b> ; for there shall be my tabernacle, <b>and it shall be called Zion; <u>a New Jerusalem</u></b>	<p><b>Endowment:</b> Eze 39:28-29; Luke 24:48; Acts 2:1-4; 1 Ne 3:187, 214-216, 230-231; 3 Nephi 10:3-8; DC 34:3a-4d; DC 43:4-5; DC 102:3c-f</p> <p><b>The Redemption of Zion:</b> DC 98:6-8; DC 100:2-4; DC 105:9-13</p> <p><b>Gathering of Israel to Jerusalem:</b> Isa 5:25-29; Isa 11:10-12; Eze 39:27-29; 1 Ne 7:21-25; 3 Ne 9:47-49 and 86-93; 3 Ne 10:5-7; DC 108:4b</p> <p><b>Gathering of the Saints to Zion:</b> Isa 51:10-11; Jer 31:8; Mat 24:28-31 and 40; Mark 13:30-31; Luke 17:37-38; Luke 21:36; DC 28:1-2;</p>

		DC 45:6, 12-15; DC 49:5; DC 57:1; DC 63:9a-e; DC 83:1-2b; DC 98:5a; DC 108:4a
		<b>Both:</b> Isaiah 2:2-4; Joel 2:28-32; Jeremiah 3:14-18; 2 Ne 12:65-73; 3 Ne 7:15-29; DC 108:5-6
		<b>Zion:</b> Isa 4:1-5; Isa 52:6-8; Isa 60:18-21; Heb 12:22-24; 3 Ne 9:86-93; Ether 6:2-10 [a New Jerusalem established in this land and Jerusalem built up again]
<b>3.</b>	The coming of Jesus Christ and of Zion and the Millennial Reign	<p><b>Gen 7:71</b> And the Lord said unto Enoch, Then shalt thou and all thy city meet them there; and we will receive them into our bosom; and they shall see us, and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; <b>7:72</b> And there shall be mine abode, and <b>it shall be Zion</b>, which shall come forth out of all the creations which I have made and for the space of a thousand years shall the earth rest. <b>7:73</b> And it came to pass, that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth, in righteousness, <b>for the space of a thousand years.</b></p> <p><b>Coming of Christ:</b> Mat 24:36-38; Luke 12:40-47; 2 Pet 3:10-14; Jude 1:14-15; Alma 10:23-26; DC 45:6, 10b-d; DC 49:4; DC 98:5; DC 108:5a-c and 9</p> <p><b>Saints Caught up to Meet Jesus:</b> Mat 24:43-49; Luke 17:34-39; 1 Ths 4:13-17; DC 77:4d-e; DC 85:27</p> <p><b>The Resurrection of the Just:</b> Gen 7:62-64; Isa 42:5-7; Mos 8:52-59; DC 28:3; DC 43:5a-c; DC 45:7a-b and 10a; DC 63:13a-d; DC 76:5; DC 85:27</p> <p><b>The Word brought to the Jews:</b> 1 Nephi 7:1ff; DC 45:9</p> <p><b>The Millennial Reign:</b> Isa 2:2-4; Isa 11:4-9; Isa 65:17-25; Zech 14:9; 1 Ne 7:55-62; Jac 3:145-153; 2 Nephi 12:89-100; 3 Ne 10:1-8; Rev 20: 4-7; DC 28:2g; DC 43:7; DC 45:10c-d; DC 63:13; DC 98:5</p>
<b>4.</b>	A little Season and Final Battle	<p><b>Revelation 20:7</b> And when the thousand years are expired, Satan shall be loosed out of his prison, <b>20:8</b> And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, <b>to gather them together to battle</b>; the number of whom is as the sand of the sea. <b>20:9</b> And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and <b>fire came down from God out of heaven, and devoured them.</b></p> <p>Rev 11:7-15; Rev 16:13-21; Rev 20:1-15; DC 85:35b-f</p>
<b>5.</b>	A New Heaven and a New Earth	<p><b>Ether 6:9</b> And <b>there shall be a new heaven and a new earth</b>; and they shall be like unto the old, save the old have passed away, and all things have become new.</p> <p>Isa 65:17; Isa 66:22; Luke 17:39-40; Rev 7:13-17; Rev 21:1-8; 3 Ne 11:30-33; Eth 6:9; DC 28:6; DC 43:7c-g; DC 63:6; DC 83:17; DC 85:4, 6, and 33</p>