

Awake, awake; put on thy strength, O Zion

v. 1.00

Mosiah 12:

19 And they began to question him, that they might cross him, that thereby they might have wherewith to accuse him; but he answered them boldly, and withstood all their questions, yea, to their astonishment; for he did withstand them in all their questions, and did confound them in all their words.

20 And it came to pass that one of them said unto him: What meaneth the words which are written, and which have been taught by our fathers, saying:

21 How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth;

22 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;

23 Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem;

24 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 our God?

25 And now Abinadi said unto them: Are you priests, and pretend to teach this people, and to understand the spirit of prophesying, and yet desire to know of me what these things mean?

26 I say unto you, wo be unto you for perverting the ways of the Lord! For if ye understand these things ye have not taught them; therefore, ye have perverted the ways of the Lord.

27 Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?

The Gathering of Israel and the Coming of the Messiah

Isaiah 48–54

Isaiah 48–54 includes some of Isaiah's greatest work. Six of the seven chapters, slightly changed in some instances, are found in the Book of Mormon; *the other chapter, chapter 52, is scattered throughout the sacred record. The Book of Mormon is, therefore, our greatest help in understanding this part of Isaiah's written work.*

1. If one could summarize President Nelson's entire focus down, would it not be "the gathering of Israel and the coming of the Messiah?"
and
2. If Isaiah 52 is scattered throughout the entirety of The Book of Mormon, which I testify that it is, would not the understanding of Isaiah 52 unlock the entire purpose, the entire theme, etc. of the entirety of The Book of Mormon?

Isaiah CHAPTER 52

1 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

(17-16) Isaiah 52:1–6. “Put on Thy Strength, O Zion”

As shown in Notes and Commentary on Isaiah 2:3, there *will be* two headquarters for the Lord and His people during the Millennium: Zion, **the New Jerusalem, on the American continent**; and Zion, the Old Jerusalem, in the Holy Land.

Isaiah 52:1–2 is quoted in three places in the Book of Mormon (see 2 Nephi 8:24–25; 3 Nephi 20:36–37; Moroni 10:31) and once in the Doctrine and Covenants. In Doctrine and Covenants 113:7–8, Joseph Smith answered questions about the meaning of Isaiah 52:1–2. **He showed that the beautiful garments symbolized the priesthood power restored to the house of Israel in the last days** and that the loosing of the bands from her neck *signified the removal of the curses of God. If Israel would return to God, new revelations would be given.*

When the Savior cited passages from Isaiah 52, He omitted verses 4 and 5, perhaps these verses did not apply to the Nephites at that time (see 3 Nephi 20:36–40).

Doctrine and Covenants 113:

7 Questions by Elias Higbee: What is meant by the command in Isaiah, 52d chapter, 1st verse, which saith: Put on thy strength, O Zion—and what people had Isaiah reference to?

8 He had reference **to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost.**

Moroni 10:

31 **And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever, that thou mayest no more be confounded, that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.**

32 Yea, come unto Christ, and be perfected in him, and deny yourselves of all ungodliness; and if ye shall deny yourselves of all ungodliness, and love God with all your might, mind and strength, then is *his grace* sufficient for you, that by *his grace* ye may be perfect in Christ; and if by *the grace of God* ye are perfect in Christ, ye can in nowise deny the power of God.

33 And again, if ye *by the grace of God* are perfect in Christ, and deny not his power, *then are ye sanctified in Christ by the grace of God*, through the shedding of the blood of Christ, which is in the covenant of the Father unto the remission of your sins, that ye become holy, without spot.

34 And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite, and I am brought forth triumphant through the air, to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both quick and dead. Amen.

The literal final words of Moroni are a call for us to redeem Zion (v. 31), gives us the reason for it (that the covenants of the Eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.) and then the blueprint for how to do it (v 32+)... As we as a group were fasting for the Redemption of Zion the Lord sent me a kitten and told us to name her "grace" (she was saved after all she could do) and now the Lord has brought me here...

No one should have any doubts where we are and no one should have any doubt where President Nelson knows we are... We are here to awake, AWAKE and redeem the Zion of our God- what does that mean, what does that look like? That is not only the purpose of this paper, it is the entire purpose, theme, etc. of The Book of Mormon. Before continuing in Isaiah 52 we need to have an understanding of what "the Redemption of Zion" means-

I. What is Zion, why does it need to be redeemed, Etc.?

Articles of Faith 10:

10 We believe in the literal gathering of Israel **and** in the restoration of the Ten Tribes; that Zion (*the New Jerusalem*) **will be** built upon the American continent; that Christ will reign **personally** upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

Doctrine and Covenants

Section 57

Revelation given through Joseph Smith the Prophet, in Zion, Jackson County, Missouri, July 20, 1831. In compliance with the Lord's command to travel to Missouri, where He would reveal "the land of your inheritance" (section 52), the elders had journeyed from Ohio to Missouri's western border. Joseph Smith contemplated the state of the Lamanites and wondered: "When will the wilderness blossom as the rose? When will Zion be built up in her glory, and where will Thy temple stand, unto which all nations shall come in the last days?" Subsequently he received this revelation.

1 Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints.

2 Wherefore, this is the land of promise, and the place for **the city of Zion**.

3 And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is **the center place**; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse.

4 Wherefore, it is wisdom that the land should be purchased by the saints, and also every tract lying westward, even unto the line running directly between Jew and Gentile

Doctrine and Covenants 101:

20 And, behold, there is none other (a)place appointed than that which I have appointed; *neither shall there be any other place appointed* than that which I have appointed...

The footnote (a) takes you to [D&C 57; 1-4](#)

Introduction and Timeline

In obedience to the Lord’s command to convene a Church conference in Missouri (see [D&C 52:2–5](#)), the Prophet Joseph Smith and several others traveled approximately 900 miles from Ohio to Missouri. On July 20, 1831, a few days after arriving in Jackson County, Missouri, Joseph Smith received the revelation recorded in [Doctrine and Covenants 57](#). In this revelation the Lord declared that Independence, Missouri, was to be the center place of the city of Zion and its temple, and He instructed several individuals regarding their roles in building Zion.

Additional Historical Background

The **Prophet Joseph Smith** (1805–1844) taught that “the building up of Zion is a cause that has interested the people of God in every age; it is a theme upon which prophets, priests and kings have dwelt with peculiar delight” (*Teachings of Presidents of the Church: Joseph Smith* [2011], [186](#)). Many of the early Saints also eagerly anticipated the establishment of Zion. As part of the Restoration, the Lord provided the Saints with incremental revelation about the building up of the city of Zion upon the earth in the last days. For example, from the Book of Mormon the Saints learned that the city of Zion, or the New Jerusalem, would be located on the American Continent (see [3 Nephi 20:22](#); [21:23–24](#); [Ether 13:2–10](#)).

In a revelation given in September 1830, the Lord explained that He would not reveal the exact location of the city of Zion at that time but that it would be located “on the borders by the Lamanites” ([D&C 28:9](#)). In December 1830, as the Prophet Joseph Smith worked on his inspired translation of the Bible, he learned that during the troubled times of the last days, the Lord would preserve His people and gather them in the “Holy City” of Zion (see [Moses 7:60–62](#)). On February 9, 1831, the Lord explained that He would reveal “where the New Jerusalem shall be built” in His “own due time” ([D&C 42:62](#)). Just one month later, the Prophet received a revelation indicating that Zion would be “a land of peace, a city of refuge, a place of safety” in a wicked world ([D&C 45:66–67](#)). The Saints’ anticipation about Zion grew when in June 1831 the Lord commanded that the next Church conference “be held in Missouri, upon the land which I will consecrate unto my people” ([D&C 52:2](#)). In this same revelation the Lord promised to reveal “the land of [their] inheritance” if Joseph Smith and Sidney Rigdon remained faithful ([D&C 52:5](#)).

In obedience to the Lord’s command to convene a Church conference in Missouri, the Prophet Joseph Smith and a few traveling companions left Kirtland, Ohio, to go there on June 19, 1831. In addition, the Lord called a number of priesthood holders to travel in pairs to Missouri and to preach the gospel as they traveled (see [D&C 52:7–10, 22–33](#); [56:5–7](#)). After traveling approximately 900 miles, the Prophet and his companions arrived first in Independence, Jackson County, Missouri, on July 14, 1831. There they were met by Oliver Cowdery, Peter Whitmer Jr., and Ziba Peterson, who had been called in the fall of 1830 as missionaries to preach the gospel to the Lamanites (see [D&C 28:8](#); [30:5–8](#); [32:2–3](#)). These missionaries were accompanied by a recent convert to the Church, Frederick G. Williams, who asked Oliver Cowdery if he could join them in their travels.

According to Joseph Smith’s history, when the Prophet arrived in Independence, he spent time contemplating the establishment of Zion and the situation of the American Indians living across the

border of Missouri. His contemplation led him to wonder: “When will the wilderness blossom as the rose; when will Zion be built up in her glory, and where will thy Temple stand unto which all nations shall come in the last days?” (in Manuscript History of the Church, vol. A-1, page [127](#), josephsmithpapers.org). Subsequently, on July 20, 1831, the Prophet Joseph Smith received the revelation recorded in [Doctrine and Covenants 57](#).

Doctrine and Covenants 57:1–3. The Lord declares the location of the city of Zion

In response to the Prophet Joseph Smith’s inquiry, the Lord revealed that Independence, Jackson County, Missouri, was “the land of promise, and the place for the city of Zion” ([D&C 57:2](#)). The site for the city of Zion was located just below a bend in the Missouri River and about 10 miles east of the Missouri-Indian territory line (currently the Missouri-Kansas border). The land that makes up Missouri and several surrounding states had become part of the United States after the Louisiana Purchase in 1803. After the purchase, new settlers, mostly from other southern states, moved into Missouri to settle the land. Missouri became a state in 1821, and in 1826 the state legislature created Jackson County. The newly settled town of Independence, which was located along a trade road called the Santa Fe Trail, became the county seat. At the time of this revelation, Jackson County had only a few hundred residents and a few public buildings, including the county courthouse.

Doctrine and Covenants 57:3. “Independence is the center place”

When the Lord designated Jackson County, Missouri, as the place where the city of Zion would be built, He indicated that the city of Independence would be “the center place” ([D&C 57:3](#)). Being the center place refers, in part, to the role that Zion, or the New Jerusalem, will have as one of the two capitals (the other being Jerusalem) of the Lord’s kingdom during the Millennium (see Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie [1955], 3:71). From this location the Lord Himself will oversee the activity and processes of His kingdom.

Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles emphasized the importance of Zion as the “center place” when he taught the following: “Let Israel gather to the stakes of Zion in all nations. Let every land be a Zion to those appointed to dwell there. Let the fulness of the gospel be for all the saints in all nations. Let no blessing be denied them. Let temples arise wherein the fulness of the ordinances of the Lord’s house may be administered. But still there is a center place, a place where the chief temple shall stand, a place to which the Lord shall come, a place whence the law shall go forth to govern all the earth. . . . And that center place is what men now call Independence in Jackson County, Missouri, but which in a day to come will be the Zion of our God and the City of Holiness of his people. The site is selected; the place is known; the decree has gone forth; and the promised destiny is assured” (*A New Witness for the Articles of Faith* [1985], 595).

Doctrine and Covenants 57:3. “A spot for the temple”

In addition to revealing the place for the city of Zion, the Lord also declared that the spot for the temple was “lying westward, upon a lot which is not far from the courthouse” ([D&C 57:3](#)). This temple will be built in the last days before the Second Coming of Jesus Christ. **Elder Bruce R. McConkie** explained the significance of the temple that will be built in Independence, Missouri: “As to the temple unto which all nations shall come in the last days, it shall be built in the New Jerusalem before the Second Coming, all as a part of the preparatory processes that will make ready a people for their Lord’s return” (*A New Witness for the Articles of Faith*, 595).

The plat map for the City of Zion was prepared under the direction of the Prophet Joseph Smith and sent to the Saints in Missouri in June 1833, along with architectural plans for the first temple in Zion.

About two years after he received the revelation recorded in [Doctrine and Covenants 57](#), the Prophet Joseph Smith received additional revelation concerning the spot where the temple would be constructed. In 1833, the Prophet had a plat map drawn for the city of Zion that depicted a temple complex of 24 buildings to be constructed next to each other in Independence (see *History of the Church*, 1:357–59). The gathering to and the building up of the city of Zion, or New Jerusalem, as declared by the Lord, will begin at “the place of the temple” ([D&C 84:4](#)).

Doctrine and Covenants 101

Introduction and Timeline

In late 1833, mobs attacked Church members in Jackson County, Missouri, and forced them from their homes. When news of the violence reached the Prophet Joseph Smith in Kirtland, Ohio, he grieved for the Missouri Saints and pled with the Lord to return them to their lands and homes. On December 16–17, 1833, the Lord revealed to the Prophet why He had allowed His Saints to suffer. This revelation, which is recorded in [Doctrine and Covenants 101](#), also included counsel and words of comfort regarding “the redemption of Zion” ([D&C 101:43](#)).

Doctrine and Covenants 101: Additional Historical Background

Due to mob violence against the Saints in Jackson County, Missouri, during the summer of 1833, Church leaders there were forced to sign an agreement that half of the Saints would leave Jackson County by January 1, 1834, and the remainder would leave by April 1, 1834. However, in August 1833 the Prophet Joseph Smith and a council of Church leaders in Kirtland, Ohio, advised the Missouri Saints not to leave their homes and to ask the state government for help. In early October 1833, elders Orson Hyde and William W. Phelps met with Missouri governor Daniel Dunklin and requested help and protection for the Saints in Jackson County. The governor advised the Saints to seek help through the local courts. After Church leaders filed their suit in the Jackson County courts, the Saints prepared to defend themselves. (See *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834*, ed. Gerrit J. Dirkmaat and others [2014], 386; *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], [134–35](#).)

The exiled Saints took refuge in temporary shelters along the north bank of the Missouri River in the midst of winter. Describing these awful conditions, Parley P. Pratt wrote:

“The shore [of the Missouri River] began to be lined on both sides of the ferry with men, women and children; goods, wagons, boxes, provisions, etc., while the ferry was constantly employed. ... Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their families, household goods, and some provisions; while others knew not the fate of their friends, and had lost all their goods. The scene was indescribable, and, I am sure, would have melted the hearts of any people on the earth, except our blind oppressors, and a blind and ignorant community. ...

“... Every member of [our] society was driven from the county, and fields of corn were ravaged and destroyed; stacks of wheat burned, household goods plundered, and improvements and every kind of property destroyed” (*Autobiography of Parley Parker Pratt*, ed. Parley P. Pratt Jr. [1938], 102–3).

More than 1,000 Saints were driven from Jackson County, and more than 200 of their homes were burned.

When the Prophet Joseph Smith heard that the Saints had been driven out of Zion, he was greatly dismayed. In a letter to Church leaders in Missouri on December 10, 1833, the Prophet wrote: “I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. . . . I know that Zion, in the own due time of the Lord will be redeemed; but how many will be the days of her purification, tribulation and affliction, the Lord has kept hid from my eyes; and when I enquire concerning this subject, the voice of the Lord is, Be still, and know that I am God! All those who suffer for my name shall reign with me, and he that layeth down his life for my sake, shall find it again. Now, there are two things of which I am ignorant, and the Lord will not shew them [unto] me; . . . why God hath suffered so great calamity to come upon Zion; and what the great moving cause of this great affliction is: And again, by what means he will return her back to her inheritance” (in Manuscript History of the Church, vol. A-1, page 393, josephsmithpapers.org). The Prophet continued to inquire of God for answers, and on December 16–17, 1833, he received a revelation concerning Zion and the suffering of the Missouri Saints.

