

Building Up and Adornment of Zion By the Saints

Brigham Young

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Section I

Those who are capable of contemplating upon and realizing the relationship of mankind to the Heavens, the object of their existence here, the common salvation that is provided for all who have lived, now live, and will live upon the earth, and the power that is given to each person to preserve his identity to an endless duration, must be aware that there is a great deal to be said and done by those to whom are committed the Priesthood of the Son of God and the management of his work upon the earth in the last days.

It is written, "Thy watchman 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." Again, "Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Again, "For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her; And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven." And, again, "Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed," &c. We talk and read about Zion, we contemplate upon it, and in our imaginations we reach forth to grasp something that is transcendent in heavenly beauty, excellency, and glory. But while contemplating the future greatness of Zion, do we realize that we are the pioneers of that future greatness and glory? Do we realize that if we enjoy a Zion in time or in eternity, we must make it for ourselves? That all who have a Zion in the eternities of the gods organized, framed, consolidated, and perfected it themselves, and consequently are entitled to enjoy it.

Were we to send a hundred families of Saints into a valley not yet inhabited, being acquainted with its climate, soil, and general capabilities for productiveness, in the vision of our minds we could see in the future comfortable and commodious houses for the people to dwell in, buildings for religious worship and education; temples, tabernacles, and academies; also houses for amusement and State purposes, barns, and stables, yards, for the accommodation of animals, well-fenced farms, granaries filled with grain, orchards and gardens, wine, fruit, meat, silk, woolen, and cotton fabrics, and the people clothed and beautified with the productions of the works of their own hands, and entirely sustained by their industry and the blessings of God through their righteousness. The Lord brings forth all those temporal blessings precisely in the same way in which he will build up Zion. He will build our houses, tabernacles, and temples, make our farms, raise our wheat, meat, and fruit, make our spinning wheels and looms, and weave our cloth, while we remain in a state of complete inactivity, just as much as he will bring again Zion without our cooperation. The Lord has done his share of the work; he has surrounded us with the elements containing wheat, meat, flax, wool, silk, fruit, and everything with which to build up, beautify and glorify the Zion of the last days, and it is our business to mold these

elements to our wants and necessities, according to the knowledge we now have and the wisdom we can obtain from the Heavens through our faithfulness. In this way will the Lord bring again Zion upon the earth, and in no other.

Antonia's Thoughts:

"must be aware that there is a **great deal to be said and done** by those whom are committed the Priesthood of the Son of God and the management of his work upon the earth in the last days."

*President Brigham Young was ordained as one of the original Twelve Apostles in this dispensation. As part of the blessing given him in his ordination, he was told that "the Holy Priesthood [was] conferred on him, that he may do wonders in the name of Jesus; that he may **cast out devils, heal the sick, raise the dead, open the eyes of the blind, go forth from land to land and from sea to sea**" (HC, 2:188–89). He declared that the priesthood that was conferred upon him is a **"perfect system of government, of laws and ordinances," which, "when properly understood," empowers the righteous that they "may actually unlock the treasury of the Lord"** (DBY, 130, 131).*

"unlock the treasury of the Lord...wow what a gift..."

So when properly understood lets examine what he further teaches...

Teachings of Brigham Young

The Lord directs His work in heaven and on earth through the priesthood.

If anybody wants to know **what the Priesthood of the Son of God is, it is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence** (DBY, 130).

The Priesthood of the Son of God, which we have in our midst, **is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter** (DBY, 130).

This Priesthood has been on the earth at various times. Adam had it, Seth had it, Enoch had it, Noah had it, Abraham and Lot had it, and it was handed down to the days of the Prophets, long after the days of the ancients. **This High Priesthood rules, directs, governs, and controls all the Priesthoods, because it is the highest of all** (DBY, 131).

When we talk of the celestial law which is revealed from heaven, that is, the Priesthood, we are talking about the principle of salvation, a perfect system of government, of laws and ordinances,

by which we can be prepared to pass from one gate to another, and from one sentinel to another, until we go into the presence of our Father and God (*DBY*, 130).

It is not in my being called a Quaker, a Methodist or a “Mormon” that is the true cause of contention between these two great powers—Christ and Belial [the wicked]; but it is in the fact that God has established his Kingdom upon the earth and restored the holy Priesthood which gives men authority and power to administer in his name (*DBY*, 76).

The Gospel has brought to us the Holy The keys of that Priesthood are here; we have them in our possession; we can unlock, and we can shut up. We can obtain salvation, and Priesthood, which is again restored to the children of men. we can administer it (*DBY*, 130–31).

If you are satisfied, in your sensitive powers and faculties, that God has revealed the holy Priesthood, established his Kingdom upon the earth, restored the fulness of the Gospel, and set his hand to gather the House of Israel, this will answer your purpose just as well as though you went into heaven to see for yourselves (*DBY*, 429).

This law has not always been upon the earth; and in its absence, other laws have been given to the children of men for their improvement, for their education, for their government, and to prove what they would do when left to control themselves; and what we now call tradition has grown out of these circumstances (*DBY*, 130).

There is no act of a Latter-day Saint—no duty required—no time given, exclusive and independent of the Priesthood. Everything is subject to it, whether preaching, business, or any other act pertaining to the proper conduct of this life (*DBY*, 133).

The Lord Almighty will not suffer his Priesthood to be again driven from the earth (*DBY*, 131). When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle (*DBY*, 132).

Much has been said about the power of the Latter-day Saints. Is it the people called Latter-day Saints that have this power, or is it the Priesthood? It is the Priesthood; and if they live according to that Priesthood, they can commence their work here and gain many victories, and be prepared to receive glory, immortality, and eternal life, that when they go into the spirit-world, their work will far surpass that of any other man or being that has not been blessed with the keys of the Priesthood here (*DBY*, 131–32).

The First Presidency and the Quorum of the Twelve Apostles in 1853.

The priesthood keys “unlock the treasury of the Lord.”

The Priesthood is given to the people and the keys thereof, and, when properly understood, they may actually unlock the treasury of the Lord, and receive to their fullest satisfaction. But through our own weaknesses, through the frailty of human nature, we are not capable of doing so (*DBY*, 131).

Did they destroy it when they took the life of Joseph? No. “Mormonism” is here, the Priesthood is here, the keys of the Kingdom are here on the earth; and when Joseph went, they did not go. And if the wicked should succeed in taking my life, the keys of the Kingdom will remain with the Church (*DBY*, 134).

The ordinances of the house of God are for the salvation of the human family. We are the only ones on the earth at the present time, that we have any knowledge of, who hold the keys of salvation committed to the children of men from the heavens by the Lord Almighty; and inasmuch as there are those who hold these keys, it is important that they should be acted upon for the salvation of the human family. The building of temples, places in which the ordinances of

salvation are administered, is necessary to carry out the plan of redemption, and it is a glorious subject upon which to address the Saints (*DBY*, 396–97).

We speak the truth and lie not, whosoever believes that Joseph Smith, Junior, was a Prophet sent of God, and was ordained by him to receive and hold the keys of the holy Priesthood, which is after the order of the Son of God, and power to build up the Kingdom of God upon the earth, to gather the House of Israel, to guide all who believe and obey to redemption, to restore that which has been lost through transgression—whosoever believes this, believing in the Lord, and obeying his commandments to the end of their lives, their names shall not be blotted out of the Lamb’s book of life, and they shall receive crowns of glory, immortality, and eternal life (*DBY*, 5).

Receiving and exercising priesthood power requires personal righteousness.

An individual who holds a share in the Priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty will secure to himself not only the privilege of receiving, but the knowledge how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the Priesthood—the Spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual (*DBY*, 132).

Men who are vessels of the holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions and daily deportment to do honor to the great dignity of their calling and office as ministers and representatives of the Most High (*DBY*, 130).

When the holy Priesthood is upon the earth, and the fulness of the Kingdom of God has come to the people, it requires a strict obedience to every point of law and doctrine and to every ordinance which the Lord reveals (*DBY*, 132).

Were your faith concentrated upon the proper object, your confidence unshaken, your lives pure and holy, every one fulfilling the duties of his or her calling according to the Priesthood and capacity bestowed upon you, you would be filled with the Holy Ghost, and it would be as impossible for any man to deceive and lead you to destruction as for a feather to remain unconsumed in the midst of intense heat (*DBY*, 132).

Until a selfish, individual interest is banished from our minds, and we become interested in the general welfare, we shall never be able to magnify our holy Priesthood as we should (*DBY*, 133).

The holy priesthood brings sacred blessings to individuals and families.