Doctrine and Covenants 101:16. “Be still and know that I am God”

The scriptures contain marvelous prophecies regarding the building up of Zion and the city of New Jerusalem as a place of refuge and safety (see [Isaiah 35:10](#); [Ether 13:5–8](#); [D&C 42:9](#); [45:66–71](#)). For this reason the early Saints were eager to gather to Jackson County, Missouri, to begin establishing Zion as the Lord had commanded. When the Saints were later driven from their lands and homes in Jackson County, they were devastated and uncertain about the future of Zion. Amid their grief and confusion, the Lord counseled them to “be still” and trust in Him ([D&C 101:16](#)).

Doctrine and Covenants 101:17–21. Zion and her stakes will be established

Despite the Saints’ expulsion from Jackson County, Missouri, the Lord reaffirmed that “Zion shall not be moved out of her place, notwithstanding her children are scattered” ([D&C 101:17](#)). Although the stakes of Zion have spread over the face of the earth, “the center place,” Jackson County, continues to be designated by the Lord as the location for the city of New Jerusalem (see [D&C 57:1–3](#); [101:17, 20–21](#)).

Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles taught: “There is no occasion for uncertainty or anxiety about the building up of Zion—meaning the New Jerusalem—in the last days. The Lord once offered his people the chance to build that Zion from which the law shall go forth to all the world. They failed. Why? Because they were unprepared and unworthy, as is yet the case with those of us who now comprise the kingdom. When we as a people are prepared and worthy, the Lord will again command us and the work will go forward—on schedule, before the Second Coming, and at the direction of the President of the Church. Until then, none of us need take any personal steps toward gathering to Missouri or preparing for a landed-inheritance there. Let us, rather, learn the great concepts involved and make ourselves worthy for any work the Lord may lay upon us in our day and time. Some things must yet precede the building up of Jackson County” (*A New Witness for the Articles of Faith* [1985], 586).

Doctrine and Covenants 103; 105

Introduction and Timeline

On February 24, 1834, Parley P. Pratt and Lyman Wight met with the Prophet Joseph Smith and the Kirtland high council to explain the plight of the Saints in Missouri and to seek counsel and help. On the

same day, the Prophet received the revelation recorded in [Doctrine and Covenants 103](#), in which the Lord promised that the Saints would be “[restored] to the land of Zion” if they did not “pollute their inheritances” ([D&C 103:13–14](#)) and directed Church leaders to gather resources and recruits to help the Saints in Missouri.

In obedience to the Lord’s command, the Prophet Joseph Smith and just over 200 volunteers formed the Camp of Israel (later known as Zion’s Camp) in order to go to the aid of the Saints who had been forced out of their homes in Jackson County, Missouri. On June 22, 1834, while camped four miles north of Fishing River, Missouri, Joseph Smith dictated the revelation recorded in [Doctrine and Covenants 105](#), in which the Lord explained that the Saints must “wait for a little season for the redemption of Zion” ([D&C 105:9](#)). The Lord also gave instructions concerning what would need to occur in order for Zion to be redeemed, or reclaimed by the Saints, at a future time.

Doctrine and Covenants 105:9–13. “Wait for a little season for the redemption of Zion”

The Lord explained that the Saints would have to “wait for a little season” before Zion would be redeemed ([D&C 105:9, 13](#); see also [D&C 100:13](#); [103:4](#)). **Elder Bruce R. McConkie** (1915–1985) of the Quorum of the Twelve Apostles taught about what Church members need to do during that “little season” before Zion is redeemed:

“A little season—how long will it last? Will it be two hundred years? or three hundred? Though the day of the Second Coming is fixed, the day for the redemption of Zion depends upon us. After we as a people live the law of the celestial kingdom; after we gain the needed experience and learn our duties; after we become by faith and obedience as were our fellow saints in the days of Enoch; after we are worthy to be translated, if the purposes of the Lord should call for such a course in this day—then Zion will be redeemed, and not before.

“This cannot be brought to pass until mine elders are endowed with power from on high. For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me’ [[D&C 105:11–12](#)]. As of this time the ordinances of the house of the Lord had not been revealed, and the endowment of power from on high received through them was needed in the heavenly work that lay ahead. ‘Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion’ [[D&C 105:13](#)]. And so we wait, wondering the while how long the ‘little season’ is destined to last. As to its length, we cannot say. This much only do we know: the ‘little season’ is the appointed period of preparation for the Latter-day Saints. In it we must attain the same spiritual stature enjoyed by those who built the original Zion. Then and then only will we build our latter-day City of Holiness” (*A New Witness for the Articles of Faith* [1985], 616).

Doctrine and Covenants 103:11–20. “The redemption of Zion”

In June of 1831 the Lord declared to the Saints that the land of Missouri would be consecrated as “the land of their inheritance” (see [D&C 52:2–5, 42](#)). Revelation given to the Prophet Joseph Smith indicated that the city of Independence in Jackson County, Missouri, was to be the center place of the city of Zion, or the New Jerusalem, where the Saints would gather from every nation, where a temple would be built, and where the Saints would dwell in safety and peace in their land of inheritance (see [D&C 45:66–69](#); [57:3](#); [84:2–4](#)). Yet, by the end of 1833, Church members living in Jackson County had been forced to leave their homes and lands and “[had] been scattered” (see [D&C 103:11](#)).

Following the expulsion of the Saints from Jackson County, the Prophet received revelations indicating that Zion would eventually be redeemed, meaning that the modern-day land of promise would be reclaimed, or recovered, after the Saints had been sanctified (see [D&C 101:16–20](#); [103:11–15](#); [105:1–10](#)). In the revelation recorded in [Doctrine and Covenants 103](#), the Lord likened the redemption of Zion to the children of Israel being led to the land of their inheritance. He said, “I will raise up unto my people a man, who shall lead them like Moses led the children of Israel” ([D&C 103:16](#); see also [Exodus 3:7–10](#)). He told the Saints that they were “the children of Israel, and of the seed of Abraham” and needed to be “led out of bondage by power” ([D&C 103:17](#)). He assured them that not only would His angel go before them, like it was with the ancient Israelites, but His “presence” would be there as well (see [D&C 103:19–20](#)). The Lord had withheld His presence from the children of Israel led by Moses because they were “a stiffnecked people” (see [Exodus 33:2–3](#)).

The Lord explained in an earlier revelation that not only was the Prophet Joseph Smith like a latter-day Moses, but that each President of the Church would “be like unto Moses” as well ([D&C 107:91](#); see also [D&C 28:2](#)).

D&C 101:17–20. “Zion Shall Not Be Moved”

Speaking of the expulsion from Jackson County, Elder James E. Talmage said: “The saints were not permitted to enter into immediate possession of the land, which was promised them as an everlasting inheritance. Even as years elapsed between the time of the Lord’s promise to Israel of old that Canaan should be their inheritance, and the time of their entering into possession thereof—years devoted to the people’s toilsome and sorrowful preparation for the fulfilment—so in these latter days the divine purpose is held in abeyance, while the people are being sanctified for the great gift and for the responsibilities associated with it. In the meantime the honest in heart are gathering to the valleys of the Rocky Mountains [and now to stakes all around the world]; and here, . . . Temples have been erected, and all nations are flowing unto this region. *But Zion shall yet be established on the chosen site; she ‘shall not be moved out of her place,’ and the pure in heart shall return ‘with songs of everlasting joy, to build up the waste places of Zion.’*” (Articles of Faith, p. 353; see also Notes and Commentary on [D&C 29:8](#).)

There was a lot of manual references there but it is crucial that we understand that this is not “Micah’s doctrine”, this is “the Lord’s doctrine”, as well as it is important to have a basic understanding of what we are talking about here.

1. The Saints were told Jackson County Missouri was the place for the New Jerusalem, the Lord also said that there would be no other place ever appointed to replace it-meaning this is it folks for the Lord cannot lie. If He could lie, the faith would be lost and all of heaven would cease to exist- or as the Lord himself said

Doctrine and Covenants 1:

38 What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, *my word shall not pass away*, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

They were to build up the New Jerusalem and would receive permanent inheritances there.

2. The Saints were unable and/or unwilling to live Celestial Law, as President Brigham Young latter taught:

*“Some may ask why we did not tarry at the Center Stake of Zion, when the Lord planted our feet there? We had eyes, but we did not see; we had ears, but we did not hear; we had hearts that were devoid of what the Lord required of his people; consequently we could not abide what the Lord revealed to us. We had to go from there to gain an experience. Can you understand this? I think there are some here who can. **If we could have received the words of life and lived according to them**, when we were first gathered to the Center Stake of Zion, we never would have been removed from that place. **But we did not abide the law the Lord gave to us**. We are here to gain an experience, and we cannot increase in that any faster than our capacities will admit. Our capacities are limited, though sometimes we could receive more than we do, but we will not. Preach the riches of eternal life to a congregation, and when the eyes and affections of that congregation are like the fool's eyes, to the ends of the earth, it is like throwing pearls before swine. If I can actually reach your understandings, you will know just what I know, and see just what I see in regard to what I may say” (May 15 1864 Journal of Discourses 10:290)*

And a huge part of this failure was explained by Joseph Smith as well as by the Lord:

The Righteous Suffer with the Guilty

When I contemplate upon all things that have been manifested, I am aware that I ought not to murmur, and do not murmur, only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: "If thy right eye offend thee, pluck it out, and cast it from thee; or if thy right arm offend thee, cut it off, and cast it from thee." Now the fact is, if any of the members of our body is disordered, the rest of our body will be affected with it, and then all are brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours--sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt, of the purity of your motives--are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword--I say when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

- Joseph Smith Jr (TPJS Section One 1830-34, p.35)

Doctrine and Covenants 124:

50 And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

51 Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson county, Missouri, and were hindered by their enemies, saith the Lord your God.

52 And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

Doctrine and Covenants 63:24–31, 41. “They should assemble themselves together unto the land of Zion, not in haste”

When the Prophet Joseph Smith returned to Kirtland, Ohio, and the Saints learned that the Lord had identified the area of Independence, Missouri, as the center place for the city of Zion, many were anxious to begin the process of moving there. However, the Lord made it clear that the Saints were not to gather to the land of Zion “in haste” ([D&C 63:24](#); see also [D&C 58:56](#)). In fact, the Lord gave the Prophet the ability to “discern by the Spirit” who should relocate there ([D&C 63:41](#)).

Regarding these instructions from the Lord, **President Joseph Fielding Smith** explained why the Saints were to gather in an orderly fashion under the direction of Church leaders: “[The early members] were warned against creating antagonism among their neighbors, many of whom were extremely bitter towards the members of the Church. The Lord said the land could not be obtained by the shedding of blood. Those who had the privilege of assembling there should not go up to Zion in haste, but gradually. The reason for this advice is apparent, for haste would lead to confusion, unsatisfactory conditions and pestilence, and then, also, it creates consternation and fear in the hearts of their enemies and arouses greater opposition. Satan desired to destroy them and in his anger endeavored to stir them up to strife and contention as well as the older settlers in Missouri” (*Church History and Modern Revelation* [1953], 1:232).

To manage the number of Saints gathering to Zion, Church leaders required those in Ohio desiring to go to Missouri to obtain a Church-issued certificate before they could migrate and participate in the law of consecration in Missouri. However, many enthusiastic members disregarded the instruction and went to Missouri in large numbers. A Church historian appointed by the Prophet Joseph Smith later wrote, “The church immediately began to gather in Jackson County, and on this subject they became quite enthusiastic. They had been commanded not to go up in haste, nor by flight, but to have all things prepared before them. Money was to be sent up to the bishop, and as fast as lands were purchased, and preparations made, the bishop was to let it be known, that the church might be gathered in. But this regulation was not attended to, for the church got crazy to go up to Zion, as it was then called. The rich were afraid to send up their money to purchase lands, and the poor crowded up in numbers, without having any places provided, contrary to the advice of the bishop and others, until the old citizens began to be highly displeased” (John Corrill, *A Brief History of the Church of Christ of Latter Day Saints* [1839], [18–19](#), [josephsmithpapers.org](#); see also *The Joseph Smith Papers, Histories, Volume 2: Assigned Histories, 1831–1847*, ed. Karen Lynn Davidson and others [2012], 146).

It is of, once again, crucial importance that Saints realize that it was the wicked (tares) within the church were what prevented Zion in the first instance and who were cursed to the third and fourth generation. We learn this crystal clear from the Savior when he breaks down the wheat and the tares - also pay attention to the tie ins to the Priesthood and think back (or scroll back) to D&C 113 above:

Doctrine and Covenants 86:

6 But the Lord saith unto them, ***pluck not up the tares while the blade is yet tender*** (for verily your faith is weak), lest you destroy the wheat also. [[Meaning He couldn't purge out the tares in Joseph's time because it would have destroyed the whole church](#)]

7 Therefore, let the wheat and the tares grow together until the harvest is fully ripe [we learn when the harvest is fully ripe in D&C 101:11]; then ye shall *first gather out the wheat from among the tares*, and after the gathering of the wheat, behold and lo, the tares are bound in bundles, and the field remaineth to be burned.

8 Therefore, thus saith the Lord unto you, with *whom the priesthood hath continued through the lineage of your fathers—*

9 *For ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God—*

10 *Therefore your life and the priesthood have remained, and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began.*

11 *Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel. The Lord hath said it. Amen.*

3. The Saints would remain cast off until they would “awake and rise to the priesthood power that they had lost” (D&C 113) and redeem Zion... the Lord taught us clearly however that:

Doctrine and Covenants 105:

2 Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed *even now*.

So when discussing this subject we need to really honest with ourselves- we are not “waiting on the Lord”, rather, “the Lord is waiting on us”... Any generation from that point until today could have risen to the standard required and redeemed Zion. In fact later in the same chapter the Lord further clarifies this point:

16 Behold, I have commanded my servant Joseph Smith, Jun., to say unto the strength of my house, even my warriors, my young men, and middle-aged, to gather together for the redemption of my people, and throw down the towers of mine enemies, and scatter their watchmen;

17 But the strength of mine house have not hearkened unto my words.

And thus the redemption was withheld...

D&C 101:75. Zion Could Already Be Redeemed If the Saints Had Hearkened to the Lord’s Voice

In the revelation in section 101, given in December 1833, the Lord told His people that if those who called themselves Saints would only follow His counsels, they would have sufficient resources to redeem the land and to establish Zion, “no more to be thrown down” (D&C 101:75). In June 1834 the Lord indicated that Zion might already have been redeemed except for the transgressions of His people (see D&C 105:1–10). It is not the Lord who causes delays in bringing forth Zion. The rate at which His promises are fulfilled is determined by the willingness of His people to respond to His counsel.

D&C 103:20. Zion Was Not to Be Redeemed in 1834

President Joseph Fielding Smith explained the implications of the phrase in time: “It appears from this declaration that the redemption of Zion was not to come immediately, but was to be postponed to some future day. *Moreover, that day would not come until the members of the Church were willing to keep their covenants and walk unitedly, for until the members of the Church learn to walk in full accord and in obedience with all of the commandments, this day cannot come. It may be necessary in order to bring this to pass for the Lord to use drastic measures and cleanse the Church from everything that offends. This he has promised to do when he is ready to redeem Zion.* (See Matt. 13:41.)” (Church History and Modern Revelation, 1:484.)

D&C 105:1–2. Why Was Zion’s Redemption Postponed?

President Lorenzo Snow taught that “the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not justified in anticipating the privilege of returning to build up the center stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth.” (In Journal of Discourses, 16:276; see also Notes and Commentary on D&C 101:1–8; 96:1.)

the Holy Ghost,’ thus becoming clean, pure, and spotless” (Mormon Doctrine, p. 117). Elder McConkie also said: “If a man obeys celestial law in this life, he obtains a celestial body and spirit” (p. 115). This enables the individual to live in unity with God and others.

Elder Joseph F. Smith explained: “Those who profess to be Latter-day Saints must become acquainted with the laws of the celestial kingdom, must abide by them, must comply with the requirements of heaven and hearken to the word of the Lord, in order that Zion may be built up acceptably, and that we may partake of the benefits and blessings of this labor. For it is a labor which devolves upon those who have been called out from the midst of the world in this dispensation. We have been called, and so far as we will be faithful we are chosen to do this work. But notwithstanding we have been called, if we do not prove faithful we will be rejected. I do not speak this in reference to the whole Church, but in reference to individual members of the Church.” (In Conference Report, Apr. 1880, p. 34; see also Smith, Church History and Modern Revelation, 2:3–4.)

D&C 105:9–12. How Long Will the Lord Wait to Redeem Zion?

The Lord works through His children and honors their agency, so their wickedness or righteousness can impede or accelerate His work. In section 105 the Lord spoke of the importance of preparation to the establishment of Zion:

- He wanted His leaders to be prepared (see vv. 9–10).
- He wanted the Saints to be taught more perfectly what He requires of them (see v. 10).
- He wanted the Saints to gain experience (see v. 10). No one can know the things of God without doing them (see John 7:17).
- He wanted the Saints to know their duty more perfectly (see D&C 105:10).
- He wanted the Saints to be endowed with power from on high (see v. 11).
- He wanted the Saints to be faithful, enduring in humility to the end (see v. 12).

President J. Reuben Clark Jr. taught that the principles of the welfare system “are not too far away” from the united order, and that the Saints need to add to them “brotherly love” and “provide the things which those who are in need, must have” (Church News, 8 Aug. 1951, p. 15).

Even Joseph Smith didn't know the answer for “how long”:

“Those who are your friends are my friends, and I promise you *when I come again*, I will lead you forth, so that where I am you shall be with me.” *Boys---he always called us ‘his boys’---don’t be sad, don’t be cast down, I will come back again.’ After a little hesitation he added, ‘as soon as I can.’ That expression, ‘as soon as I can,’ sank deep into my heart and confirmed my fears. I never expected to see him again alive. The sad expression upon his face as he looked upon us, ‘his boys,’ for the last time I shall never forget. I felt in my inmost soul that he was going to be butchered, and we should see him no more alive.”*

-Wandle Mace

(Autobiography of Wandle Mace, typescript, BYU Special Collections, pp. 145-146; Autobiography of Wandle Mace, typescript, BYU Special Collections, pp. 131-132- Joseph Smith, to the Nauvoo Legion the final time)

II. When will this happen, points of reference, etc.?

Ether 4:

6 For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

7 And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.

15 Behold, when ye shall rend that veil of unbelief which doth cause you to remain in your awful state of wickedness, and hardness of heart, and blindness of mind, then shall the great and marvelous things which have been hid up from the foundation of the world from you—yea, when ye shall call upon the Father in my name, with a broken heart and a contrite spirit, then shall ye know that the Father hath remembered the covenant which he made unto your fathers, O house of Israel.

16 And then shall my revelations which I have caused to be written by my servant John be unfolded in the eyes of all the people. Remember, when ye see these things, ye shall know that the time is at hand that they shall be made manifest in very deed.

As to the when the Lord gave us some of our best information in the Parable of the Nobleman and His Olive trees found in D&C 101, which I have a paper on so I won't be breaking this down in as much detail in this paper, however, one has to understand something- they *have to* understand it or they will not understand the parable in the slightest... Period! And that is what the prophet Joseph Smith taught about this parable on July 19, 1840, said he:

“The olive trees are 12 stakes which are yet to be built, not the Temple in Jackson as some suppose. For while the 12 stakes are being built we will be at peace but the Nations of the Earth will be at war”

From this we learn that the entirety of the parable dealt with the future, post 1840, and NONE of the parable dealt with the past, pre 1840... With this understanding we can see that the Lord was laying out the future timeline of the church and eventual redemption of Zion... If the Saints had built Zion, the New Jerusalem, the law would have gone forth from it and it would have eventually filled the earth- they failed- and so the Lord in His mercy brought the Saints “to the mountains”, there to gain in experience and prepare themselves so as to redeem Zion and build the tower...

“I said to Brother Joseph, the spring before he was killed, ‘You are laying out work for twenty years.’ [Joseph] replied, ‘You have as yet scarcely begun to work; but I will set you enough to last you during your lives, for I am going to rest.’ All I can do or ask now is to do the work, so that it will be right and acceptable to [Joseph Smith] when he comes here again.”

“How long, Latter-day Saints, before you will believe the Gospel as it is? The Lord has declared it to be his will that his people enter into covenant, even as Enoch and his people did, which of necessity must be before we shall have the privilege of building the Center Stake of Zion, for the power and glory of God will be there, and none but the pure in heart will be able to live and enjoy it.”

“I want to say a few words still further to the people with regard to their faith in temporal things. If the people called Latter-day Saints do not become one in temporal things as they are in spiritual things, they will not redeem and build up the Zion of God upon the earth.”

-Brigham Young

(April 7 1869, Journal of Discourses 13:3; Oct 8 1876, Journal of Discourses, 18:263; October 7, 1857, Journal of Discourses 5:331)

“Zion cannot be built up except on the principles of union required by the celestial law.”

“What a glorious thing! You will know no prison walls, your friends turning away from you, your being dispossessed of your property, being driven from your home, being cast into prison, being defamed. These things do not hurt you one particle. They do not destroy your prospects, which are still glorious before you. And then we should understand that the Lord has provided, when the days of trouble come upon the nations, a place for you and me, and we will be preserved as Noah was preserved, not in an ark, but we will be preserved by going into these principles of union by which we can accomplish the work of the Lord and surround ourselves with those things that will preserve us from the difficulties that are now coming upon the world, the judgments of the Lord.”

“The principles of Plural Marriage were revealed for the benefit and exaltation of the children of men, but how much unhappiness has arisen through failure, on the part of some who have contracted this order of marriage, to conform to the laws that govern it! But does it arise through any defect in the order of the marriage system? O no; but from ignorance and the folly and wickedness of those individuals who enter into it, who abuse, rather than righteously obey, it. So in regard to the principles of the United Order. Its principles too are sacred, and I assure you we will never go back to Jackson County, Missouri, there to build up the new Jerusalem of the latter days, until there is a perfect willingness on our part to conform to its rules and principles. Many years have transpired since we received the revelation of the United Order, and in one sense that long period of time bespeaks negligence on our part in not more fully obeying it. The very principles of that order, in my estimation, were given for our temporal and spiritual salvation. In order to derive the benefit that God designed should flow from them, they must be established and systematized on the principle of righteousness, each person learning to love his neighbor as himself. For

us to undertake to deal with them on any other principle would virtually open the way to bitter disappointment.”

“Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not justified in anticipating the privilege of returning to build up the Center Stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth.”

-Lorenzo Snow

(October 7 1873, Journal of Discourses, 16:276; April 5 1877, Journal of Discourses, 18:375; Conference Report October 1900, p.4; April 21 1878, Journal of Discourse, 19:350)

“Let us, therefore, try and do our duty. Let us attend to the ordinances of the house of God, and unite ourselves according to his law, for Jesus will never receive the Zion of God unless its people are united according to celestial law, for all who go into the presence of God have to go there by this law. Enoch had to practice this law, and we shall have to do the same if we are ever accepted of God as he was. It has been promised that the New Jerusalem [could] be built up in our day and generation, and *it will have to be done by the United Order of Zion and according to celestial law*. And not only so, but we have to keep that law ourselves if we ever inherit that kingdom, for no man will receive a celestial glory unless he abides a celestial law; no man will receive a terrestrial glory unless he abides a terrestrial law, and no man will receive a telestial glory unless he abides a telestial law. There is a great difference between the light of the sun at noonday and the glimmer of the stars at night, but that difference is no greater than the difference of the glory in the several portions of the kingdom of God.”

-Wilford Woodruff (Oct 9 1874, Journal of Discourses, 17:250)

“The Doctrine and Covenants is the handbook for building Zion, and the revelations recorded therein are as timely and applicable in the current day as they were when Jesus Christ gave them to the Prophet Joseph Smith and others. This is the story of the Doctrine and Covenants: The Lord expected great things and still does expect great things,” said Brother Richardson. “The whole Doctrine and Covenants in my opinion is really the handbook for building Zion... that is a great expectation, but I think the Lord is saying ‘You can do this, and I actually expect you to do this, or I wouldn’t ask it of you.’”

-2012 Sunday School presidency (Speaking about 2012 curriculum of Doctrine and Covenants)

“This is the land of Zion; but we are not yet prepared to go and establish the Center Stake of Zion. The Lord tried this in the first place. He called the people together to the place where the New Jerusalem and the great temple will be built, and where He will prepare for the City of Enoch. And He gave revelation after revelation; but the people could not abide them, and the Church was scattered and peeled, and the people hunted from place to place till, finally, they were driven into the mountains, and here we are. Now,

it is for you and me to prepare to return back again; not to our fatherland, in many cases, but to return east, and by-and-by to build up the Center Stake of Zion. We are not prepared to do this now, but we are here to learn until we are of one heart and of one mind in the things of this life. Do all the Latter-day Saints arrive at this? No; they have not, our former experience has proved this. Of the great many who have been baptized into this Church, but few have been able to abide the word of the Lord; they have fallen out on the right and on the left, and have foundered by the way, and a few have gathered together. Will these be prepared to enter the celestial kingdom? Some of them will be, and will become kings and priests; but not all of these, only a portion of them. They do not know what to do with the revelations, commandments, and blessings of God. Talking, for instance, about everyday things, how many do we see here that know what to do with money and property when they get it? Are their eyes single to the building up of the kingdom of God? No; they are single to the building up of themselves. With all the knowledge that Elders have obtained who have traveled in the Church five, ten, fifteen, twenty, twenty-five, or thirty years, there are few who understand the principles of the kingdom and whose eyes are single to the building of it up in all respects; but their eyes are like the fool's eye—looking to the ends of the earth. They want this and that, and they do not know what to do; they lack wisdom. By-and-by, perhaps, their wealth will depart from them, and when left poor and penniless, they will humble themselves before the Lord that they may be saved.

This is the situation of the Latter-day Saints, yet they are increasing. It is astonishing to look back and see the ignorance that was manifested by the people in their first gathering together; their experience then was far less than their experience and doings now. Still we are far short of being what we should and must be.

When the people assemble together they should be instructed with regard to their temporal lives. It is good to assemble together and pray, and preach, and exhort, so that we may obtain the power of God to that degree that we can heal the sick, cast out devils, speak with tongues, prophecy and enjoy all the blessings and gifts of the holy gospel; but that does not raise our bread, nor perfect the Saints in wisdom. I referred here, last Sunday, to men out of the Church who possess great gifts and who are not in the Church. Men who know nothing of the Priesthood receive revelation and prophecy, and yet these gifts belong to the Church, and those who are faithful in the kingdom of God inherit them and are entitled to them; and all ought to live so as to enjoy the spirit of these gifts and callings continually.

Do we know and understand that it is our business to build up Zion? To have seen the way this people have conducted themselves in years past, one would not have had the least idea that such was our business; but it made no difference whom we built cities for; many would build for Jew or Gentile, Greek, Mahomedan, or Pagan, every class of men on the earth, as readily, apparently, as they would build up Zion. Yet the word of the Lord to us is to build up Zion and her cities and stakes. Lengthen her cords and strengthen her stakes, O ye House of Israel; add to her beauty and add to her strength! Why, to have seen the conduct of the people you might have supposed they knew no more about Zion than about a city of the Chinese, or a city in France, Italy, Germany, or Asia; just as soon build up a city in Asia or Africa as anywhere else, “no matter whom we build for if we only get the dollar, only get our pay for our work.” Yet the commandment of God to us is to build up Zion and her cities. I told you here last Sunday what Joseph said in this respect—what we should build and what we should not build up. This book [the book of Doctrine and Covenants] is full of it.

We say we believe Joseph was a prophet, that he had the priesthood and was called of God to gather the people together and establish Zion. If we believe this, why not let our lives prove that we believe the doctrine that we profess? Can you see any of the Christians in the world who do not believe the doctrine they profess? It is a very dark picture to look upon—a sad affair that we disbelieve our own doctrines. Let us remember them and live accordingly.”

-**Brigham Young** (February 10 1867, Journal of Discourses, 11:324)

Eventually the church even went global, with missionaries being sent everywhere to get the blood of Israel everywhere ready and prepared for the eventual redemption of Zion and building of the New Jerusalem... Or as the Lord put it in the Parable of the Nobleman and His Olive Trees:

Doctrine and Covenants 101:

43 And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion.

44 A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive trees;

45 And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive trees may not be broken down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard.

46 Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower.

That is what we just read above, from prophets Brigham Young, Wilford Woodruff, Lorenzo Snow, etc. but the parable teaches us that something went wrong along the way... It continues:

47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

48 And consulted for *a long time*, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

49 Might not this money be given to the exchangers? For there is no need of these things.

50 And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

The next verse in Isaiah 52 (I hope you haven't forgotten that's what we are breaking down) and The Book of Mormon also teach us what went wrong:

Isaiah 52

3 For thus saith the LORD, Ye have *sold* yourselves for nought; and ye shall be redeemed *without money*.

Mormon 8:

34 Behold, the Lord hath shown unto me great and marvelous things concerning that which must shortly come, at that day when these things shall come forth among you.

35 Behold, I speak unto you as if ye were present, and yet ye are not. But behold, Jesus Christ hath shown you unto me, and I know your doing.

36 And I know that ye do walk in the pride of your hearts; *and there are none save a few only* who do not lift themselves up in the pride of their hearts, unto the wearing of very fine apparel, unto envying, and strifes, and malice, and persecutions, and all manner of iniquities; and your churches, yea, even every one, have become polluted because of the pride of your hearts.

37 For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted.

38 O ye pollutions, ye hypocrites, ye teachers, who sell yourselves for that which will canker, why have ye polluted *the holy church of God*? Why are ye ashamed to take upon you the name of Christ? Why do ye not think that greater is the value of an endless happiness than that misery which never dies—because of the praise of the world?

39 Why do ye adorn yourselves with that which hath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?

40 Yea, why do ye build up your secret abominations to get gain, and cause that widows should mourn before the Lord, and also orphans to mourn before the Lord, *and also the blood of their fathers and their husbands to cry unto the Lord from the ground, for vengeance upon your heads*?