This Priesthood has been restored again, and by its authority we shall be connected with our fathers, by the ordinance of sealing, until we shall form a perfect chain from Father Adam down to the closing up scene [see [D&C 128:18](#)] (*DBY*, 400). I plead with the Elders of Israel day by day, when I have an opportunity, to live their religion—to live so that the Holy Ghost will be their constant companion; and then they will be qualified to be judges in Israel, to preside as Bishops, presiding Elders, and High Councilors, and as men of God, to take their families and friends by the hand and lead them in the path of truth and virtue, and eventually into the Kingdom of God (*DBY*, 136–37).

Summary

There are requirements to receive it
There is a purpose for it
There are blessings attached
It's a power described as living water and fire that consumes
It's a power makes miracles happen
So, in relation to his statement there's much to be said and done for those that are committed and in the management of this Priesthood.
What say you Zion are you meeting those requirements?
Do You know and understand the purposes of this Priesthood?
And Why Why Zion do we NOT unlock the Treasuries of The Lord?

Priesthood

By President Marion G. Romney
Second Counselor in the First Presidency

Brethren, I came to the conclusion after studying for some time on the matter that priesthood is power. As I speak tonight I desire to remind us of the importance of magnifying our callings in the priesthood. (See [D&C 84:33](#).)
By reason of our ordination to the priesthood, we are the most honored of all men. By the same token, we are charged with the greatest responsibility. **We should diligently try—through prayer, study, and the faithful performance of our priesthood duties—to learn all we can about the priesthood.** Even so, we will not be able, in mortal life, to fully comprehend it. We can, however, understand that priesthood is power—the power of God. By means of the priesthood he exercises, God the Father brings into existence and governs all of his creations. President Brigham Young said that “the Priesthood of the Son of God . . . is the law by which the worlds are, were, and will continue for ever and ever. It is that system which brings worlds into existence and peoples them, gives them their revolutions—their days, weeks, months, years, their seasons and times and by which they are rolled up as a scroll, as it were, and go into a higher state of existence.” (*Discourses of Brigham Young*, sel. John A. Widtsoe, Salt Lake City: Deseret Book Co., 1941, p. 130.)
Jesus gave us demonstration after demonstration of the power of the priesthood. In his first recorded miracle, he turned water into wine. (See [John 2:1–11](#).)
Matthew tells us that as Jesus slept on a ship a great tempest covered the vessel with waves. So concerned were his disciples that they came to him, saying, “Lord, save us: [or] we perish.

“Then he arose, and rebuked the winds and the sea; and there was a great calm.

“[And] the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!” ([Matt. 8:25–27](#).)

On another occasion, with “but five loaves, and two fishes” Jesus fed the multitude:

“And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

“And they that had eaten were about five thousand men, beside women and children.”
([Matt. 14:17, 19–21.](#))

By the power of the priesthood Jesus gave sight to the blind, hearing to the deaf, strength to the lame, and healed all manner of diseases. He raised from the dead the son of the widow of Nain. (See [Luke 7:11–15.](#)) He even resurrected himself by the power of the priesthood.

He and his Father exercise the power of the priesthood directly at their own pleasure and in their own right. When Jesus summoned Lazarus from the tomb, he simply “cried with a loud voice, Lazarus, come forth.

“And he that was dead came forth.” ([John 11:43–44.](#))

We mortals, in exercising the priesthood, do not do so in our own right as Jesus did. The priesthood we hold is a delegated power. We can only exercise it within the limits the Lord has set, upon the conditions he has specified, and in his name. But we can do many of the works which he did if we fully magnify our callings.

To his Apostles, in his great and final discourse delivered following the Last Supper and just before they went to Gethsemane, he said:

“Believe me that I am in the Father, and the Father in me: or else believe me for the very works’ sake.” ([John 14:11.](#))

Well, the priesthood, as I have come to understand it through studying, is power. It’s the power that God used in the Creation. It is the power that he used to feed the people in the days of Moses. It is a power which we can exercise by means of our priesthood if we have the faith and learn to follow the inspiration of heaven. (Brother McConkie gave a fine discourse on this subject earlier tonight, as you remember.)

It is a power that we can exercise in our callings in the Church if we will be humble and study, and live worthy of the holy priesthood and be guided by the influence of the Lord in our administrations and our other work that we are called to do.

I pray that we will all magnify our priesthood by living the gospel, so that we can use that power for furthering the work of the Church and for perfecting our lives on our way to the great hereafter, I humbly pray, and bear my testimony, in the name of Jesus Christ, amen.

“Made Like unto the Son of God”

By Elder Ray H. Wood

Of the Seventy

There should be nothing casual, nonchalant, or indifferent about holding priesthood. Once accepted, it should not be ignored, neglected, or cast aside. It is a mantle of honor and power.

After the children of Israel had crossed the river Jordan and Jericho had been destroyed, they confronted the city of Ai. Ai was a smaller city than Jericho, with fewer defenders, and Joshua thought to conquer it with only 3,000 soldiers. But the men of Ai smote the force of Israel and put them to flight. Joshua prostrated himself before the Lord and queried the reason for their defeat. Then came the answer, and a lesson.

When Jericho was destroyed, the Lord forbade them from taking any of the precious possessions to be found therein. But one man, Achan, seized and attempted to hide some of the spoils. “When I saw [them],” he said, “I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent” ([Josh. 7:21](#)). The Lord commanded them to be destroyed, and Achan was stoned to death.

It may seem difficult for us to understand how the dishonesty of one man could have had such a far-reaching effect to cause the defeat of the army of Israel and the death of 36 men. Elder James E. Talmage observed, “A law of righteousness had been violated, and things that were accursed had been introduced into the camp of the covenant people; this transgression interposed resistance to the current of divine help, and until the people had sanctified themselves the power was not renewed unto them” (*The Articles of Faith*, 12th ed. [1924], 105; see also [Josh. 7:10–13](#)).

When a person violates any of God’s commandments, if there is no repentance the Lord withdraws His protective and sustaining influence. When we lose power with God, we know of a certainty that the problem lies within us and not within God. “I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise” ([D&C 82:10](#)). Our misdeeds bring despair. They sadden and extinguish the “perfect brightness of hope” offered by Christ ([2 Ne. 31:20](#)). Without God’s help, we are left to ourselves.

Priesthood is authority to act as an authorized agent of the Lord to perform ordinances which provide certain spiritual blessings to all individuals. It is power to convey the mind and will of God in Church government, in obtaining His word through revelation, in preaching the gospel, and in administering the ordinances of exaltation for both the living and the dead. Truly it is a mighty thing to bear the priesthood of God.

We are told that “the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness” ([D&C 121:36](#)). President Spencer W. Kimball reminds us: “There is no limit to the power of the priesthood ... you hold. The limit comes *in you* if you do not live in harmony with the Spirit of the Lord and you limit yourselves in the power you exert” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 498; emphasis added).

As holders of the priesthood of God, we must remember that we “are a chosen generation, a royal priesthood, an holy nation, a peculiar people” ([1 Pet. 2:9](#)). We are commanded to “come ... out from the wicked, and be ... separate, and touch not [the] unclean things” ([Alma 5:57](#)).

When a man, young or old, accepts and receives the priesthood, there comes a sacred responsibility of magnifying that priesthood. This requires each one of us to serve with diligence, to teach with faith and testimony, to lift and strengthen those whose lives we touch. This means that we cannot live only unto ourselves, but we are also responsible for the growth, development, and welfare of others.

There should be nothing automatic about ordination to any office of the priesthood because of age or circumstances. Blessed be the priesthood leader who conscientiously interviews each candidate for priesthood office and receives from that candidate a report of prior honorable service, an affirmation of personal purity and worthiness, and a confirmation of magnified effort and future intent to willingly bear and fulfill the great responsibility of priesthood office.

There should be nothing casual, nonchalant, or indifferent about holding priesthood. Once accepted, it should not be ignored, neglected, or cast aside. It is a mantle of honor and power that may be ours forever.

By accepting a call to priesthood, each man binds himself by his own integrity to act in a certain way. This brings a sense of responsibility, generating in each of us a power of reinforcement for positive action and a deterrent to slothfulness.

For those who take these sacred and holy callings lightly, Elder George Q. Cannon cautions us: “We must honor the Priesthood we hold or that Priesthood, instead of exalting us, will be the means of damning us. ... It is a fearful thing to receive the Priesthood of God and not magnify it” (*Gospel Truth*, sel. Jerreld L. Newquist, 2 vols. [1957], 1:229).