41 Behold, the sword of vengeance hangeth over you; and the time soon cometh that he avengeth the blood of the saints upon you, for he will not suffer their cries any longer.

2 Nephi 28:

4 And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.

5 And they deny the power of God, the Holy One of Israel; and they say unto the people: Hearken unto us, and hear ye our precept; for behold there is no God today, for the Lord and the Redeemer hath done his work, and he hath given his power unto men;

6 Behold, hearken ye unto my precept; if they shall say there is a miracle wrought by the hand of the Lord, believe it not; for this day he is not a God of miracles; he hath done his work.

7 Yea, and there shall be many which shall say: Eat, drink, and be merry, for tomorrow we die; and it shall be well with us.

8 And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God.

9 Yea, and there shall be many which shall teach after this manner, false and vain and foolish doctrines, and shall be puffed up in their hearts, and shall seek deep to hide their counsels from the Lord; and their works shall be in the dark.

10 *And the blood of the saints shall cry from the ground against them.*

11 Yea, they have all gone out of the way; they have become corrupted.

12 Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted, and their churches are lifted up; because of pride they are puffed up.

13 They rob the poor because of their fine sanctuaries; they rob the poor because of their fine clothing; and they persecute the meek and the poor in heart, because in their pride they are puffed up.

14 They wear stiff necks and high heads; yea, and because of pride, and wickedness, and abominations, and whoredoms, *they have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, they are led, that in many instances they do err because they are taught by the precepts of men.*

15 O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines, and all those who commit whoredoms, and pervert the right way of the Lord, wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!

16 Wo unto them that turn aside the just for a thing of naught and revile against that which is good, and say that it is of no worth! For the day shall come that the Lord God will speedily visit the inhabitants of the earth; and in that day that they are fully ripe in iniquity they shall perish.

2 Nephi 26:

29 He commandeth that there shall be *no priestcrafts*; for, behold, priestcrafts are that men preach and set themselves up for a light unto the world, that they may *get gain* and praise of the world; but *they seek not the welfare of Zion.*

30 Behold, the Lord hath forbidden this thing; wherefore, the Lord God hath given a commandment that all men should have charity, which charity is love. And except they should have charity they were nothing. Wherefore, if they should have charity they would not suffer the laborer in Zion to perish.

31 *But the laborer in Zion shall labor for Zion; for if they labor for money they shall perish.*

Helaman 13:

25 And now when ye talk, ye say: *If our days had been in the days of our fathers of old, we would not have slain the prophets; we would not have stoned them, and cast them out.*

26 *Behold ye are worse than they*; for as the Lord liveth, if a prophet come among you and declareth unto you the word of the Lord, which testifieth of your sins and iniquities, ye are angry with him, and cast him out and seek all manner of ways to destroy him; yea, you will say that he is a false prophet, and that he is a sinner, and of the devil, because he testifieth that your deeds are evil.

27 But behold, if a man shall come among you and shall say: Do this, and there is no iniquity; do that and ye shall not suffer; yea, he will say: Walk after *the pride of your own hearts* [i.e. “spirit-o-meters”]; yea, walk after the pride of your eyes, and *do whatsoever your heart desireth*—and if a man shall come among you and say this, ye will receive him, and say that he is a prophet. [or a great teacher, YouTuber, writer, etc.]

28 Yea, ye will lift him up, and ye will give unto him of your substance; ye will give unto him of your gold, and of your silver, and ye will clothe him with costly apparel; and because he speaketh flattering words unto you, and he saith that all is well, then ye will not find fault with him. [Clearly identifying “getting gain” as a key to priestcraft]

29 O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides? Yea, how long will ye choose darkness rather than light?

30 Yea, behold, the anger of the Lord is *already* kindled against you; behold, he hath **cursed the land** because of your iniquity.

So when did this happen?

Doctrine and Covenants 45:

28 And when the times of the Gentiles is come in, a light shall break forth among them that sit in darkness, and it shall be the fulness of my gospel;

29 But they receive it not; for they perceive not the light, and they turn their hearts from me *because of the precepts of men*.

30 And in that generation shall the times of the Gentiles be fulfilled.

3 Nephi 20:

28. ... Nevertheless, when they shall have received the fulness of my gospel, then if they shall harden their hearts against me I will return their iniquities upon their own heads, saith the Father.

So what happened and when? The servants planted the olive trees and began to prepare to redeem Zion and build the New Jerusalem, but then a generation arose that rejected the fullness of the Gospel of Christ, and in that generation’s life the times of the Gentiles was fulfilled (Where Are We, The Macro Last-days Timeline, etc.). Priestcrafts then began infiltrating the church and its members which caused the people to altogether reject the prophets and their counsel, substituting the fear of God with the fear of man and the precepts of God for that of the precepts of man. The previous Saint’s blood then cries from the ground (5th Seal Event- meaning this takes place after the 5th Seal is opened in heaven) and the Lord’s curse/scourge/etc. are then unleashed because the “cup of iniquity is full”... Did the Lord and His prophets give any other warning of this reality other than the Parable of the Nobleman and His Olive Trees?

Isaiah 28: 1-8

“Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet: And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean...”

(15-11) Isaiah 28:1–8. “Woe to the Crown of Pride, to the Drunkards of Ephraim”

Here Isaiah continues the theme that Israel (both the Northern and Southern Kingdoms) must face judgments *before* Jacob’s final restoration. Isaiah, chapter 28, speaks of the rebellion of the ten tribes inhabiting northern Israel, of which Ephraim was the acknowledged leader. “The Lord hath a mighty and strong” nation, Assyria, waiting like “a flood of mighty waters” to humble Israel by casting her “down to the earth” (v. 2). Then, like a flower that fades in the hot sun (see v. 4), or a drunken man who staggers under wine (see v. 7), Israel will be removed from her promised land.

So Ephraim became “drunk but not with strong drink”, we rejected the prophets instead falling in love with our priestcraft, yea even to lifting them up and giving to them of our substance... What should we have been doing?

Doctrine and Covenants 84:

54 And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received—

55 Which vanity and unbelief have brought the whole church under condemnation.

56 And this condemnation resteth upon the children of Zion, even all.

57 And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, *but to do according to that which I have written*

President Benson gives us a solid idea of the points of reference:

“This condemnation has not been lifted, nor will it be until we repent” (remarks by President Ezra Taft Benson, General Authority Temple Meeting, Thursday, 5 March 1987). He also repeated his declaration of a year earlier that, in our day, the Lord has inspired his servant to reemphasize the Book of Mormon to get the Church out from under condemnation (see Ensign, May 1986, p. 78) and later in 1989 he made it even clearer “My dear brethren and sisters, we must prepare to redeem Zion. It was essentially the sin of pride that kept us from establishing Zion in the days of the Prophet Joseph Smith. It was the same sin of pride that brought consecration to an end among the Nephites. (See 4 Ne. 1:24–25.) Pride is the great stumbling block to Zion. I repeat: Pride is the great stumbling block to Zion.” (Beware of Pride, 1989)

“Now Satan is anxious to neutralize the inspired counsel of the Prophet and hence keep the priesthood off-balance, ineffective and inert in the fight for freedom. He does this through diverse means including the use of perverse reasoning....Sometimes from behind the pulpit, in our classrooms, in our Council meetings and in our church publications we hear, read or witness things that do not square with the truth... Now do not let this serve as an excuse for your own wrong-doing. The Lord is letting the wheat and the tares mature before he fully purges the Church. He is also testing you to see if you will be misled. The devil is trying to deceive the very elect. As members of the Church we have some close quarters to pass through if we are to save our souls. As the Church gets larger some men have increasing responsibility and more and more duties must be delegated. We all have stewardships for which we must account to the Lord. Unfortunately some men who do not honor their stewardships may have an adverse affect on many people. Often the greater the man’s responsibility the more good or evil he can accomplish. The Lord usually gives a man a long enough rope and sufficient time to determine whether that man wants to pull himself into the presence of God or drop off somewhere below. There are some regrettable things being said and done by some people in the Church today. As President Clark so well warned, ‘The ravening wolves are amongst us, from our own membership and they, more than any others, are clothed in sheep’s clothing because they wear the habiliments of the priesthood.... We should be careful of them.’”

-**Ezra Taft Benson** (Our Immediate Responsibility. BYU Devotional, October 25, 1966)

Sometimes we hear someone refer to a division in the Church. In reality, the Church is not divided. It simply means that there are some who, for the time being at least, are members of the Church but not in harmony with it. These people have a temporary membership and influence in the Church; but unless they repent, they will be missing when the final membership records are recorded.

It is well that our people understand this principle, so they will not be misled by those apostates within the Church who have not yet repented or been cut off. But there is a cleansing coming. The Lord says that his vengeance shall be poured out "upon the inhabitants of the earth . . . And upon my house shall it begin, and from my house shall it go forth, saith the Lord; First among those among you, saith the Lord, who have professed to know my name and have not known me" D&C 112:24-26 I look forward to that cleansing; its need within the Church is becoming increasingly apparent.

- **Ezra Taft Benson** (1969 GC "To the humble followers of Christ")

Isaiah 28: 9-13

“Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned

from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem...”

So we did not listen, we did not sanctify ourselves and redeem Zion as President Benson told us, we did not wean ourselves and learn precept upon precept, line upon line- no, we became the drunkards of Ephraim!

Doctrine and Covenants 101:

51 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.

52 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?

53 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—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?

54 And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

Doctrine and Covenants 112:

23 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.

24 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.

25 And upon my house shall it begin, and from my house shall it go forth, saith the Lord;

26 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.

Isaiah 52 (continued):

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day is blasphemed.

6 Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

The damage to the olive trees. Because we failed to build the tower, because of those actions, we have allowed the damage to be done to the olive trees. The Lord warned us if/when such a time arrived the Saints, or “His House”, would be the first to feel His fury and chastening hand. Wilford Woodruff recounts of this first coming of the Savior just discussed:

“On Sunday (April 26, 1834) night the Prophet called us all who held the Priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland, and who had gathered together to go off in *Zion’s Camp*. That was the first time I ever saw Oliver Cowdery, or heard him speak; the first time I ever saw Brigham Young and Heber C. Kimball, and the two Pratts, and Orson Hyde and many others. There were no Apostles in the Church then except Joseph Smith and Oliver Cowdery. When we got together the Prophet called upon the Elders of Israel with him to bear testimony of this work. Those that I have named spoke, and a good many that I have not named, bore their testimonies.

When they got through the Prophet said, “Brethren I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and kingdom than a babe upon its mother’s lap. You don’t comprehend it.” I was rather surprised. He said “It is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America—it will fill the world.” Among other things he said, “it will fill the Rocky Mountains. There will be tens of thousands of Latter-days Saints who will be gathered in the Rocky Mountains, and there they will open the door for the establishing of the Gospel among the Lamanites, who will receive the Gospel and their endowments and the blessings of God. This people will go into the Rocky Mountains; they will there build temples to the Most High. They will raise up *a posterity there*, and the Latter-day Saints who dwell in these mountains will stand in the flesh *until the coming of the Son of Man. The Son of Man will come to them while in the Rocky Mountains.*” (Conference Report, 6 April 1898, 57)

Isaiah 1: 2-15; Isaiah 10; 1-6 Isaiah 28:15-20

*“Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master’s crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto danger, they are gone away **backward**. Why should ye be stricken any more? **ye will revolt more and more**: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned*

with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. **Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.** Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more **vain oblations**; incense is an abomination unto me; **the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.** And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood... Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets... Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the **hail** shall sweep away the refuge of lies, and the **waters** shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when **the overflowing scourge** shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it...”

The Lord is not happy with His people. Oxen and donkeys know their masters and listen, yet Israel refuses to build the tower, and because of this refusal they stumble backwards. But then the Lord realized that He can't let this continue, for “ye shall revolt more and more”, meaning He know knows if he does nothing, the people will not turn around, they will just sin in open rebellion more and more. He then says that chapel worship AND temple worship have become vain unto them, damning... and when problems start, the Lord will be slow to hear their prayers, and why? “There is blood on your hands”... “But wherein do we have blood on our hands?!” I hear one ask,

Alma 60: 10-14

“And now, my beloved brethren—for ye ought to be beloved; yea, and ye ought to have stirred yourselves more diligently for the welfare and the freedom of this people; but behold, ye have neglected them

insomuch that the blood of thousands shall come upon your heads for vengeance; yea, for known unto God were all their cries, and all their sufferings—Behold, could ye suppose that ye could sit upon your thrones, and because of the exceeding goodness of God ye could do nothing and he would deliver you? Behold, if ye have supposed this ye have supposed in vain. Do ye suppose that, because so many of your brethren have been killed it is because of their wickedness? I say unto you, if ye have supposed this ye have supposed in vain; for I say unto you, there are many who have fallen by the sword; and behold it is to your condemnation; For the Lord suffereth the righteous to be slain that his justice and judgment may come upon the wicked; therefore ye need not suppose that the righteous are lost because they are slain; but behold, they do enter into the rest of the Lord their God. And now behold, I say unto you, I fear exceedingly that the judgments of God will come upon this people, because of their exceeding slothfulness, yea ... and their exceedingly great neglect towards their brethren, yea, towards those who have been slain.”

Because of this, because we failed to build the tower, the Lord will send the Assyrian(s) who is a representation of the Lord’s indignation and who is being used by the Lord. There is also a note that if there wasn’t a small remnant of truly righteous people among us, that at this point in time we would already have become as Sodom. (this “remnant” is who will spearhead the redemption)

(15-12) Isaiah 28:14–15. In What Way Had Judah “Made a Covenant with Death, and with Hell”?

“The prophet confronts the rulers of Jerusalem with the assertion that their policy and behavior are bringing inevitable ruin. This time the fault is that *they have deliberately entered into a covenant to serve, in return for protection, a god or gods other than their own*. Death, maweth, is here the god of the underworld, Sheol or hell. Perhaps the Canaanite god of the underworld, Mot, is intended, or the reference may be to the Egyptian Osiris. It was customary for the prophets to speak of the alien deities as lies and falsehood (compare Amos 2:4; Jer. 10:14). In contrast *to this act of panic by the rulers*, Isaiah declares that faith in God is the only secure foundation of Zion’s security, and that his justice and righteousness alone *can erect a building that will stand*. Those who in fright have sought to secure themselves by worshiping other gods as well, will experience in sheer terror the effects of Yahweh’s decree of destruction.” (The Interpreter’s Bible, 5:317.)

Of course, the phrase may have a spiritual meaning as well. Israel made a covenant with death because that is what “the wages of sin” are—death (Romans 6:23).

For other references to the overflowing scourge in modern times, see Doctrine and Covenants 29:17–19; 45:31; 84:96–97; 97:22–26; 105:15.

This connects these scriptures with Doctrine and Covenants 45 but also further clarifies the reasons for the desolating sickness. It also ties this into the parable of the nobleman and the olive trees, as the “servants are acting under panic” and the reminder of the Lord that the people should have built the buildings (tower) that would stand. People in panic will begin to start worshiping other gods (such as Gaia worship, LGBTQ+ worship, etc.). This ties us into why the Lord in 3 Nephi 25 tells the servant to remember the 10 commandments when judging these people (i.e. “have no other gods”).

D&C 45: 28-31; D&C 103: 5-14

“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. 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 forever and ever. 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; 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**. But verily I say unto you, **I have decreed that your brethren which have been scattered shall return to the lands of their inheritances, and shall 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. Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances...”

The Lord says once again, that if the people were obedient, even then, they would redeem Zion and build New Jerusalem and they would eventually subdue all nations under their feet; but if they would not be obedient the kingdoms of the world would rule over THEM. The Lord then sets the groundwork for understanding “the Light breaking forth”, it was to be THEM, those he was talking to! They were to carry Christ’s Light into the world! Once again, the “precepts of men” screw things up! The Lord then brings up “Joseph’s Boys” again... “Those that have been scattered shall redeem Zion and build New Jerusalem after the tribulation... those that don’t wake up and seize their birthright? Those that pollute their inheritances? Shall not take part in this.” The Lord explained how you would go about polluting your inheritance above- if you don’t carry the Lord’s light into the world, you then become as salt that has lost its savor and shall be “cast out and trodden under foot of men” or later He says “thrown down”. Salt loses its savor by mixing, diluting, etc. not by anything changing the salt, one cannot do that. One loses their savor by addition, one regains their savor by subtraction; remove the things in your life not of Christ that are holding you back.

III. The redemption: Who, How, etc.?

Isaiah 52 (continued):

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

8 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.

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 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 our God.

11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rearward.

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

[That finishes up Isaiah 52, let's see if we can't figure out who this is talking about and how they will go about redeeming Zion shall we?](#)

Isaiah 28: 21-29

“For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, **his strange work**; and bring to pass his act, **his strange act**. Now therefore **be ye not mockers**, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working.”

(15-15) Isaiah 28:23–29. What Was the Significance of the Parable of Sowing and Threshing?

K&D explained the beauty and power of Isaiah's parable, noting that “fitches” (Isaiah 28:25) were probably the black poppy, and cummin (see v. 25) the same as modern cummin. Both are herbs derived from the seeds of the plants mentioned.

“The ploughing ... which opens the soil, i.e. turns it up in furrows, and the harrowing ... which breaks the clods, take place to prepare for the sowing, and therefore not interminably, but only so long as is necessary to prepare the soil to receive the seed. When the seed-furrows have been drawn in the levelled

surface of the ground ... then the sowing and planting begin; and this also takes place in various ways, according to the different kinds of fruit. ... The wheat he sows carefully in rows ... , i.e. he does not scatter it about carelessly, like the other two, but lays the grains carefully in the furrows, because otherwise when they sprang up they would get massed together, and choke one another ... the barley is sown in a piece of the field specially marked off for it, or specially furnished with signs ... ; and ... , the spelt [rye] ... , along the edge of it, so that spelt forms the rim of the barley field. It is by a divine instinct that the husbandman acts in this manner; for God, who established agriculture at the creation ... has also given men understanding. ...

“... (For) [v. 27] introduces another proof that the husbandman is instructed by God, from what he still further does. He does not use the threshing machine ... which would entirely destroy the more tender kinds of fruit, but knocks them out with a staff. ... Is bread corn crushed? Oh no, he does not crush it. This would be the case if he were to cause the wheel ... of the threshing cart with the horses harnessed in front to rattle over it with all their might. ... The wise, divinely inspired course adopted by the husbandman in the treatment of the field and fruit, is a type of the wise course adopted by the divine Teacher Himself in the treatment of His nation. Israel is Jehovah’s field. The punishments and chastisements of Jehovah are the ploughshare and harrow, with which He forcibly breaks up, turns over, and furrows this field. But this does not last for ever. When the field has been thus loosened, smoothed, and rendered fertile once more, the painful process of ploughing is followed by a beneficent sowing and planting in a multi-form and wisely ordered fulness of grace. Again, Israel is Jehovah’s child of the threshing-floor [see Isaiah 21:10]. He threshes it; but He does not thresh it only: He also knocks; and when He threshes, He does not continue threshing for ever, i.e. as Caspari has well explained it, He does not punish all the members of the nation with the same severity; and those whom He punishes with greater severity than others He does not punish incessantly, but as soon as His end is attained, and the husks of sin are separated from those that have been punished, the punishment ceases, and only the worst in the nation, who are nothing but husks, and the husks on the nation itself, are swept away by the punishments’ [compare Isaiah 1:25; 29:20–21]. This is the solemn lesson and affectionate consolation hidden behind the veil of the parable. Jehovah punishes, but it is in order that He may be able to bless. He sifts, but He does not destroy. He does not thresh His own people, but He knocks them; and even when He threshes, they may console themselves in the face of the approaching period of judgment, that they are never crushed or injured.” (Commentary, 7:2:14–17.)

3 Nephi 24; 1, 5-7, 16-18; 3 Nephi 25; 4

“Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts... And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger, and fear not me, saith the Lord of Hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me and I will return unto you, saith the Lord of Hosts... Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not... Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.”

This time period where the tares and wheat are mixed together has been and will continue to be described as “a testing” or “proving” time period for the “who” of the Redemption of Zion... This testing and tribulation process is explained beautifully in this parable and commentary provided in the student manual. This identifies the one doing the testing as *a servant* and not as The Master himself. This taken in conjunction with 3 Nephi 24 and 25 paints a clear picture. It is interesting to note that the Lord before and during the testing tells the saints “not to mock” because the Lord’s work is a “strange work”, the Lord’s act is a “strange act”. I believe this tells us a lot about the Marvelous Work and a Wonder. President Joseph Fielding Smith in Doctrines of Salvation put forth this:

“*when* the lost tribes come...it *will be* a most **wonderful** sight and **marvelous** thing when they do come to Zion.”

It is important to note that when that quote was given the church was already global and he used the word “*when*” and “*will be*”, meaning it was yet a future event. There are things that are a part of the marvelous work and a wonder, but yet are not the marvelous work and a wonder spoken of by Jeremiah who said

“it will no more be said the Lord liveth who brought up the children of Israel from Egypt, But, The Lord liveth, that brought up the children of Israel from the land of the north”.

Don’t be found mocking, for fools mock but they *shall* mourn. Those that “feared the Lord” began talking and preaching amongst themselves. Fascinating that The Church of Jesus Christ of Latter-day Saints at this point in time would have already been restored yet it said these people *just began* to start meeting and talking amongst each other- were they not speaking before at church? Apparently not... A new medium, possibly something like YouTube, allowed these people who never meet before to start talking with each other. To further prove that this wasn’t a church centered event the Lord then tells angels to make recordings of these people’s doings (it was recorded *before* Him); as we all well know, the official doings of the church are extremely well documented. This also ties us once again, back to Isaiah chapter 10 (amongst others) and thus this same time period- where the fatherless, widows, poor, etc. are being trampled. But who is the servant doing the testing? Elder Heber C. Kimball (among others) clearly give us the answer:

“An army of Elders will be sent to the four quarters of the earth to search out the righteous and warn the wicked of what is coming. All kinds of religions will be started and miracles performed that will deceive the very elect if that were possible. Our sons and daughters must live pure lives so as to be prepared for what is coming. After a while the Gentiles will gather by the thousands to this place, and Salt Lake City will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the results will be financial bondage. Persecution comes next and all true Latter-day Saints will be tested to the limit. Many will apostatize and others will be still not knowing what to do. Darkness will cover the earth and gross darkness the minds of the people. The judgments of God will be poured out on the wicked to the extent that our Elders from far and near will be called home, or in other words the gospel will be taken from the Gentiles and later on carried to the Jews. The western boundary of the State of Missouri will be swept so clean of its inhabitants that as President Young tells us, when you return to that place, there will not be left so much as a yellow dog to wag his tail. Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night

until deliverance comes... [For] the time is coming when we will be mixed up in these now peaceful valleys to that extent that it will be difficult to tell the face of a Saint from the face of an enemy to the people of God. Then, brethren, look out for the great sieve, for there will be a great sifting time, and many will fall; for I say unto you there is a test, a Test, a TEST coming, and who will be able to stand? This church has before it many close places through which it must pass before the work of God is crowned with victory. To meet the difficulties that are coming it will be necessary for you to have knowledge of the truth of this work for yourselves. The difficulties will be of such character that the man or woman who does not possess this personal knowledge or witness will fall. If you have not got the testimony, live right and call upon the Lord and cease not 'till you obtain it. If you do not, you will not stand... ***Then the Prophet Joseph and others will make their appearance and those who have remained faithful will be selected to return to Jackson County, Missouri and take part in the building of that beautiful city, the New Jerusalem.***"

-Elder Heber C. Kimball

(May 1868, in Deseret News, 23 May 1931; see also Conference Report, Oct. 1930, p. 58-59; Orson F. Whitney, Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1945, p. 446, Smith, Robert W. and Elisabeth A., Scriptural and Secular Prophecies Pertaining to The Last Days, Ninth Edition, Pyramid Press, SLC, UT, 1947, pp. 134-138; Deseret News, May 23, 1931; W. Cleon Skousen, Prophecy and Modern Times, pp. 31-33, An Army of Elders, May 1868, Heber C. Kimball Reported by his son J. Golden Kimball, CR October 1930, p. 58. See also Prophetic Sayings of Heber C. Kimball to Sister Amanda H. Wilcox

Joseph Smith Jr. is the servant who is to return, test, and select those who have remained worthy- he is the servant who was talked about in 3 Nephi chapters 20-25... But do we have more proof of this? Yes we do... Joseph Smith Senior gave Joseph Smith Jr a patriarchal blessing in which he said (Joseph Smith Jr.'s Patriarchal Blessing 9 December 1834):

*"Thou hast been an obedient son: the commands of thy father and the reproofs of thy mother, thou hast respected and obeyed—for all these things the Lord my God will bless thee. Thou hast been called, even in thy youth to **the** great work of the Lord: to do a work in this generation which no other man would do as thyself, in all things according to the will of the Lord. **A marvelous work and a wonder has the Lord wrought by thy hand, even that which shall prepare the way for the remnants of his people to come in among the Gentiles, with their fulness, as the tribes of Israel are restored.** I bless thee with the blessings of thy fathers Abraham, Isaac and Jacob; and even the blessings of thy father Joseph, the son of Jacob. Behold, he looked after his posterity in the last days, when they should be scattered and driven by the Gentiles, and wept before the Lord: he sought diligently to know from whence the son should come who should bring forth the word of the Lord, by which they might be enlightened, and brought back to the true fold, and his eyes beheld thee, my son: his heart rejoiced and his soul was satisfied, and he said, As my blessings are to extend to the utmost bounds of the everlasting hills; as my father's blessing prevailed above the blessings of his progenitors, and as my branches are to run over the wall, and my seed are to inherit the choice land whereon the **Zion of God shall stand in the last days**, from among my seed, scattered with the Gentiles, shall a choice Seer arise whose bowels shall be as a fountain of truth, whose loins shall be girded with the girdle of righteousness, whose hands shall be lifted with acceptance before the God of Jacob to turn away his anger from his anointed, whose heart shall meditate great wisdom, whose intelligence shall circumscribe and comprehend the deep things of God, and whose mouth shall utter the law of the just: **His feet shall stand upon the neck of his enemies,***

*and he shall walk upon the ashes of those who seek his destruction: with wine and oil it shall he be sustained, and he shall feed upon the heritage of Jacob his father: the just shall desire his society, and the upright in heart shall be his companions: No weapon formed against him shall prosper, and **though the wicked mar him for a little season, he shall be like one rising up in the heat of wine—he shall roar in his strength, and the Lord shall put to flight his persecutors: he shall be blessed like the fruitful olive, and his memory shall be as sweet as the choice cluster of the first ripe grapes. Like a sheaf fully ripe, gathered into the garner, so shall he stand before the Lord, having produced a hundred fold. Thus spake my father Joseph. Therefore, my son, I know for a surety that these things will be fulfilled, and I confirm upon thee all these blessings. Thou shalt live to do the work which the Lord shall command thee: thou shalt hold the keys of this ministry, even the presidency of this church, both in time and in eternity. Thy heart shall be enlarged, and thou shalt be able to fill up the measure of thy days according to the will of the Lord. Thou shalt speak the word of the Lord and the earth shall tremble; the mountains shall move and the rivers shall turn out of their course. Thou shalt escape the edge of the sword, and put to flight the armies of the wicked. At thy word the lame shall walk, the deaf shall hear and the blind shall see. Thou shalt be gathered to Zion and in the goodly land thou shalt enjoy thine inheritance; thy children and thy children's children to the latest generation; for thy name and the names of thy posterity shall be recorded in the book of the Lord, even in the book of blessings and genealogies, for their joy and benefit forever. And now, my son, what more shall I say? Thou art as a fruitful olive and a choice vine: thou shalt be laden with precious fruit. Thousands and tens of thousands shall come to a knowledge of the truth through thy ministry, and thou shalt rejoice with them in the Celestial Kingdom: **Thou shalt stand upon the earth when it shall reel to and fro as a drunken man, and be removed out of its place: thou shalt stand when the mighty judgments go forth to the destruction of the wicked: thou shalt stand on mount Zion when the tribes of Jacob come shouting from the north, and with thy brethren, the sons of Ephraim, crown them in the name of Jesus Christ...*****

3 Nephi 21

10 But behold, the life of my servant shall be in my hand; therefore they shall not hurt him, although he shall be (a) marred because of them. Yet I will heal him, for I will show unto them that my wisdom is greater than the cunning of the devil.

footnote (a) takes one to D&C 135:1-3...

3 Nephi 21:9–11. “My Servant”

A careful reading of 3 Nephi 21:9–11 suggests that the Lord was referring to the Prophet Joseph Smith when he said, “The life of my servant shall be in my hand” (v. 10; see also Isaiah 52:13–15, 3 Nephi 20:43–44).

Parley P. Pratt, when he learned of Joseph Smith's death:

“I walked onward, weighed down as it were unto death. When I could endure it no longer, I cried out aloud, saying, ‘Oh, Lord, in the name of Jesus Christ I pray Thee, show me what these things mean, and what I shall say to Thy people?’ “Suddenly the Spirit of God came upon me, and filled my heart with joy

and gladness indescribable; and while the spirit of revelation glowed in my bosom with as visible a warmth and gladness as if it were fire, the Spirit said unto me, ‘Lift up your head and rejoice. For behold, it is well with my servants Joseph and Hyrum. ***My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed.***’” (Parley P. Pratt, Autobiography of Parley P. Pratt, (Salt Lake City: Deseret Book, 1938, 1970), p. 333; emphasis added.)

Brigham Young:

“Joseph Smith, Junior, ***will again be on this earth dictating plans*** . . . and he will never cease his operations, under the directions of the Son of God, until the last ones of the children of men are saved that can be, from Adam till now.” (Brigham Young, October 9, 1859, Journal of Discourses 7:289; emphasis added)

“There is an almighty work to perform in the spirit world. Joseph has not yet got through there. When he finishes his mission in the spirit world, ***he will be resurrected***, but he is not yet done there. . . . ***When his spirit again quickens his body, he will ascend to heaven, present his resurrected body to the Father and the Son, receive his commission as a resurrected being, and visit his brethren on this earth, as did Jesus after His resurrection.***” (Brigham Young, March 15, 1857, Journal of Discourses 4:285-286.)