As we consider the priesthood, let us not forget its true title: the Holy Priesthood, after the Order of the Son of God. Jesus Christ is the great high priest of God. He is the source of all priesthood authority and power on this earth. As our Savior, Mediator,

and Redeemer, He is our great exemplar of the path we are to follow—in word, in deed, in belief, in doctrine, in faith, in ordinances, and in our personal righteousness. “For even hereunto were [we] called: because Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet. 2:21). He has promised us glory, eternal life, exaltation, even all He has, if we faithfully bear His priesthood and magnify all of our callings. We become joint heirs with Him in the kingdom of His Father. The Apostle Paul said it well: “And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually” (JST, Heb. 7:3, Bible appendix).

I bear my solemn witness that it may be so, “relying wholly upon the merits of him who is mighty to save” (2 Ne. 31:19), even our Lord and Savior, Jesus Christ. In His sacred name, Jesus Christ, amen.

ISAIAH 52:8

8 Thy ^awatchmen (Mosiah 12:22;15:20,3Nephi 16:18;20:32) shall lift up the voice; with the voice together shall they sing: for they shall ^bsee eye to eye, when the LORD ^cshall (Millennium, preparing a people for) bring ^dagain ^eZion.(D&C12:6;D&C39:13)

AGAIN

ISAIAH 60:15

15 Whereas thou hast been ^aforsaken (Isaiah 54:6;Isaiah62:4) and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

AGAIN

D&C 64:41-42

41 For, behold, I say unto you that ^aZion shall flourish, and the ^bglory(D&C45:67;D&C84:5(4-5,31) of the Lord shall be upon her;
42 And she shall be an ^aensign (Mission of LDS) unto the people, and there shall come unto her out of every ^bnation (IKings 8:41;Isaiah 60:9)under heaven.

AND AGAIN

D&C 49:25

25 Zion shall ^aflourish (D&C35:24;D&C39:13;D&C117:7 7-8)upon the ^bhills(Genesis 29:26;2Nephi12:2-3) and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

We talk and read about Zion, we contemplate upon it, and in our imagination we reach forth to grasp something that is transcendent in heavenly beauty, excellency, and glory. But while contemplating the future greatness of Zion, **do we realize that we are the PIONEERS of that future greatness and glory? Do we realize that if we enjoy a Zion in time or in eternity, we must**

make it for ourselves? That all who have a Zion in the eternities of the gods organized, framed, consolidate, and perfected it THEMSELVES, and consequently are entitled to enjoy it.

The Lord has done his share of the work: he has surrounded us with the elements containing wheat, meat, flax, wool, silk, fruit, and everything with which to build up, beautify and glorify the Zion of the last days, and it is our business to mold these elements to our wants and necessities, according to the knowledge we now have and the wisdom we can obtain from the Heavens through our faithfulness. In this way will the Lord bring again Zion upon the earth, and in no other.

Chapter 16

Building Zion

President Brigham Young's whole soul was dedicated to establishing Zion. He oversaw the gathering of nearly one hundred thousand Latter-day Saints to the valleys of the Rocky Mountains and colonized some four hundred cities and towns. He built temples and tabernacles, organized stakes and wards throughout the western United States, and sent missionaries to nearly every corner of the earth. No one understood better the sacrifice and effort required, but, as he said, "we are not going to wait for angels, ... we are going to build [Zion ourselves]" (DBY, 443).

Teachings of Brigham Young

Zion is the pure in heart.

Let me say a few words with regard to Zion. We profess to be Zion. If we are the pure in heart we are so, for "Zion is the pure in heart" [see [D&C 97:21](#)] (DBY, 118). Where is Zion? Where the organization of the Church of God is. And may it dwell spiritually in every heart; and may we so live as to enjoy the spirit of Zion always! (DBY, 118). This is the Gospel; this is the plan of salvation; this is the Kingdom of God; this is the Zion that has been spoken and written of by all the Prophets since the world began. This is the work of Zion which the Lord has promised to bring forth (DBY, 118). Zion will extend, eventually, all over this earth. There will be no nook or corner upon the earth but what will be in Zion. It will all be Zion (DBY, 120).

Our purpose in life should be to sanctify ourselves and build the Zion of our God.

The purpose of our life should be to build up the Zion of our God, to gather the House of Israel, bring in the fulness of the Gentiles, restore and bless the earth with our ability and make it as the Garden of Eden, store up treasures of knowledge and wisdom in our own understandings, purify our own hearts and prepare a people to meet the Lord when he comes (DBY, 88).

We have no business here other than to build up and establish the Zion of God. It must be done according to the will and law of God [see [D&C 105:5](#)], after that pattern and order by which Enoch built up and perfected the former-day Zion, which was taken away to heaven, hence the saying went abroad that Zion had fled [see [Moses 7:69](#)]. By and by it will come back again, and as Enoch prepared his people to be worthy of translation, so we, through our faithfulness, must prepare ourselves to meet Zion from above when it shall return to earth, and to abide the brightness and glory of its coming (*DBY*, 443).

We look forward to the day when the Lord will prepare for the building of the New Jerusalem, preparatory to the City of Enoch's going to be joined with it when it is built upon this earth [see [Moses 7:62–64](#)]. We are anticipating to enjoy that day, whether we sleep in death previous to that, or not. We look forward, with all the anticipation and confidence that children can possess in a parent, that we shall be there when Jesus comes; and if we are not there, we will come with him: in either case we shall be there when he comes (*DBY*, 120).

The purpose of building Zion is to sanctify the children of God through the ordinances of salvation.

We have been gathered ... for the express purpose of purifying ourselves, that we may become polished stones in the temple of God. We are here for the purpose of establishing the Kingdom of God on the earth. To be prepared for this work it has been necessary to gather us out from the nations and countries of the world [to receive] the ordinances of the holy Priesthood of the Son of God, which are necessary for the perfection of the Saints preparatory to his coming (*DBY*, 121).

The ordinance of sealing must be performed here [son] to [father], and woman to man, and children to parents, etc, until the chain of generation is made perfect in the sealing ordinances back to Father Adam; hence, we have been commanded to gather ourselves together, to come out of Babylon [see [D&C 133:5, 7, 14](#)], and sanctify ourselves, and build up the Zion of our God, by building cities and temples, redeeming countries from the solitude of nature, until the earth is sanctified and prepared for the residence of God and angels (*DBY*, 407).

The Lord has provided the means for the Saints to build Zion.

Do we realize that if we enjoy a Zion in time or in eternity we must make it for ourselves? That all, who have a Zion in the eternities of the Gods, organized, framed, consolidated, and perfected it themselves, and consequently are entitled to enjoy it? (*DBY*, 118).

When we conclude to make a Zion we will make it, and this work commences in the heart of each person. When the father of a family wishes to make a Zion in his own house, he must take the lead in this good work, which it is impossible for him to do unless he himself possesses the spirit of Zion. Before he can produce the work of

sanctification in his family, he must sanctify himself, and by this means God can help him to sanctify his family (*DBY*, 118).

The Lord has done his share of the work; he has surrounded us with elements containing wheat, meat, flax, wool, silk, fruit, and everything with which to build up, beautify and glorify the Zion of the last days, and it is our business to mould these elements to our wants and necessities, according to the knowledge we now have and the wisdom we can obtain from the heavens through our faithfulness. In this way will the Lord bring again Zion upon the earth, and in no other (*DBY*, 294).

There is not one thing wanting in all the works of God's hands to make a Zion upon the earth when the people conclude to make it. We can make a Zion of God on earth at our pleasure, upon the same principle that we can raise a field of wheat, or build and inhabit. There has been no time when the material has not been here from which to produce corn, wheat, etc, and by the judicious management and arrangement of this ever-existing material a Zion of God can always be built on the earth (*DBY*, 118).

Building Zion requires sacrifice and great effort.

We want all the Latter-day Saints to understand how to build up Zion. The City of Zion, in beauty and magnificence, will outstrip anything that is now known upon the earth. The curse will be taken from the earth and sin and corruption will be swept from its face. Who will do this great work? Is the Lord going to convince the people that he will redeem the center Stake of Zion, beautify it and then place them there without an exertion on their part? No. He will not come here to build a Temple, a Tabernacle, a Bowery, or to set out fruit trees, make aprons of fig leaves or coats of skins, or work in brass and iron, for we already know how to do these things. ... We have to build up Zion, if we do our duty (*DBY*, 120).

I see men and women in this congregation—only a few of them—who were driven from the central Stake of Zion [in Jackson County, Missouri; see [D&C 57:2–3](#)]. Ask them if they had any sorrow or trouble; then let them look at the beautiful land that the Lord would have given them if all had been faithful in keeping his commandments, and had walked before him as they should; and then ask them with regard to the blessings they would have received. If they tell you the sentiments of their minds, they will tell you that the yoke of Jesus would have been easy and his burden would have been light, and that it would have been a delightful task to have walked in obedience to his commandments and to have been of one heart and one mind; but through the selfishness of some, which is idolatry, through their covetousness, which is the same, and the lustful desire of their minds, they were cast out and driven from their homes (*DBY*, 113–14).

Let us train our minds until we delight in that which is good, lovely and holy, seeking continually after that intelligence which will enable us effectually to build up Zion, which consists in building houses, tabernacles, temples, streets, and every convenience and necessity to embellish and beautify, seeking to do the will of the

Lord all the days of our lives, improving our minds in all scientific and mechanical knowledge, seeking diligently to understand the great design and plan of all created things, that we may know what to do with our lives and how to improve upon the facilities placed within our reach (*DBY*, 247).

We have come here to build up Zion. How shall we do it? ... We have got to be united in our efforts. We should go to work with a united faith like the heart of one man; and whatever we do should be performed in the name of the Lord, and we will then be blessed and prospered in all we do. We have a work on hand whose magnitude can hardly be told (*DBY*, 284).

Many Latter-day Saints think when they have obeyed the Gospel, made a sacrifice in forsaking their homes, perhaps their parents, husbands, wives, children, farms, native lands, or other things held dear, that the work is done; but it is only just commenced. The work of purifying ourselves and preparing to build up the Zion of God ... has only just begun with us when we have got as far as that (*DBY*, 444).

Everything connected with building up Zion requires actual, severe labor. It is nonsense to talk about building up any kingdom except by labor; it requires the labor of every part of our organization, whether it be mental, physical, or spiritual, and that is the only way to build up the Kingdom of God (*DBY*, 291).

If we are to build up the Kingdom of God, or establish Zion upon the earth, we have to labor with our hands, plan with our minds, and devise ways and means to accomplish that object (*DBY*, 291).

I have Zion in my view constantly. We are not going to wait for angels, or for Enoch and his company to come and build up Zion, but we are going to build it. We will raise our wheat, build our houses, fence our farms, plant our vineyards and orchards, and produce everything that will make our bodies comfortable and happy, and in this manner we intend to build up Zion on the earth and purify it and cleanse it from all pollutions. Let there be an hallowed influence go from us over all things over which we have any power; over the soil we cultivate, over the houses we build, and over everything we possess; and if we cease to hold fellowship with that which is corrupt and establish the Zion of God in our hearts, in our own houses, in our cities, and throughout our country, we shall ultimately overcome the earth, for we are the lords of the earth; and, instead of thorns and thistles, every useful plant that is good for the food of man and to beautify and adorn will spring from its bosom (*DBY*, 443–44).

The Lord has blessed me; he has always blessed me; from the time I commenced to build up Zion, I have been extremely blessed. I could relate circumstances of so extraordinary a character in regard to the providences of God to me, that my brethren and sisters would say in their hearts, “I can hardly give credence to this” (*DBY*, 452).

My spiritual enjoyment must be obtained by my own life, but it would add much to the comfort of the community, and to my happiness, as one with them, if every man and woman would live their religion, and enjoy the light and glory of the Gospel for

themselves, be passive, humble and faithful; rejoice continually before the Lord, attend to the business they are called to do, and be sure never to do anything wrong (*DBY*, 119).

All would then be peace, joy, and tranquility, in our streets and in our houses. Litigation would cease, there would be no difficulties before the High Council and Bishops' Courts, and courts, turmoil, and strife would not be known (*DBY*, 119). Then we would have Zion, for all would be pure in heart (*DBY*, 119).

My heart has been set in me to do the will of God, to build up his Kingdom on the earth, to establish Zion and its laws, and to save the people; and I can say, truly and honestly, that the thought never came into my mind, in all my labors, what my reward will be, or whether my crown would be large or small, or any crown at all, a small possession, a large possession, or no possession. I have never had any thoughts or reflections upon this, or cared the first thing about it. All that I have had in my mind has been that it was my duty to do the will of God, and to labor to establish his Kingdom on the earth ... because the principles which God has revealed for the salvation of the inhabitants of the earth are pure, holy and exalting in their nature. In them there is honor and eternal increase, they lead on from light to light, strength to strength, glory to glory, knowledge to knowledge, and power to power (*DBY*, 452).

Suggestions for Study

Zion is the pure in heart.

- How did President Young define Zion? (See also [D&C 97:21](#).)
- Who are the rightful inhabitants of Zion, and where can Zion be found? (See also [Psalm 102:16](#); [4 Nephi 1:15–17](#); [D&C 109:39](#).)

Our purpose in life should be to sanctify ourselves and build the Zion of our God.

- President Young taught, “The purpose of our life should be to build up the Zion of our God.” As a Church, what must we do to build up Zion? How can you as an individual help in this work?
- What is the “pattern and order” that Enoch used to build and perfect the former-day Zion? (See also [Moses 7:10–11, 17–21](#).) How can we follow that same pattern in our families and wards or branches today?
- How can families create Zion in their own homes?

The purpose of building Zion is to sanctify the children of God through the ordinances of salvation.

- How can we sanctify ourselves and our families?

- Why have we been “commanded to gather ourselves together, to come out of Babylon” to Zion? (See also [D&C 44:4–6](#); [133:14](#).) What is spiritual Babylon and how do we come out of it?
- What is the relationship between building Zion and the ordinances of the holy priesthood?

The Lord has provided the means for the Saints to build Zion.

- What has the Lord provided for us so we can contribute to the establishment of Zion?
- Zion begins in “the heart of each person.” What gifts or talents do you have that can help you build Zion?

Building Zion requires sacrifice and great effort.

- In the early days of the Church, the location of the center stake of Zion was revealed (see also [D&C 57:2–3](#)). According to President Young, what prevented the Saints from entering into their inheritance and establishing Zion at that time?
- How will the Lord bring about the establishment of Zion? (See also [D&C 105:5–6](#).)
- Why is it important that we “train our minds” as we strive to build Zion?
- President Young taught that to build Zion we must be united in our efforts. How can we achieve this unity in our families, quorums, and wards or branches?
- Why does the Lord require “actual, severe labor” from us in establishing Zion?
- President Young stated, “The Lord has blessed me; ... from the time I commenced to build up Zion, I have been extremely blessed.” What blessings are in store for those who keep their covenant to establish Zion? (See also [Isaiah 51:11](#).)

Building Zion

By Elder Bruce R. McConkie

We are grateful beyond any measure of expression for the very excellent work being done in the Church here in South America. We extend our high commendation to the noble men who serve as Regional Representatives of the Twelve, as stake presidents, as bishops and in other responsible positions in the stakes and wards. We feel that a foundation has been laid for great progress and development. We foresee a day when the Church will be a very substantial influence in all these great nations. It is a matter of great gratification that stakes of Zion have been organized here. We hope to see the stakes increase in number and in effectiveness.

I shall speak of the gathering of Israel and of the building up of Zion in the last days. As we all know, the Lord scattered Israel among all the nations of the earth because they forsook him and broke his commandments. As we also know, he is now gathering in the lost sheep of Israel and laying upon them the obligation to build up his latter-day Zion.

This gathering of Israel and this budding of Zion in the last days occurs in stages. The early part of the work, which involved gathering to the United States and building stakes of Zion in North America, has already been accomplished. We are now engaged in gathering Israel within the various nations of the earth and of establishing stakes of Zion at the remote parts of the earth. This is the work that is now going forward in all of the nations of South America and of which I shall now speak.

By the mouth of an ancient prophet, and from the lips of one who lived 3000 years ago, the Lord sent a message to us. The holy man of old who spake as he was moved upon by the Holy Ghost said these words: “This shall be written for the generation to come”; it is sent to “the people which shall be created,” to a people who “shall praise the Lord”. ([Ps. 102:18.](#))

We are that people, a people who once again receive revelation, a people to whom God has given anew the fulness of his everlasting gospel, in consequence of which, we praise his holy name forever.

The message which has come to us is that the Lord will “have mercy upon Zion: for the time to favour her, yea, the set time, is come.” The message is that “when the Lord shall build up Zion, he shall appear in his glory.” ([Ps. 102:13–16.](#))

Now, if I may be properly guided by the power of the Spirit—a wish which I devoutly desire—I shall speak of the manner in which the Lord will build up Zion, the manner in which the Lord is having mercy upon Zion, and the part we are expected to play in the building of Zion.

As is clear from the inspired account, Zion shall be built up—she shall obtain that perfection and glory which is hers—when the Lord appears in his glory. She shall then become as she once was. This will be during the Millennium when the restoration of all things is completed. Zion shall be perfected after the second coming of Christ.

But in the meantime, and as of now, the Lord has laid upon us the responsibility to lay the foundation for that which is to be. We have been commissioned to prepare a people for the second coming of the Son of Man. We have been called to preach the gospel to every nation and kindred and tongue and people. We have been commanded to lay the foundations of Zion and to get all things ready for the return of Him who shall again crown the Holy City with his presence and glory. Our call to all men

everywhere is, “Come to Zion, come to Zion, and within her walls rejoice.” (“Israel, Israel, God is Calling,” *Hymns*, no. 81.)