(for more on this see [my papers Joseph Smith to Return and Joseph Smith to Return Continued](#))

D&C 101: 55-58; D&C 103;15-28

“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; 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. . . 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, 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***. 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 up before you, ***and also my presence***, and in time ye shall possess the goodly land. ***Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you. Therefore let my servant Joseph Smith, Jun., say unto the strength of my house, my young men and the middle aged—Gather yourselves together*** unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me. And let all the churches send up wise men with their moneys, and purchase lands even as I have commanded them. And inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion, even from your own lands after these testimonies, which ye have brought before me against them, ye shall curse them; And whomsoever ye

curse, I will curse, and ye shall avenge me of mine enemies. And *my presence shall be with you even in avenging me of mine enemies*, unto the third and fourth generation of them that hate me. Let no man be afraid to lay down his life for my sake; for whoso layeth down his life for my sake shall find it again. And whoso is not willing to lay down his life for my sake is not my disciple.”

D&C 103:16. Who Is the Man Who Will Lead the Saints As Moses Led Israel?

Elder John A. Widtsoe wrote: “Yet, the meaning as set forth in the scriptures, is very simple. In modern revelation the President of the Church is frequently compared to Moses. Soon after the organization of the Church, the Lord said, ‘no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses’ (D. & C. 28:2) (D&C 107:91)” (Evidences and Reconciliations, 1:197.)

Joseph Smith said, “The Savior said when these tribulations should take place, it should be committed to a man who should be a witness over the whole world: the keys of knowledge, power and revelations should be revealed to a witness who should hold the testimony to the world. It has always been my province...Just at the time when some men think that I have no right to the keys of the priesthood- just at that time I have the greatest right. All the testimony is that the Lord in the last days would commit the keys of the Priesthood to a witness over all people. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes him Himself? I have read it precisely as the words flowed from the lips of Jesus Christ. John the revelator saw an angel flying through the midst of heaven, having the everlasting Gospel to preach unto them that dwell on earth. The scripture is ready to be fulfilled, when great wars, famines, pestilences, great distress, judgements, etc are READY to be poured out on the inhabitants of the earth. John saw the angel having the holy Priesthood, who should preach the everlasting Gospel to all nations. God had an angel- a special messenger- ordained and prepared for that purpose in the last days. Woe, woe, be to that man or set of men who lift up their hands against God and His witness in these last days: for they shall deceive almost the very chosen ones!” (Teachings of the Prophet Joseph Smith, p.364-365)

Continuing in 3 Nephi 21: 11-25:

“Therefore it shall come to pass that whosoever will not believe in my words, who am Jesus Christ, which the Father shall cause [Joseph Smith] to bring forth unto the Gentiles, and shall give unto [Joseph Smith] power that he shall bring them forth unto the Gentiles, (it shall be done even as Moses said) they shall be cut off from among my people who are of the covenant. *And my people who are a remnant of Jacob* shall be among the Gentiles, yea, in the midst of them as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both treadeth down and teareth in pieces, and none can deliver. Their hand shall be lifted up upon their adversaries, and all their enemies shall be cut off. Yea, wo be unto the Gentiles except they repent; for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots; And I will cut off the cities of thy land, and throw down all thy strongholds; And I will cut off witchcrafts out of thy land, and thou shalt have no more soothsayers; Thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; And I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and

deceivings, and envyings, and strifes, and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my Beloved Son, them will I cut off from among my people, O house of Israel; And I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. But if they 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, unto whom I have given this land for their inheritance*; And they shall assist my people, *the remnant of Jacob*, 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. 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. And then shall the power of heaven come down among them; and I also will be in the midst...”

[Which really is a repeat and in some cases a clarification of what the Lord had taught in other places:](#)

3 Nephi 20:

14 And the Father hath commanded me that I should give unto you this land, for your inheritance.

15 And I say unto you, that if the Gentiles do not repent after the blessing which they shall receive, after they have scattered my people—

16 Then shall ye, who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them who shall be many; and ye shall be among them as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through both treadeth down and teareth in pieces, and none can deliver.

17 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

18 And I will gather my people together as a man gathereth his sheaves into the floor.

19 For I will make my people with whom the Father hath covenanted, yea, I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth. And behold, I am he who doeth it.

20 And it shall come to pass, saith the Father, that the sword of my justice shall hang over them at that day; and except they repent it shall fall upon them, saith the Father, yea, even upon all the nations of the Gentiles.

21 And it shall come to pass that I will establish my people, O house of Israel.

22 And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; *and it shall be a New Jerusalem*. And the powers of heaven shall be in the midst of this people; yea, even I will be in the midst of you.

2 Nephi 15

26 And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth; and behold, they shall come with speed swiftly; none shall be weary nor stumble among them.

27 None shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken;

28 Whose arrows shall be sharp, and all their bows bent, and their horses' hoofs shall be counted like flint, and their wheels like a whirlwind, their roaring like a lion.

29 They shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry away safe, and none shall deliver.

30 And in that day they shall roar against them like the roaring of the sea; and if they look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof

1 Nephi 22

10 And I would, my brethren, that ye should know that all the kindreds of the earth cannot be blessed unless he shall make bare his arm in the eyes of the nations.

11 Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel.

12 Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they 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.

15 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.

16 For the time soon cometh that the fulness 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.

17 Wherefore, he will preserve the righteous by his power, even if it so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire.

18 Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth; and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel.

19 For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off.

20 And the Lord will surely prepare a way for his people, unto the fulfilling of the words of Moses, which he spake, saying: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that all those who will not hear that

prophet shall be cut off from among the people.

2 Nephi 30

8 And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people, to bring about the restoration of his people upon the earth.

9 And with righteousness shall the Lord God 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.

10 For the time speedily cometh that the Lord God shall cause a great division among the people, and the wicked will he destroy; and he will spare his people, yea, even if it so be that he must destroy the wicked by fire.

11 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

[So who are these “young and middle aged” men and do we have any further proof/insights on them?](#)

Doctrine and Covenants 128:

18. ...for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that ... those things which never have been revealed from the foundation of the world, ***but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times.***

2 Nephi 27:

5 For behold, the Lord hath poured out upon you the spirit of deep sleep. For behold, ye have closed your eyes, and ye have rejected the prophets; and your rulers, and the seers hath he covered because of your iniquity.

6 And it shall come to pass that the Lord God shall bring forth unto you the words of a book, and they shall be the words of them which have slumbered.

7 And behold ***the book shall be sealed***; and in the book shall be a revelation from God, ***from the beginning of the world to the ending thereof.***

24 And again it shall come to pass that the Lord shall say unto him that shall read the words that shall be delivered him:

25 Forasmuch as this people draw near unto me with their mouth, and with their lips do honor me, but ***have removed their hearts far from me, and their fear towards me is taught by the precepts of men—***

26 Therefore, I will proceed to do a marvelous work among this people, yea, a marvelous work and a wonder, ***for the wisdom of their wise and learned shall perish, and the understanding of their prudent shall be hid.***

33 Therefore, thus saith the Lord, who *redeemed* Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, neither shall his face now wax pale.

34 But when he seeth *his children, the work of my hands*, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

D&C 87: 4-8; D&C 45; 32-33, 39-43, 65-71

“And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshaled and disciplined for war. And it shall come to pass also that *the remnants* who are left of the land will marshal themselves, and shall become exceedingly angry, and shall vex the Gentiles with a sore vexation. And thus, with the sword and by bloodshed the inhabitants of the earth shall mourn; and with famine, and plague, and earthquake, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation, and chastening hand of an Almighty God, until the consumption decreed hath made a full end of all nations; That the cry of the saints, and of the blood of the saints, shall cease to come up into the ears of the Lord of Sabaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord. Amen... [For] my disciples shall stand in holy places, and shall not be moved; but among the wicked, men shall lift up their voices and curse God and die. And there shall be earthquakes also in divers places, and many desolations; yet men will harden their hearts against me, and they will take up the sword, one against another, and they will kill one another... And it shall come to pass that *he that feareth me* shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man. And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath. And they shall behold blood, and fire, and vapors of smoke. And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven. And the remnant shall be gathered unto this place... 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; 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 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. 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. 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 cannot stand. 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.”

Moses 7:

61 And the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve;

62 And righteousness will I send down out of heaven [[Joseph Smith](#)]; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood [[144k](#)],

to gather out mine 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*.

Heber C. Kimball not only identified Joseph Smith as “the servant”, he also had the Spirit of Prophecy and Revelation to such an extent that he could see who the “young and middle aged men” would be who would redeem Zion in that day with Joseph Smith:

“...Take the boys here, the sons of our brethren and sisters, and you may cut them into inch pieces, and they will not forsake this cause, but they will defend it to the last. Some of them may be rough, and perhaps some of them do not pray much, but send them into the vineyard, and then you will see them shew forth the power that is in them. At present the Prophet Joseph's boys lay apparently in a state of slumber, everything seems to be perfectly calm with them, but by and by God will wake them up, and they will roar like the thunders of Mount Sinai.” (JD 4:1)

Though Joseph’s boys were in a state of slumber, though they were “scattered”, yet shall they be woken up at this time and tested, when the test, the Test, the TEST is over, the prophet Joseph openly returns, he selects and gathers “those that have remained faithful”, the “strength of the Lord’s house”, the “young and middle aged men”, the “remnant of Jacob”, “Joseph’s Boys” and they are sent into the vineyard and will vex the gentiles with a sore vexation. But why? What causes these young men to finally awake up? What causes them to turn their hearts to their fathers, to Joseph Smith, to the covenants the Lord has made unto the House of Israel, etc?

JSH: 1

38 And again, he quoted the fifth verse thus: Behold, I will reveal unto you *the Priesthood*, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

39 He also quoted the next verse differently: And he shall *plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming.*

The Prophet Elijah appeared in the Kirtland temple Easter Sunday, April 3, 1836, Joseph Smith Jr said in 1843:

The Mission of Elijah

Salvation could not come to the world without the mediation of Jesus Christ.

How *shall* God come to the rescue of this generation? *He will send* Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. (TPJS Section Six 1843-44, p.323)

Joseph Smith further taught:

“The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and

the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the cap stone, placing the seals of the Melchisedec priesthood upon the house of Israel, and making all things ready, then Messiah comes to his temple, which is last of all. Messiah is above the spirit and power of Elijah for he made the world, and was that spiritual rock unto Moses in the Wilderness. Elijah was to come and prepare the way and build up the kingdom, before the coming of the great day of the Lord, although the spirit of Elias might begin it.” History, 1838–1856, volume E-1 [1 July 1843–30 April 1844]

Elias was the spirit of “our Fathers”... The spirit and power of Elijah was what planted in us, “the children”, the “promises made to our fathers” that would awake inside of us get us to redeem Zion and build the New Jerusalem and build that Temple to the cap stone and make all things ready... Joseph and Parley P. Pratt further explained:

"For without Zion, and a place of deliverance, we must fall; because the time is near when the sun will be darkened, and the moon turn to blood, and the stars fall from the heaven, and the earth reel to and fro. Then, if this is the case, and if we are not sanctified and gathered to the places God has appointed, with all our former professions and our great love for the Bible, we must fall; we cannot stand; we cannot be saved; for God will gather out his Saints from the Gentiles, and then comes desolation and destruction, and none can escape except the pure *in heart* who are gathered. "(TPJS, pp. 70-7)

*“From this scripture [Psalms 102] we learn First, that there is a set time to build up Zion, or the city of which Isaiah speaks, namely, just before the second coming of Christ ; and that when this city is built, the Lord will appear in His glory, and not before. So from this we affirm, **that if such a city is never built, then the Lord will never come.** Second, we learn that the people and kingdoms are to be gathered together, to serve the Lord, both in Zion and Jerusalem ; and third, **that this Psalm was written expressly for the generation to come, and the people which shall be created shall praise the Lord, -when they read it and see it fulfilled.**” (Elder Parley P. Pratt; A Voice of Warning, p.79)*

This is the faith as the Brother of Jared (for more information on that check out my paper, Faith as the Brother of Jared) The world isn't wasted at the Great and Dreadful Day because we didn't do enough baptisms for the dead... It would be wasted if we had no New Jerusalem, if we had no Zion... So these promises being planted in the hearts by Elijah are to the children by the fathers are tied to the Redemption of Zion and the building of the New Jerusalem... President Nelson recently committed us:

*“As you study your scriptures during the next six months, I encourage you to make a list **of all that the Lord has promised He will do for covenant Israel.** I think you will be astounded! Ponder these promises. Talk about them with your family and friends. **Then live and watch for these promises to be fulfilled in your own life.**” (Let God Prevail, October 2020)*

D&C 45

11 Wherefore, hearken ye together and let me show unto you even my wisdom—the wisdom of him whom ye say is the God of Enoch, and his brethren,

12 Who were separated from the earth, and were received unto myself—a city reserved until a day of righteousness shall come—a day which was sought for by all holy men, and they found it not because of wickedness and abominations;

13 And confessed they were strangers and pilgrims on the earth;

14 *But obtained a promise that they should find it and see it in their flesh.*

The Glorious Resurrection

Now I understand by this quotation, that God clearly manifested to Enoch the redemption which He prepared, by offering the Messiah as a Lamb slain from before the foundation of the world; and by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family, even a resurrection of their corporeal bodies, is brought to pass; and also righteousness and truth are to sweep the earth as with a flood. And now, I ask, how righteousness and truth are going to sweep the earth as with a flood? I will answer. Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a new Jerusalem, for the elect that are to be gathered from the four quarters of the earth, and to be established an holy city, for the tabernacle of the Lord shall be with them. (TPJS pg 84)

What does Elijah plant in the hearts of “the children”? He plants the promise of Zion! “Were it not so, the earth would be utterly wasted at the Lord’s coming”! Those whose hearts are “good soil”, when the seed is planted they become “the pure in heart” who are scattered... Elijah is who plants in the hearts of the children “*the promise*”... or in other words... “*the promises made to the house of Israel*”... When President Nelson asked us to study the promises made to the house of Israel, he was pointing out this macro last-day timeline point of reference! When Elijah who planted in the hearts of the children “*the promises made to the house of Israel*” would finally “wake up” and cleanse themselves... But I ask, how are men to be resurrected and take part in in the Redemption of Zion and building of New Jerusalem as described above?

Doctrine and Covenants 128:

14 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom, which consist in the key of knowledge.

15 And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect.

16 And now, in relation to the baptism for the dead, I will give you another quotation of Paul, 1 Corinthians 15:29: Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

17 And again, in connection with this quotation I will give you a quotation from one of the prophets, who had his eye fixed on the restoration of the priesthood, the glories to be revealed in the last days, and in an

especial manner this most glorious of all subjects belonging to the everlasting gospel, namely, the baptism for the dead; for Malachi says, last chapter, verses 5th and 6th: Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

So we know who will be doing the redemption and we know how the Lord woke them up or by what power they are brought to turn their hearts to their fathers and the promises made to the House of Israel—now let us answer the questions of:

IV. What does the Redemption of Zion look like and how will it take place?

D&C 101:

11 Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full.

12 And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved.

13 And they that have been scattered shall be gathered.

14 And all they who have mourned shall be comforted.

15 And all they who have given their lives for my name shall be crowned.

16 Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

17 Zion shall not be moved out of her place, notwithstanding her children are scattered.

18 They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—

19 And all these things that the prophets might be fulfilled.

President Russell M. Nelson

“We live in the day that “our forefathers have awaited with anxious expectation.” We have front-row seats to witness live what the prophet Nephi saw only in vision, that “the power of the Lamb of God” would descend “upon the covenant people of the Lord, who were scattered upon all the face of the earth; and they were armed with righteousness and with the power of God in great glory.”