Zion defined

Now, what is Zion, and where shall she be established? On what ground shall we build her walls? Where shall we place her gates and strong towers? Who shall dwell within her portals? And what blessings shall rest upon her inhabitants?

Truly, the scripture saith, “The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God ... And of Zion, it shall be said, This and that man was born in her: and the highest himself shall establish her.” ([Ps. 87:2–3, 5.](#))

Zion has been established many times among men. From the day of Adam to the present moment, whenever the Lord has had a people of his own; whenever there have been those who have hearkened to his voice and kept his commandments; whenever his Saints have served him ([2 Ne. 31:13](#))—there has been Zion.

Our first scriptural account relative to Zion concerns Enoch and his city. That prophet of transcendent faith and power lived while father Adam yet dwelt in mortality. It was a day of wickedness and evil, a day of darkness and rebellion, a day of war and desolation, a day leading up to the cleansing of the earth by water.

Enoch, however, was faithful. He “saw the Lord,” and talked with him “face to face” as one man speaks with another. The Lord sent him to cry repentance to the world, and commissioned him to “baptize in the name of the Father and of the Son, which is full of grace and truth, and of the Holy Ghost, which beareth record of the Father and the Son.” Enoch made covenants and assembled a congregation of true believers, all of whom became so faithful that “the Lord came and dwelt with his people, and they dwelt in righteousness,” and were blessed from on high. “And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.” ([Moses 7:18.](#))

Please note: Zion is people; Zion is the Saints of God; Zion is those who have been baptized; Zion is those who received the Holy Ghost; Zion is those who keep the commandments; Zion is the righteous; or in other words, as our revelation recites, “This is Zion—the pure in heart.” ([D&C 97:21.](#))

City of Enoch

After the Lord called his people Zion, the scripture says that Enoch “built a city that was called the City of Holiness, even Zion;” that Zion “was taken up into heaven” where “God received it into his own bosom; and that from thence went forth the saying, Zion is fled.” ([Moses 7:69.](#))

After the Lord’s people were translated—for it was people who were caught up into heaven, not brick and mortar and stone; for there are better homes already in heaven

than men can build on earth—after these righteous saints went to dwell beyond the veil, others, being converted and desiring righteousness, looked for a city which hath foundation, whose builder and maker is God, and they too “were caught up by the powers of heaven into Zion.”

This same Zion which was taken up into heaven shall return during the Millennium, when the Lord brings again Zion, and its inhabitants shall join with the new Jerusalem, which shall then be established. ([Moses 7:4–69.](#))

Gathering of Israel

That many of these truths about Zion were known and taught in ancient Israel is clear from the many references in Isaiah and the Psalms and elsewhere. Isaiah made particular mention of stakes of Zion which would be established in the day of restoration.

As is well known, ancient Israel was scattered among all the nations of the earth because they forsook the Lord and worshipped false gods. As is also well-known, the gathering of Israel consists of receiving the truth, gaining again a true knowledge of the Redeemer, and coming back into the true fold of the Good Shepherd. In the language of the Book of Mormon, it consists of being “restored to the true church and fold of God,” and then being “gathered” and “established” in various “lands of promise.” (See [2 Ne. 9:2.](#))

Two things are accomplished by the gathering of Israel: First, those who have thus chosen Christ as their Shepherd; those who have taken upon themselves his name in the waters of baptism; those who are seeking to enjoy his Spirit here and now and to be inheritors of eternal life hereafter—such people need to be gathered together to strengthen each other and to help one another perfect their lives.

And second, those who are seeking the highest rewards in eternity need to be where they can receive the blessings of the house of the Lord, both for themselves and for their ancestors in Israel who died without a knowledge of the gospel, but who would have received it with all their heart had opportunity afforded.

Manifestly in the early days of this dispensation, this meant gathering to the mountain of the Lord’s house in the tops of the mountains of North America. There alone were congregations strong enough for the Saints to strengthen each other. There alone were the temples of the most high where the fulness of the ordinances of exaltation are performed.

The Church in all the world

However, in the providences of Him who knoweth all things; in the providences of Him who scattered Israel and who is now gathering that favored people again; the day

has now come when the fold of Christ is reaching out to the ends of the earth. We are not established in all nations, but we surely shall be before the Second Coming of the Son of Man.

As the Book of Mormon says, in the last days, “the saints of God” shall be found “upon all the face of the earth.” Also: “The Saints of the church of the Lamb and ... the covenant people of the Lord”—scattered as they are “upon the face of the earth”—shall be “armed with righteousness and with the power of God in great glory.” (See [1 Ne. 14:12–14](#).)

We are living in a new day. The Church of Jesus Christ of Latter-day Saints is fast becoming a worldwide Church. Congregations of Saints are now, or soon will be, strong enough to support and sustain their members no matter where they reside. Temples are being built wherever the need justifies. We can foresee many temples in South America in process of time.

Stakes of Zion

Stakes of Zion are also being organized at the ends of the earth.

In this connection, let us ponder these truths: A stake of Zion is a part of Zion. You cannot create a stake of Zion without creating a part of Zion. Zion is the pure in heart; we gain purity of heart by baptism and by obedience.

A stake has geographical boundaries. To create a stake is like founding a City of Holiness. Every stake on earth is the gathering place for the lost sheep of Israel who live in its area. The gathering place for Peruvians is in the stakes of Zion in Peru, or in the places in which soon will become stakes.

The gathering place of Chileans is Chile; for Bolivians, it is in Bolivia; for Koreans, it is in Korea; and so it goes through all the length and breadth of the earth. Scattered Israel in every nation is called to gather to the fold of Christ, to the stakes of Zion, as such are established in their nations.

Isaiah prophesied that the Lord “shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the earth with fruit.” The Lord’s promise is: “Ye shall be gathered one by one, O ye children of Israel.” ([Isa. 27:6, 12](#).) That is to say—Israel shall be gathered one by one, family by family, unto the stakes of Zion established in all parts of the earth so that the whole earth shall be blessed with the fruits of the gospel.

This then is the counsel of the Brethren: Build up Zion, but build it up in the area where God has given you birth and nationality. Build it up where he has given you citizenship, family, and friends. Zion is here in South America and the saints who

comprise this part of Zion are and should be a spreading influence for good in all these nations.

And know this: God will bless that nation which so orders its affairs as to further the work.

Zion in the last days

His work includes the building up of Zion in the last days. He has commissioned us to do that work for him. The foundations of Zion have already been laid in North America, in South America, in Europe, in Asia, in the South Pacific, and in every place where there are stakes of Zion. But Zion is not yet perfected in any of these places. When she is perfected, it will be as it was with Zion of old—The Lord will come and dwell with his people.

Our tenth Article of Faith says, “We believe in the literal gathering of Israel.” This gathering occurs when the lost sheep of Israel come into the Church. It occurs when their sins are washed away in the waters of baptism so that once again they have power to become pure in heart; and Zion is the pure in heart.

Our Article of Faith says that “We believe ... in the restoration of the Ten Tribes.” This is in the future. It will occur when the Lord brings again Zion, according to the promises.

Our Article of Faith says “the Zion (the new Jerusalem) will be built upon this [the American] continent.” This also is future and will occur after the Lord’s people have gained strength and influence and power in all the nations whither he hath scattered them.

Our Article of Faith says “that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.” This also is future, a day which we devoutly desire and seek. (See Article of Faith 10.)

Build Zion

Each one of us can build up Zion in our own lives by being pure in heart. And the promise is, “Blessed are the pure in heart: for they shall see God.” ([Matt. 5:8.](#)) Each one of us can extend the borders of Zion by gathering our friends and neighbors into the fold of Israel.

These things of which we speak are part of a great plan and program of the Lord. He has known the end from the beginning. He has ordained and established the system which is now in operation. He has scattered his chosen people in all the nations of the earth. And now through his goodness and grace in this, our day; by the opening of the heavens; by the ministry of holy angels sent from his presence; by his own voice

speaking from heaven; by the pouring out of the Holy Ghost; by all these means—he has once again restored the fulness of his everlasting gospel. He has called us out of darkness into the marvelous light of Christ. He has commanded us to build up Zion anew. He has commanded us to overcome the world. He has commanded us to forsake every evil thing. He has made us his agents and representatives. He has commissioned us to go out and find the lost sheep of Israel. He wants us to invite them to gather with the true church and with the Saints of God.