You, my brothers and sisters, are among those men, women, and children whom Nephi saw. Think of that!

Regardless of where you live or what your circumstances are, the Lord Jesus Christ is your Savior, and God’s prophet Joseph Smith is your prophet. He was foreordained before the foundation of the earth to be the prophet of this last dispensation, when “nothing shall be withheld” from the Saints. Revelation

continues to flow from the Lord during this ongoing process of restoration.” (Hear Him, Apr 2020 Sunday Morning Session)

Let’s read about the “power of the Lamb” as it ties directly into the Redemption of Zion:

1 Nephi 14: 8-17

8 And it came to pass that when the angel had spoken these words, he said unto me: Rememberest thou the covenants of the Father unto the house of Israel? I said unto him, Yea.

9 And it came to pass that he said unto me: Look, and behold that great and abominable church, which is the mother of abominations, whose founder is the devil.

10 And he said unto me: Behold there are save two churches only; the one is the church of the Lamb of God, and the other is the church of the devil; wherefore, whoso belongeth not to the church of the Lamb of God belongeth to that great church, which is the mother of abominations; and she is the whore of all the earth.

11 And it came to pass that I looked and beheld the whore of all the earth, and she sat upon many waters; and she had dominion over all the earth, among all nations, kindreds, tongues, and people.

I’ve seen many “well educated” people erroneously claim that a lot of well-intended *non-members* of the Church of Jesus Christ of Latter-day Saints will make up and constitute a large section of “the Church of the Lamb.” They use a single story from the New Testament (and only this single story) to “prove” their point. The problem? They are *also* using the story in the New Testament erroneously while erroneously misinterpreting the scriptures here in 1 Nephi 14- and no, a double negative doesn’t somehow make a positive when it comes to doctrine. They purport that there were “Christians” who were not a part of Christ’s church and Christ had no qualms with them- in fact He encouraged them so they claim; this is simply put an ignorant understanding.

In the New Testament Student Manual we read:

Mark 9:38–40. “He That Is Not against Us Is on Our Part” (see also Luke 9:49–50)

Some people have wondered how to reconcile the Savior’s statement, “He that is not against us is on our part” (Mark 9:40), with His statement, “He that is not with me is against me” (Matthew 12:30). These sayings can be understood by examining the context in which each was made. In the situation recorded in Matthew 12, the Pharisees said that the Savior cast out devils by the power of the devil. The Savior declared that He cast out devils by the power of God and that the Pharisees could not take a neutral position concerning Him: “He that is not with me is against me; and he that gathereth not with me scattereth abroad” (Matthew 12:30; see the commentary for Matthew 12:30).

The situation recorded in Mark 9:38–40 was different. Instead of Pharisees expressing their lack of belief in Jesus’s power, a man who clearly believed in Jesus was casting out devils. However, the Apostle John expressed concern about the man: “Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us” (Mark 9:38).

Elder Bruce R. McConkie suggested reasons for John’s concern by explaining that the man “was not one of the inner circle of disciples who traveled, ate, slept, and communed continually with the Master. Luke has it: ‘He followeth not with us’ [Luke 9:49; italics added]; that is, he is not one of our traveling

companions. But from our Lord's *reply it is evident that he was a member of the kingdom, a legal administrator who was acting in the authority of the priesthood and the power of faith*. Either he was unknown to John who therefore erroneously supposed him to be without authority or else John falsely supposed that the power to cast out devils was limited to the Twelve and did not extend to all faithful priesthood holders. It is quite possible that the one casting out devils was a seventy [see Luke 10:1, 17]" (Doctrinal New Testament Commentary, 1:417).

The Savior's answer to John, recorded in Mark 9:40, reassured John and the Twelve that the man was a disciple with authority, though not an Apostle.

There will only be two churches, and as Brother Hyrum Andrus correctly explained (NEPHI'S PROPHECY OF THE LAST DAYS, Part ONE), the Church of the Lamb is the righteous element within The Church of Jesus Christ of Latter-day Saints. This is not a "larger group than we realize, consisting of all sorts of Christian denominations"- it is a righteous group, the righteous element within The Church of Jesus Christ of Latter-day Saints. Period. 😊

12 And it came to pass that I beheld the church of the Lamb of God, and *its numbers were few*, because of the wickedness and abominations of the whore who sat upon many waters; nevertheless, I beheld that *the church of the Lamb*, who *were the saints of God*, were also upon all the face of the earth; and their dominions upon the face of the earth *were small*, because of the wickedness of the great whore whom I saw.

We need to take a moment to realize that these events could not have possibly happened pre WWII, pre The Church of Jesus Christ of Latter-day Saints going global. Before that time period the policy of the church was for all converts to immigrate to USA. We need to grasp this or we might not understand the next points of reference!

13 And it came to pass that I beheld that the great mother of abominations did gather together multitudes upon the face of all the earth, among all the nations of the Gentiles, *to fight against the Lamb of God*.

Has this happened for the Saints of The Lamb worldwide post the church going global? It has not. President Nelson also warned of this time period shortly to come:

"The time is coming when those who do not obey the Lord will be separated from those who do (see Doctrine and Covenants 86:1-7). Our safest insurance is to continue to be worthy of admission to His holy house... We have great cause for concern. But we do not need to let our fears displace our faith. We can combat those fears by strengthening our faith.

Why do we need such resilient faith? Because difficult days are ahead. Rarely in the future will it be easy or popular to be a faithful Latter-day Saint. Each of us will be tested. The Apostle Paul warned that in the latter days, those who diligently follow the Lord "shall suffer persecution" (2 Timothy 3:12). That very persecution can either crush you into silent weakness or motivate you to be more exemplary and courageous in your daily lives... Do whatever it takes to strengthen your faith in Jesus Christ by increasing your understanding of the doctrine taught in His restored Church and by relentlessly seeking truth. Anchored in pure doctrine, you will be able to step forward with faith and dogged persistence and cheerfully do all that lies in your power to fulfill the purposes of the Lord. You will have days when you will be discouraged. So pray for courage not to give up! Sadly, some whom you thought were your friends will betray you. And some things will simply seem unfair." (President Nelson, The Future of the Church: Preparing the World for the Savior's Second Coming, Ensign, April 2020)

After the warfare of Zion begins, most likely as a direct result of the warfare against Zion, we are given the next verse:

14 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; and they were armed with righteousness and with the power of God in great glory.

Let's take a moment to stop and read what Elder Orson Pratt had to say about this, after reading the above set of scriptures in 1 Nephi 14, this is what Elder Orson Pratt taught:

“...What is it that is going to increase righteousness and the power of God upon the Saints that are scattered abroad upon the face of the earth? It is the increase of righteousness here at headquarters; and as branches of the great vine of the same Church, they will feel the influence of the same Spirit, even before the intelligence can reach them by letter. When you reform and turn away from your sins—when you practice righteousness here, the Saints of God abroad feel stirred up to do the same things, and the Spirit of the Lord rests upon them the same as it does upon the people here, only not to the same extent, because you live at head quarters, at the fountainhead, and you have a greater experience; therefore, your experience, righteousness, and faithfulness, entitle you to more choice gifts than those that have not the same experience.

The power of God will rest upon the Saints of these valleys **first**, and then upon the Saints in all the world, just in proportion to their righteousness. The Lord is going to increase power **here among the people**. Have we any dangerous circumstances to pass through that render it necessary that more power should be made manifest? Have we got to bear testimony to kings and to the rulers of the earth at the present time? No, we are not called to do this; but those who are in the nations abroad may have this to do.” (JD 6:30, Testimony of God's Servants Faithfully Borne to the Nations—Gentile Opposition—Judgments of God—Redemption of Zion)

Finishing our 1 Nephi 14 read:

15 And it came to pass that I beheld that the wrath of God was poured out upon that great and abominable church, insomuch that there were wars and rumors of wars among all the nations and kindreds of the earth.

16 And as there began to be wars and rumors of wars among all the nations **which belonged to the mother of abominations** the angel spake unto me, saying: Behold, the wrath of God is upon the mother of harlots; and behold, thou seest all these things—

17 *And when the day cometh that the wrath of God is poured out upon the mother of harlots*, which is the great and abominable church of all the earth, whose founder is the devil, **then, at that day**, the work of the Father shall commence, in **preparing the way for** the fulfilling of his covenants, which he hath made to his people who are of the house of Israel.

Let's take a moment to hear/read what Brother Hyrum Andrus had to say about this:

“Now in addition to Nephi and to Abinadi, the Savior himself discusses this in III Nephi chapter 16 where in verse 18 you have this statement where he is talking about Zion “Thy watchmen shall lift up thy voice; with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again

Zion." Then he goes on and in verse 20 says "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." He says the same thing also in 3 Nephi 20:35. What does it mean to "make bare his arm in the eyes of all nations"? Let me give you an example. He did this kind of thing once, anciently. There was once a nation where the Lord made bare his arm and manifest his power in great judgments and plagues and manifest his glory as a cloud by day and a pillar of fire by night. What was that nation? The answer is, Egypt. And with power he brought forth and delivered his people out of Egypt. Let me put it this way: There are going to be little Egypts all over the earth in the last days. There will be people in Germany, France, Italy, England, the countries of the world, and when this era of warfare takes place and the mother of abominations gathers multitudes from among the Gentiles to fight against Zion, then Nephi says, "I beheld the power of God in great glory descend upon the saints of the Lamb, upon the covenant people of the Lord." And where were these people? They were in these various countries of the earth where the Church has been established--and where, by the way, there are now temples, temples not only for the work for the dead and for the facilitating of the basic ordinances of the gospel to the Saints, but temples where they can retreat and where they can be given spiritual direction, and through the sacred ordinances of which the powers of the Spirit will be developed in their midst. As those powers are developed and the Lord steps in to preserve them, then the ensign of Zion will be raised among all people. These people will be preserved by the glory and power of the Lord. In the meantime in the whole scenario, Zion will be the first group here in America to be cleansed. The end result of this cleansing is going to be the establishment of the Lord's kingdom, the establishment of Zion with glory and with power, the cleansing of America and the establishment of the Lord's program. And then as warfare is made against the outlying areas of Zion, then the Lord will begin to gather his people. He will say, "Don't go in haste, no reason. I'm going to go before you, and I will be your rearward"--3 Nephi 20 and 21. "And you go out slowly and gather as many people as you can to go with you." Why? Because if they stay behind, what's the other alternative? What was the alternative that Nephi saw? If they reject this, they will be brought down into judgment both spiritually and temporally. That is the general picture. Nephi sees that, and he explains here, going back to verse 10 of 1 Nephi 22, "and I would, my brethren, that ye should know"--now, you've got to know this; this is an important point--"that all kindreds of the earth cannot be blessed...." The forces of iniquity and the powers of unrighteousness are such that all nations of the earth cannot be blessed, "unless he shall make bare his arm in the eyes of the nations." And how is he going to do it? Through his people who are in their midst and where the glory and power is made manifest to preserve them. Then he goes on, "Wherefore, the Lord God will proceed to make bare his arm in the eyes of all the nations, in bringing about his covenants and his gospel unto those who are of the house of Israel." Remember we read 1 Nephi 14, verse 17, where he says that in this era of warfare he is going to perform a preparatory work. That preparatory work in the era of warfare prepares for the gathering of Israel and will be the cleansing of the Saints and the cleansing of America. Then he will begin the great world gathering that's foretold in the scriptures. He says, "Wherefore, he will bring them again out of captivity, and they shall be gathered together to the lands of their inheritance; and they 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." (1 Ne 22:12) This is a time when his arm is made bare, and they know it! "And the blood of that great and abominable church, which is the whore of all the earth, shall turn upon their own heads; for they shall war among themselves, and the sword of their own hands shall fall upon their own heads, and they shall be drunken with their own blood. And every nation which shall war against thee, O house of Israel, shall be turned one against another, and they shall fall into the pit which they digged to ensnare the people of the Lord." And all that fight against Zion shall be destroyed, and that great whore, who hath perverted the right ways of the Lord, yea, that great and abominable church, shall tumble to the dust and great shall be the fall of it. 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." (1 Ne 22:15-15) Now, is that a glorious picture? It's a rough one, isn't it? Does that indicate that Zion is going to simply sit on the side and watch it? No. Zion is going to be involved; this is a warfare against Zion. This is the era of warfare against Zion. All right, let's read Nephi's explanation further. He says, "For the time soon cometh that the fulness 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 so be that the fulness of his wrath must come, and the righteous be preserved, even unto the destruction of their enemies by fire. Wherefore, the righteous need not fear; for thus saith the prophet, they shall be saved, even if it so be as by fire. "Behold, my brethren, I say unto you, that these things must shortly come; yea, even blood, and fire, and vapor of smoke must come; and it must needs be upon the face of this earth, and it cometh unto men according to the flesh if it so be that they will harden their hearts against the Holy One of Israel. For behold, the righteous shall not perish; for the time surely must come that all they who fight against Zion shall be cut off. And the Lord will surely prepare a way for his people unto the fulfilling of the words of Moses," where he talks about if they reject Christ, then they will finally be cut off. (1 Ne 22:18-19) Then he goes on and speaks of the ushering in of the Millennial kingdom. Let me ask you to just read that for yourself. But let's turn to another explanation on this whole theme. This is 2 Nephi 6 where Jacob comes back to the same theme. He talks about it--I want to get into it in relation to the Isaiah passages tomorrow evening, so I only want to give you part of it now. Let's turn to verse 13: "Wherefore, they that fight against Zion and the covenant people of the Lord shall lick up the dust of their feet; and the people of the Lord shall not be ashamed. For the people of the Lord are they who wait for him; for they still wait for the coming of the Messiah. And behold, according to the words of the prophet, the Messiah will set himself again the second time to recover them; wherefore, he will manifest himself unto them in power and great glory." This is a real power situation. He goes on to say, "Unto the destruction of their enemies, when that day cometh when they shall believe in him; and none will he destroy that believe in him. "And they that believe not in him shall be destroyed, both by fire, and by tempest, and by earthquakes, and by bloodsheds, and by pestilence, and by famine. And they shall know that the Lord is God, the Holy One of Israel." Now, pay particular attention to verse 16 and 17: "For shall the prey be taken from the mighty, or the lawful captive delivered?" Now, that's a question. Who is the prey? Zion. So he asks the question, "For shall the prey"--Zion--"be taken from the mighty and the lawful captive delivered? But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for the Mighty God shall deliver his covenant people. For thus saith the Lord: I will contend with them that contendeth with thee--And I will feed them that oppress thee, with their own flesh; and they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. "Now, can you see the general picture. This is the Book of Mormon, my brothers and sisters. To many of us, there are two sealed books. One is the sealed portion of the Book of Mormon. And the other is this thing from which I've been reading. That's true! I don't want to be negative on that, but ask yourself if you understand the era of warfare against Zion. It's a sealed record to many of us. Now, let me turn finally to Christ's explanations. Nephi gives us the basic theme. It's amplified by his brother, Jacob. And when the Savior comes to the Nephites, he really blossoms the picture out and teaches it in some detail, all the record of which we don't have because Mormon was told not to write the full thing. Nevertheless he explained it in detail. Why? Because this is the day when Israel is going to be redeemed. This is the day when those people among the Nephites to whom he was speaking, their posterity, were going to come in and build the New Jerusalem. So he told them about it. And he told them in detail what would take place. The Savior gives significant, highly significant explanations. Let's turn to some of them. The prophetic picture in 3 Nephi begins about 3 Nephi 16. There he is talking about the Gentiles, and again he is saying some rather unsavory things about them if they

don't repent. He always leaves the door open. If they will repent, then fine, he has his arms wide open, ready to receive them. But if they don't repent, then this is another ballgame. In 3 Nephi 16:10: "And thus commandeth the Father that I should say unto you: At that day when the Gentiles shall sin against my gospel, and shall be lifted up in the pride of their hearts above all nations, and above all the people of the whole earth, and shall be filled with all manner of lyings, and of deceits, and of mischief's, and all manner of hypocrisy, and murders, and priestcrafts, and whoredoms, and of secret abominations; and if they shall do all those things, and shall reject the fulness of my gospel, behold, saith the Father, I will bring the fulness of my gospel from among them." **Now, are we somewhere near that picture today?** He goes on in verse 11 and 12 and says, "And then will I remember my covenant which I have made unto my people, O house of Israel, and I will bring my gospel unto them. And I will show unto thee, O house of Israel, that the Gentiles shall not have power over you." He's going to break the power of the Gentiles, and they will not have power over the Indian people. He goes on to say, "And I will remember my covenant unto you, O house of Israel, and ye shall come unto the knowledge of the fulness of my gospel." But then he clarifies, "But if the Gentiles will repent and return unto me, saith the Father, behold they shall be numbered among my people, O house of Israel," they shall be numbered among the people of the Lord. And he says, "And I will not suffer my people, who are of the house of Israel, to go through among them and tread them down, saith the Father. But if they will not turn unto me, and hearken unto my voice, I will suffer them, yea, I will suffer my people, O house of Israel, that they shall go through among them, and shall tread them down, and they shall be as salt that hath lost its savor, which is thenceforth good for nothing but to be cast out, and to be trodden under foot of my people, O house of Israel." He goes on to talk about the fulfillment of the Lord's covenants at that time."