Testimony

This is a work of great magnitude and importance. There is no work like it in all the world. The gospel of the Lord Jesus Christ is the greatest thing in heaven or in earth. We rejoice in the glorious truths of heaven we have received. We praise the Lord for his goodness and grace. And we know within ourselves of the truth and divinity of these things.

By the revelations of the Holy Spirit to my soul, I know this work in which we are engaged is true. I know the Lord's hand is in it. I know that we will be successful in our labors. The day will come when the knowledge of God covers the earth as the waters cover the sea. We are the most blessed and favored people on earth. God grant us the wisdom, God grant us the fervor and devotion, God grant us the zeal and good sense to go forth on his errand living the gospel ourselves and saving our own souls, and offering these glorious principles of salvation to his other children. This is the Lord's work. It is true, and I so testify in the name of the Lord Jesus Christ. Amen.

ENRICHMENT B

Establishing Zion

“Enrichment B: Establishing Zion,” *Doctrine and Covenants Student Manual* (2002),

(B-7) Building the Latter-day Zion

Preparations for building Zion continue in the programs of the Church, but individual preparation is the single most important ingredient. President Spencer W. Kimball said:

“For many years we have been taught that one important end result of our labors, hopes, and aspirations in this work is the building of a Latter-day Zion, a Zion characterized by love, harmony, and peace—a Zion in which the Lord's children are as one.

“The vision of what we are about and what should come of our labors must be kept uppermost in our minds as we learn and do our duty in the present implementation of welfare service. This applies equally to all Church activities. ...

“This day [of power and redemption] will come; it is our destiny to help bring it about! Doesn't it motivate you to lengthen your stride and quicken your pace as you do your part in the great sanctifying work of the kingdom? It does me. It causes me to rejoice over the many opportunities for service and sacrifice afforded me and my family as we seek to do our part in establishing Zion. ...

“The length of time required ‘to accomplish all things pertaining to Zion’ is strictly up to us and how we live, for creating Zion ‘commences in the heart of each person.’

([Brigham Young, in] *Journal of Discourses*, 9:283.) That it would take some time to learn our lessons was seen by the prophets. In 1863 Brigham Young stated:

“If the people neglect their duty, turn away from the holy commandments which God has given us, seek their own individual wealth, and neglect the interest of the kingdom of God, we may expect to be here quite a time—perhaps a period that will be far longer than we anticipate.’ (*Journal of Discourses*, 11:102.)

“Unfortunately we live in a world that largely rejects the values of Zion. Babylon has not and never will comprehend Zion. ...

“... Zion can be built up only among those who are pure in heart, not a people torn by covetousness or greed, but a pure and selfless people. Not a people who are pure in appearance, rather a people who are pure in heart. Zion is to be in the world and not of the world, not dulled by a sense of carnal security, nor paralyzed by materialism. No, Zion is not things of the lower, but of the higher order, things that exalt the mind and sanctify the heart.

“Zion is ‘every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.’ ([D&C 82:19](#).) As I understand these matters, Zion can be established only by those who are pure in heart, and who labor for Zion, for ‘the laborer

in Zion shall labor for Zion; for if they labor for money they shall perish.' (2 Nephi 26:31.)" (In Conference Report, Apr. 1978, pp. 119, 121–22; or *Ensign*, May 1978, pp. 79–80.)

President Kimball continued:

"As important as it is to have this vision in mind, defining and describing Zion will not bring it about. That can only be done through consistent and concerned daily effort by every single member of the Church. No matter what the cost in toil or sacrifice, we must do it. That is one of my favorite phrases: 'Do It'. May I suggest three fundamental things we must do if we are to 'bring again Zion,' three things for which we who labor for Zion must commit ourselves.

"First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind. ...

"... It is incumbent upon us to put away selfishness in our families, our business and professional pursuits, and our Church affairs. ...

"Second, we must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions. After pleading with the Saints to 'let every man esteem his brother as himself' (D&C 38:24), the Lord concludes his instructions on cooperation to a conference of the membership in these powerful words:

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.' (D&C 38:27.) ...

"Third, we must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a 'broken heart and a contrite spirit.' We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally we consecrate our time, talents, and means as called upon by our file leaders and as prompted by the whisperings of, the Spirit. In the Church, as in the Welfare system also, we can give expression to every ability, every righteous desire, every

thoughtful impulse. Whether a volunteer, father, home teacher, bishop, or neighbor, whether a visiting teacher, mother, homemaker, or friend—there is ample opportunity to give our all. And as we give, we find that ‘sacrifice brings forth the blessings of heaven!’ (*Hymns*, no. [27].) And in the end, we learn it was no sacrifice at all.” (In Conference Report, Apr. 1978, pp. 122–24; or *Ensign*, May 1978, p. 81.)

(B-8) Summary

The building of Zion requires the personal prerequisite of striving to develop purity of heart. The example of ancient prophets shows that it is possible to become a Zion people and even to build a Zion society. The destiny of The Church of Jesus Christ of Latter-day Saints is to prepare a Zion people and to again build a Zion society, beginning at Jackson County, Missouri, with the New Jerusalem. The Church is working directly to assist the Saints in fulfilling this duty. If, as the Prophet Joseph Smith counseled, the Saints “have the building up of Zion as [their] greatest object” (*History of the Church*, 3:390), then the Saints can see the fulfillment of Moroni’s prophecy to Joseph Smith, that “the Gospel in all its fullness [would] be preached in power, unto all nations that a people might be prepared for the Millennial reign” (*History of the Church*, 4:537).

President Brigham Young counseled:

“When we conclude to make a Zion we will make it and this work commences in the heart of each person. When the father of a family wishes to make a Zion in his own house, he must take the lead in this good work, which it is impossible for him to do unless he himself possesses the spirit of Zion. Before he can produce the work of sanctification in his family, he must sanctify himself, and by this means God can help him to sanctify his family.

“There is not one thing wanting in all the works of God’s hands to make a Zion upon the earth when the people conclude to make it. We can make a Zion of God on earth at our pleasure, upon the same principle that we can raise a field of wheat, or build and inhabit. There has been no time when the material has not been here from which to produce corn, wheat, etc., and by the judicious management and arrangement of this

ever-existing material a Zion of God can always be built on the earth.” (*Discourses of Brigham Young*, p. 118.)

Noah was a just man.

The spirit of Zion is seen in unselfish service.

Brothers and Sisters

I urge you to eat, sleep, dream, think of ZION ZION ZION...Its ours to claim.

What is holding us back?

Is there an obstacle?

Can you identify it?

... Today as I was driving to work I was contemplating Micah's words about the different types of drivers and driving rules in how they are obeyed or broken... I fortunately/unfortunately was born as a person who lives by rules, makes lists, checks them off etc.. so that was easy for me. I don't like breaking rules, but as I expanded on his thoughts and I challenge everyone else as well. Driving and following the rules is just a part of the journey. Do you know where you are going? Do you have a map? Have you studied it? Do you know the area? Do you have the skills/materials for an emergency/inconvenience? Or are you just going along for the ride? Relying on someone else? We are on a journey that leads us to Zion and we don't just ARRIVE.

Micah's Thoughts:

There are two things that are really combatted and I would personally say to a level to end all debate, and the first thing ties directly into a quote that I'm growing quite fond of from Elder Bednar when he said we don't have to die to find out where we are going. We don't have to wait for judgement to know where we are headed. We will go with people that we are like. If living the gospel was a chore to us, if reading the scriptures was a chore to us, if the "real world" to us was popcorn, board games and compounds in the mountains then when we die we will go with those who are like us. We don't have to wait to die to know where we are going. Once again, we will go with those that we are alike. President Brigham Young here says do you not know that what you build here is the Zion in heaven? And the first thing that we build, the first thing that we master is this tabernacle of clay that we call our bodies. So if we desire to be in the Zion of our God we best become acquainted with God and those He surrounds Himself with. For only those that are like Him will be with Him. As Moroni teaches us, "that when he shall appear we shall be like him, for we shall see him as he is;" (Moroni 7:48) If we haven't become like him and those who surround him, we won't be with him after judgement.

Moses 1:39

39 For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.

Doctrine and Covenants 18:16

16 And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

The celestial kingdom is full of people who have made it their life to gather Israel. One has to look beyond themselves and their immediate family to become such an individual.

The second misconception that is blown to pieces at the beginning of this is “well, I might not be that person now, I might not be like any of those people now but I want to be like them, and because I want to be like that it doesn’t matter what I’m like right now so long as I simply desire to be there Christ will wave a magic wand and change me so that I will be able to stand in their presence. In conjunction with that Amulek puts the nail in that coffin when he teaches,

Alma 34:34

34 Ye cannot say, when ye are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world.

It is imperative to become one heart, one mind, Zion, now. There are no magic wands, there are no get out of jail free cards, there are no quick fixes. If ye love me keep my commandments. If ye desire to be where I am, do the works which ye have seen me do- take up your cross and follow thou me.