(NEPHI'S PROPHECY OF THE LAST DAYS, Part 2)

[Joseph Smith tied together the timing of the redemption as well as this power of the Lamb, Jacob coming to his strength, etc.](#)

"Our lives have already become jeopardized by revealing the wicked and blood thirsty purposes of our enemies; and for the future we must cease to do so; all we have said about them is truth, but it is not always wise to relate such truth. Even Jesus the Son of God had to refrain from doing so, and to restrain his feelings many times for the safety of his own person and those of his followers, and had to conceal the righteous purposes of his heart in relation to many things pertaining to his father's Kingdom. When quite a boy he had all the intelligence necessary to rule and govern the Kingdom of the Jews, and could reason with the wisest and most profound doctors of law and divinity, and make their theories and practice to appear like folly compared with the wisdom he possessed, but he was a boy only, and lacked physical strength even to defend his own person, and was subject to cold, to hunger, and to death. So it is with the Church of Jesus Christ of Latter-day Saints; we have the principles of revelations and the knowledge within us is sufficient to organize a righteous government upon the earth, and to give universal peace to all mankind if they will receive it; but we lack the physical strength as did our Savior when a child, to defend our principles, and we shall have of necessity to be afflicted, persecuted, and smitten, and to bear it patiently *until Jacob is of age; then he will take care of himself.*" (Joseph Smith Papers, Historian's Office, Martyrdom Account page 53)

D&C 103:11–14. Will The Saints Actually Return to Build Zion in Jackson County?

Verses 11–14 state that the Lord intended to restore His people to their lands, and that they would “no more be thrown down” (D&C 103:13). It is also clear, however, that this restoration would not happen until after “much tribulation” (v. 12; see also D&C 58:2–4; Notes and Commentary on D&C58:2–4). The Lord warned the Saints in Doctrine and Covenants 103 that, even though He had promised they could return to the land of Zion, if they “pollute[d] their inheritances” through sin, they would lose the Lord’s support and be “thrown down” (v. 14). Since this revelation was given, many leaders of the Church have discussed the future return to Jackson County, Missouri. Elder Orson F. Whitney said: “Will our mission end here [in Utah]? Is the State of Utah the proper monument of the ‘Mormon’ People? No.... The monument to ‘Mormonism’ will stand in Jackson County, [Missouri]. There the great City will be built: There Zion will arise and shine, ‘the joy of the whole Earth,’ and there the Lord will come to His temple in His own time, when His people shall have made the required preparation.” (In Smith and Sjodahl, Commentary, p. 147.) President Joseph Fielding Smith taught that “the center place where the City New Jerusalem is to be built, is in Jackson County, Missouri. It was never the intention to substitute Utah or any other place for Jackson County.” (Doctrines of Salvation,3:72.) President Brigham Young said: “Are we going back to Jackson County? Yes. When? As soon as the way opens up. Are we all going? O no! of course not. The country is not large enough to hold our present numbers.” (In Journal of Discourses,18:355.) He also said that “a portion of the Priesthood will go and redeem and build up the centre Stake of Zion” (in Journal of Discourses,11:16).For other scriptural statements concerning the redemption of Zion, see Doctrine and Covenants103:15–20; see also Doctrine and Covenants 100:13;101:17–18, 43–62; 105:1–6, 9–15; 136:18; 3 Nephi 20:22;21:22–25. Enrichment B in the Appendix discusses the concept of Zion as taught in the Doctrine and Covenants.

So, the redemption does not begin until the years of tribulation have already started. The Lord here says it will happen after much tribulation, he does not say after all tribulation. It is also made clear here that Jackson County will not be replaced by Salt Lake City or Palmyra New York or by any other location.

D&C 103:15–20. The Lord’s People Will Redeem Zion through His Power

Doctrine and Covenants 103:15–20 clearly teaches that Zion will not be redeemed by human strength alone. The Lord said that the redemption of modern Zion will resemble the deliverance of ancient Israel from Egypt (see vv. 18–20). The biblical account describes how the Lord attended Israel in a cloud by day and a pillar of fire by night. In 1873 Elder Orson Pratt taught that the return to Jackson County may be accompanied by similar manifestations: “I expect that when the Lord leads forth his people to build up the city of Zion, his presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power....“We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord’s voice being uttered forth before his army. Such a period will come in the history of this people.... And his people will go forth and build up Zion according to celestial law. “Will not this produce terror upon all the nations of the earth? Will not armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. . . .When the Lord’s presence is there, when his voice is heard, and his angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth.” (In Journal of Discourses,15:364.) This great army of the Lord will not be like the armies of the world. They will not take possession of the land of Zion by force but will go forth under the protection and guidance of the Almighty God to take possession of that which will be

rightfully theirs by purchase. (See Topical Guide, “purchase,” 402; Notes and Commentary on D&C 105:28–32.) The Prophet Joseph Smith recorded that his scribe “saw, in a vision, the armies of heaven protecting the Saints in their return to Zion” (History of the Church, 2:381). The Lord knows in advance what is in store for the Saints. President Brigham Young noted: “Before we were driven out of Missouri I had a vision, . . . and saw that the people would go to the east, to the north and to the west; but we should go back to Jackson County from the west. When this people return to the Centre Stake of Zion, they will go from the west.” Some members of the Church in early Utah were so anxious to return to Jackson County they were reluctant to make improvements to homes and lands they assumed they would abandon. President Young said: “Remarks have been made as to our staying here. I will tell you how long we shall stay here. If we live our religion, we shall stay here in these mountains forever and forever, worlds without end, and a portion of the Priesthood will go and redeem and build up the centre Stake of Zion.” (In Journal of Discourses, 6:16–17.)

D&C 103:19–20. Why Did the Lord Promise Modern Israel That Both His Angels and His Presence Would Go before Them?

The Lord sought to make ancient Israel “a kingdom of priests, and an holy nation” (Exodus 19:6). He told Moses to prepare the people so that He could “come down in the sight of all the people upon Mount Sinai” (Exodus 19:11). The people saw the power of God manifested on the mount, and they were fearful. They asked that the Lord not speak directly with them but rather that Moses speak with God and bring His message to them (see Exodus 10:18–21; Deuteronomy 5:22–31). Despite Moses’ efforts to sanctify the people, they would not prepare themselves to see God by living the higher laws that would enable them to become a holy nation. Therefore, they were given the “law of carnal commandments” (D&C 84:27) and were led, no longer by the Lord’s immediate presence, but by his angels (see D&C 84:23–26; Exodus 23:20; JST, Exodus 34:1–2).

In the final dispensation these circumstances will not exist. Latter-day Saints have been given the higher priesthood and the laws and ordinances that enable them to be brought back into the presence of God (see D&C 84:19–22; 107:18–19). There will be a pure people prepared to receive the Lord when He comes (see Moses 7:62–64; D&C 35:20–21; 100:16). Those who return to redeem Zion will live the laws of the celestial kingdom (see D&C 105:5) and thus will be prepared to be led by the presence of the Lord.

Elder Orson Pratt spoke of the need to become a sanctified people. “When we go back to Jackson County, we are to go back with power. Do you suppose that God will reveal his power among an unsanctified people, who have no regard nor respect for his laws and institutions, but who are filled with covetousness? No. When God shows forth his power among the Latter-day Saints, it will be because there is a union of feeling in regard to doctrine, and in regard to everything that God has placed in their hands; and not only a union, but a sanctification on their part, that there shall not be a spot or wrinkle as it were, but everything shall be as fair as the sun that shines in the heavens.” (In Journal of Discourses, 15:361.)

The Lord constantly told the early Saints that what they were doing was “laying the foundation” and that they were the “ensample” for things in the future. . . . With that in mind we might be able to glean somethings from the first “Zion’s Camp” to understand how it will play out in our day:

D&C 103:21–28, 30–35. The Call of Zion’s Camp

The Lord issued a call to the young and middle-aged men of the Church to go to the land of Zion and “avenge me of mine enemies” (D&C 103:25). This passage sounds like a call to arms, for the Lord added,

“Let no man be afraid to lay down his life for my sake” (v. 27). This expedition was later known as Zion’s Camp.

Several men were called to go on a journey to recruit men and obtain money for Zion’s Camp. They were commanded to try to enlist 500 men but to recruit no fewer than 100 men. Zion’s Camp was eventually made up of 207 men, 11 women, and 11 children.

President Joseph Fielding Smith wrote: “Parley P. Pratt and Lyman Wight, the messengers from the land of Zion, were commanded not to return until they had obtained companies to go up unto the land of their brethren. The companies were to be by tens, or by twenties, or by fifties, or by hundreds, until they had obtained the number of five hundred men. If they could not obtain five hundred, they were to seek diligently to get three hundred, and if they could not obtain three hundred, then they were to obtain one hundred. They were not, however, to go up to the land of Zion until they had obtained at least one hundred. The Prophet Joseph was to go up with them and preside in their midst, for, ‘all victory and glory is brought to pass unto you through your diligence, faithfulness and prayer of faith.’ Parley P. Pratt was to go with Joseph Smith the Prophet; Lyman Wight with Sidney Rigdon; Hyrum Smith with Frederick G. Williams; Orson Hyde with Orson Pratt, on this mission to raise funds and volunteers to undertake this journey to assist their exiled brethren in the land of Zion.” (Church History and Modern Revelation, 1:485.)

At first this situation might seem puzzling. First the Lord said that Zion must be redeemed by His power. Then He called on the Saints to use their own power, even to armed conflict and loss of life if necessary, to redeem Zion. This is characteristic of how God works with His children. Only His power is sufficient to save. And yet He withholds that power until we make the effort He requires.

Heber C. Kimball is the man once again who is going to tie this all together for us, including the “angels and men being coworkers”...

“Do you suppose that if Brother Brigham were to die tomorrow, and if Joseph is resurrected, *which he will be so soon as his mission is filled in the spirit world*, that Joseph will permit Brother Brigham’s body to remain any longer in the grave than may be requisite? No, for he then will have need of the assistance of his faithful resurrected brethren, as he now has of faithful spirits.” (Heber C. Kimball, March 15, 1857, Journal of Discourses 4:294-295; emphasis added)

“I am pretty sure of one thing: we shall go to Jackson County, Missouri; that is, those who do right and honor their callings, doing what they have been told to do. You will be blessed, and you will see the day when Presidents [Brigham] Young, [Heber C.] Kimball, and [Daniel H.] Wells, and the Twelve Apostles will be in Jackson County, Missouri, laying out your inheritances. In the flesh? Of course. We should look well without being in the flesh! We shall be there in the flesh, and all our enemies cannot prevent it.

“Brother Wells, you may write that. You will be there, and Willard [Richards] will be there, and also Jedediah [M. Grant], and Joseph and Hyrum Smith, and David [W. Patten], and Parley [P. Pratt]; and the day will be when I will see those men in the general assembly of the Church of the First Born, in the great council of God in Jerusalem, too. Will we want you to be along? I heard Joseph say twice that Brother Brigham and I should be in that council in Jerusalem, when there should be a uniting of the two divisions of God’s government.” (Heber C. Kimball, April 7, 1861, Journal of Discourses 9:27)

“Joseph will be the first man who will rise from the dead, and then all men according to their proper order.” (History of the Church 7:340)

In summary, Joseph's Boys/The Remnant/etc. sanctify themselves and develop faith as the Brother of Jared due to the promises that were planted in their hearts taking root, and they are then blessed with the Power of the Lamb- the pillar of fire and cloud. They are then gathered by "the angels" who will be coworkers- these will include Joseph Smith Jr. as the leader and many of the early brethren. The redemption of Zion will take place as the banners of the Lord's camp fly high in the wind, the Lord's presence going with the camp, his terrible voice being uttered from a pillar of fire and a cloud by day, the Lord himself destroying all those in their path. The western boundary of the State of Missouri will be swept so clean of its inhabitants that as President Young tells us, when [the Saints begin to] return to that place, there will not be left so much as a yellow dog to wag his tail. The Saints then "inhabit the desolate cities" as well as build that beautiful city, the New Jerusalem. We will receive our inheritances that we have not polluted, for this land was given unto the tribe of Joseph for an inheritance.

In the hymns of Redeemer of Israel and Ye Elders of Israel we read:

"Redeemer of Israel, Our only delight, on whom for a blessing we call, our shadow by day and our pillar by night, Our King, our Deliv'rer, our all! We know he is coming, to gather his sheep and lead them to Zion in love, for why in the valley of death should they weep or in the lone wilderness rove? How long we have wandered as strangers in sin and cried in the desert for thee! Our foes have rejoiced when our sorrows they've seen, But Israel will shortly be free. As children of Zion, Good tidings for us. The tokens already appear. Fear not, and be just, for the kingdom is ours. The hour of redemption is near... Ye elders of Israel, come join now with me And seek out the righteous, where'er they may be— In desert, on mountain, on land, or on sea— And bring them to Zion, the pure and the free. The harvest is great, and the lab'ers are few; But if we're united, we all things can do. We'll gather the wheat from the midst of the tares And bring them from bondage, from sorrows and snares. O Babylon, O Babylon, we bid thee farewell; We're going to the mountains of Ephraim to dwell!"