The next thing that President Brigham Young does is paints is a very clear picture of Zion being “independent of all creatures under heaven.” Yards with orchards and animals and the ability to sustain life with industry and production to clothe the Saints. There is no gain here. There is no one upping each other. This is Zion, these are the pure in heart and they are independent of all but the heavenly.

That line (paraphrased)“the Lord will just as likely raise your corn, raise your barns, plant your orchards for you as he is to redeem and build Zion without us” should be on everyone’s fridge. It utterly wastes 1. Salt Lake City is the New Jerusalem and 2. That the New Jerusalem will simply fall down out of heaven without any effort, redemption or building on our part.

Have we not waited long enough for the redemption of Zion and building of New Jerusalem? We have reached the point in time where 80% of the Church don’t even know what those things mean, despite it being 1 out of the 13 Articles of Faith. Hugh Nibley said we need to prepare now so we don’t die of shock when the New Jerusalem comes into being. President Nelson has been constantly beating on the drum of learning our own doctrine, learning of the promised made to the house of Israel, etc. I hope the members wake up and learn or their will be plenty dying of shock and others yet fully expecting the magic wand in New Jerusalem to be applied and oil granted. O be wise, what can I say more?

Section II

If we wish to make linen, we must prepare the soil that is suitable for raising flax, cast the seed into the ground, cultivate it, gather it, and prepare it to be spun and woven into linen. The Lord will not do this for us. We must also raise our bread by sowing grain, after the ground is prepared, then cultivating and watching it until it is ripened, then passing it through all the different processes until it is made into bread. The Lord will not do this for us anymore than he will bring again Zion without our cooperation. He has placed within our reach everything necessary for food, raiment, houses, and possessions, and for beauty, goodness, excellency, exaltation, life, glory, and bliss. The Lord would clothe these naked Indians, for they are of the house of Israel, if he would clothe us. He will build up Zion upon the same principle that he raises grain, flax, silk, wool, fruit, &c., &c. There is not one thing wanting in all the works of God's hands to make a Zion upon the earth when the people conclude to make it. We can make a Zion of God on earth at our pleasure, upon the same principle that we can raise a field of wheat, or build and inhabit. There has been no time when the material has not been here from which to produce corn, wheat, &c.; and by the judicious management and arrangement of this ever-existing material a Zion of God can always be built on the earth.

Man is the offspring of God. Who can fully realize this? Our Heavenly Father orders all things that pertain to this earth and to multitudes of worlds of which we are ignorant. We are as much the children of this great Being as we are the children of our mortal progenitors. We are flesh of his flesh, bone of his bone, and the same fluid that circulates in our bodies, called blood, once circulated in his veins as it does in ours. As the seeds of grains, vegetables and fruits produce their kind, so man is in the image of God. We hope to be exalted. We hope that God our Father will make us noble and good, but he will only direct and aid us in making ourselves righteous. He has formed us, and in his providences brought us forth upon this earth, but he without our efforts will not make anything of us. What we shall be, depends upon ourselves. We can improve this organization and bring it back to its original purity and goodness, by faithfulness to the will of Heaven, and by daily adding to the intelligence we now possess until we are prepared to stand in the presence of our Creator.

When we conclude to make a Zion we will make it, and this work commences in the heart of each person. When the father of a family wishes to make a Zion in his own house, he must take the lead in this good work, which it is impossible for him to do unless he himself possesses the Spirit of Zion. Before he can produce the work of sanctification in his family, he must sanctify himself, and by this means God can help him to sanctify his family. There are many families in this community that have constantly with them the Spirit of Zion. Visit them when you will, and you find them dwelling in peace; a heavenly influence constantly broods over them and over everything they possess. But are they perfect? No. It would not do for them to be perfect because we have still to associate more or less with that which is evil.

Angie's Thoughts:

Black is the text. Blue are my words. Green is references.

If we wish to make linen, we must prepare the soil that is suitable for raising flax, cast the seed into the ground, cultivate it, gather it, and prepare it to be spun and woven into linen. The Lord

will not do this for us. We must also raise our bread by sowing grain, after the ground is prepared, then cultivating and watching it until it is ripened, then passing it through all the different processes until it is made into bread. The Lord will not do this for us anymore than he will bring again Zion without our cooperation. He has placed within our reach everything necessary for food, raiment, houses, and possessions, and for beauty, goodness, excellency, exaltation, life, glory, and bliss. The Lord would clothe these naked Indians, for they are of the house of Israel, if he would clothe us. He will build up Zion upon the same principle that he raises grain, flax, silk, wool, fruit, &c., &c. There is not one thing wanting in all the works of God's hands to make a Zion upon the earth when the people conclude to make it. We can make a Zion of God on earth at our pleasure, upon the same principle that we can raise a field of wheat, or build and inhabit. There has been no time when the material has not been here from which to produce corn, wheat, &c.; **and by the judicious management and arrangement of this ever-existing material a Zion of God can always be built on the earth.**

We cannot expect the Lord to hand us everything we need without putting any effort into heeding the counsels of prophets and revelation. Zion could've been built many times before but there were not enough people ready to make it happen. Because of lazy and lax disciples, the building of Zion is delayed. Effort can be explained very planning unto understanding, even to a child. President Nelson has pointed this out to us;

[President Nelson: "Everything to do with becoming more like the Savior is difficult. For example, when God wanted to give the Ten Commandments to Moses, where did He tell Moses to go? Up on top of a mountain, on the top of Mount Sinai. So Moses had to walk all the way up to the top of that mountain to get the Ten Commandments. Now, Heavenly Father could have said, 'Moses, you start there, and I'll start here, and I'll meet you halfway.' No, the Lord loves effort, because effort brings rewards that can't come without it. For example, did you ever take piano lessons?"

Children: "Yes."

Pearl: "I take violin."

President Nelson: "And do you practice?"

Children: "Yes."

President Nelson: "What happens if you don't practice?"

Pearl: "You forget."

President Nelson: "Yes, you don't progress, do you? So the answer is yes, Pearl. It takes effort, a lot of hard work, a lot of study, and there's never an end. That's good! That's good, because we're always progressing. Even in the next life we're making progress."

President Nelson's response to these precious children extends to each one of us. The Lord loves effort, and effort brings rewards. We keep practicing. We are always progressing as long as we are striving to follow the Lord.⁵ He doesn't expect perfection today. We keep climbing our personal Mount Sinai. As in times past, our journey does indeed take effort, hard work, and study, but our commitment to progress brings eternal rewards.]

- *Judy D. Jones* "An Especially Noble Calling"

D&C 6:33 "Fear not to do good, my sons, for whatsoever ye sow, that shall ye also reap; therefore, if ye sow good ye shall also reap good for your reward."

If we start to get lazy and desensitized to the blessings from the Lord, it will hinder us from exerting effort and therefore delaying our progression towards being ready to become Zion people. "The adversary never sleeps" and we can be lead away from the goal, become blinded

and unintentionally have the natural man take over. We need more souls to wake up, repent and continually stay steadfast in the gospel.

2 Nephi 2:16 "Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other."

Man is the offspring of God. Who can fully realize this? Our Heavenly Father orders all things that pertain to this earth and to multitudes of worlds of which we are ignorant. We are as much the children of this great Being as we are the children of our mortal progenitors. We are flesh of his flesh, bone of his bone, and the same fluid that circulates in our bodies, called blood, once circulated in his veins as it does in ours. As the seeds of grains, vegetables and fruits produce their kind, so man is in the image of God.

Us humans have the potential to become LIKE god, since we are all created in HIS image. We are not mere objects or masses of cells made to dwell in a temporal state forever. (Acts 17:29 "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.") Since we are the offspring of God, we have that ability to reach the level of perfection that he is helping us reach since that is his purpose to "bring to pass the immortality and eternal life of man." and cleave unto our Savior to help us overcome all things and obtain the Charity needed to be found with us at the last day.

Moses 7:

47 But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.

48 Wherefore, my beloved brethren, pray unto the Father with all the energy of heart, that ye may be filled with this love, which he hath bestowed upon all who are true followers of his Son, Jesus Christ; that ye may become the sons of God; that when he shall appear we shall cbe like him, for we shall see him as he is; that we may have this hope; that we may be purified even as he is pure. Amen.

We hope to be exalted. We hope that God our Father will make us noble and good, but **he will only direct and aid us in making ourselves righteous.** He has formed us, and in his providences brought us forth upon this earth, but **he without our efforts will not make anything of us. What we shall be, depends upon ourselves. We can improve this organization and bring it back to its original purity and goodness, by faithfulness to the will of Heaven, and by daily adding to the intelligence we now possess until we are prepared to stand in the presence of our Creator.**

We have agency, its up to us to take the first steps into working towards becoming zion worthy people and towards our exaltation. For "faith without works is dead".

When we conclude to make a Zion we will make it, and **this work commences in the heart of each person.** When the father of a family wishes to make a Zion in his own house, **he must take the lead in this good work, which it is impossible for him to do unless he himself possesses the Spirit of Zion.** Before he can produce the work of sanctification in his family, he must sanctify himself, and by this means God can help him to sanctify his family. There are many families in this community that have constantly with them the Spirit of Zion. Visit them

when you will, and you find them **dwelling in peace**; a heavenly influence constantly broods over them and over everything they possess. But are they perfect? No. **It would not do for them to be perfect because we have still to associate more or less with that which is evil.**

There is mention also of the Patriarchal Order. The role of the presiding father of a family can affect the heavenly influence in a home. To have the Spirit of Zion in your home, that means your home needs to have the same influences as a temple would, therefore, the family in the home needs to individually have that Spirit of Zion to make it so. And the father has the power of priesthood to bless his wife and family to also cultivate that Spirit of Zion that he has.

" the priesthood has a patriarchal order and that God is a God of order. He is at the head, and following this pattern, the priesthood is conferred upon worthy men so they can preside in their homes and families. The husband and father, a patriarch, is to preside in righteousness and exercise the power of his priesthood to bless his wife and family. The husband and wife serve as partners in governing their family, and both act in joint leadership and depend on each other. They are united in the vision of their eternal salvation, one holding the priesthood, the other honoring and enjoying the blessings of it. One is not superior or inferior to the other. Each one carries his or her respective responsibilities and acts in his or her respective role."

-Elder Charles Didier

"It has been truly stated that "salvation is a family affair ... and that the family unit is the most important organization in time or in eternity.

...

The Church was created in large measure to help the family, and long after the church has performed its mission, the celestial patriarchal order will still be functioning. This is why President Joseph F. Smith said: "To be a successful father or a successful mother is greater than to be a successful general or a successful statesman ...," and President McKay added: "When one puts business or pleasure above his home, he, that moment, starts on the downgrade to soul weakness."

...

And this is why President Harold B. Lee said only yesterday, "The Church must do more to help the home carry out its divine mission."

- Ezra Taft Benson "A Plea to Strengthen Our Families"

"Be obedient, and God will cause all things to work for good; and He will correct the errors of the husband in due time by the authorities of the priesthood; and if he govern his family in unrighteousness, and the wife is obedient, the sin will be upon his head, and if he repent not, when he is reprov'd, he will be disfellowshipped, after which, the woman is not under the same obligations to abide by all his councils, as in the days of his righteousness. As we have already observed, the law of strict obedience on the part of the wife and children is only applicable in families who are in the church of God, and in full fellowship. Rebellion in families is as sinful as rebellion against the authorities ordained in the church; and a wife will lose the spirit of God in refusing to obey the counsel of her husband, just the same as members of the church would in rebelling against the counsels imparted to them by the priesthood."

- Orson Pratt (The Seer [1854], pg 96-97)

I know that when we keep our focus on the Savior, we can find ways to help our families cultivate that Spirit of Zion in our homes. There are a lot of things to keep track of but as we make time to really change our life to align with God's will and not our own, miracles happen and joy will be felt in both affliction and celebration. Perfection will not be reached on this earth but our efforts and faith do make a difference in our eternal progression. I know obedience to all of god's commandments are what keeps us on the right track towards eternal life and happiness. ["Those who partake of the sacrament and temple ordinances with pure hearts and who faithfully keep their covenants require no lengthy instructions regarding modest dress, the payment of generous fast offerings and tithing, observance of the Word of Wisdom, or keeping the Sabbath day holy. They need no stern reminders to share the gospel with others, to attend the temple frequently, to conduct family history research, or to do their home teaching. Nor do they need nudges to visit the sick and to serve those in need." -Elder Spencer J. Condie of the Seventy] I pray we can stay humble and overcome all things through our Savior as we anxiously await his arrival, in the name of Jesus Christ amen.

Micah's Thoughts:

The beginning of this section really hearkens back to this quote from Joseph Smith:

"It is the privilege of every Elder to speak of the things of God; and could we all come together with one heart and one mind in perfect faith the veil might as well be rent today as next week, or any other time. ..." (TPJS, p. 9.)

Elder Bruce R McConkie, speaking on this quote said,

"The Prophet said that the veil might as well be rent today as any day, provided we come together as the elders of the kingdom in faith and in righteousness and qualify to have the visions of eternity." (How to Get Personal Revelation, June 1980)

We're not waiting on more people, we are not waiting on the gospel to be preached all over the world, none of those things were or are prerequisites for the redemption and building of New Jerusalem. The Lord clearly declared in **Doctrine and Covenants 105:**

1 Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—

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.*

3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

4 And are not united according to the union required by the law of the celestial kingdom;

5 And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

6 And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

Once again, the Lord is not waiting on any of those things, those are not prerequisites. Having faith as the brother of Jared, rending the veil of unbelief, rising to the standard and power of Zion are the requirements.

Doctrine and Covenants 113:7-10

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.

9 What are we to understand by Zion loosing herself from the bands of her neck; 2d verse?

10 We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation....The bands of her neck are the curses of God upon her, or the remnants of Israel in their scattered condition among the Gentiles.

D&C 109:61–67. The “Children of Judah” and the “Remnants of Jacob”

The Prophet Joseph Smith wrote that in reading the Book of Mormon “we learn that our western tribes of Indians are descendants from that Joseph which was sold into Egypt, and that the land of America is a promised land unto them, and unto it all the tribes of Israel will come, with as many of the Gentiles as shall comply with the requisitions of the new covenant. But the tribe of Judah will return to old Jerusalem [see Doctrine and Covenants 133:8, 13, 35]. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the land of America, ‘And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads’ (Isaiah 35:10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; Isaiah 26:20 and 21; Jeremiah 31:12; Psalm 1:5; Ezekiel 34:11, 12 and 13. These are testimonies that the Good Shepherd will put forth His own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be brought.”(History of the Church, 1:315.)

D&C 45:64–75. Zion: A Place of Defense and Refuge

In the scriptures four words seem closely related to the concept of Zion: gathering, preparation, defense, and refuge. The tribulations and judgments that will be poured out upon the world *prior to the Second Coming* will be so extensive and devastating that *if the Lord did not prepare a means of preservation, His people too would perish. But He has prepared a means for His people to escape those terrible times; that means is Zion.* Enoch was told that the Lord would

preserve His people in the tribulations of the last days by gathering His elect to Zion where they could gird up their loins (prepare themselves) and look forward to His coming (see Moses 7:61–62). In an earlier revelation in the Doctrine and Covenants, the Savior called *the elders of the Church to gather the elect* so their hearts could be prepared for the day of tribulation (see D&C 29:7–8). In 1838 the Lord explained that the gathering to Zion ... was to be for defense and refuge from the coming storm that will be poured out on the earth (see D&C 115:5–6). These commands and promises are found also in section 45. The Saints are to gather to Zion (see D&C 45:64–65), a place of safety, peace, and refuge (see v. 65). *Even though the rest of the world is in a state of horrible warfare* (see v. 68), in Zion there will be peace and joy (see D&C 45:69–71).

The Prophet Joseph Smith taught: “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 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.*” (Teachings, p. 71; see also Enrichment B.)

This line here, “but he will only direct and aid us in making ourselves righteous” reaffirms rights of revelation, keys etc. The Lord will almost exclusively, 99.9% of the time be giving to men and women this information and this information only. Understanding this is a huge key to understanding the language of the Spirit and discerning false spirits. He follows this up with “we will increase in **intelligence** until we are prepared to stand in the presence of our Creator.” Once again confirming more brain power and less feel power.

Brigham Young then lays out a golden quote that is used and quoted very often, by myself at the very least, that describes how to build Zion and the spirit of Zion. My favorite part about that quote is Brigham Young clearly saying that we shouldn’t expect those with the spirit of Zion to be perfect because they have to deal with all the other Saints, which is true but also hilarious.

Section III

We have all the material we need to build up Zion, and I wish the Spirit of Zion to extend from heart to heart, and from house to house. This good work must commence in each person; there must be instituted a watchful care over the passions to bring them under control, that an angry feeling may not arise, that an evil passion may not gain the mastery to the overthrow of wisdom and good, sound judgment, until the power of the enemy that is sown within us is entirely subdued to the will of Christ, for the purpose of the enemy of all righteousness is to destroy the human family, and make them what they were not intended to be.

I do not wish you to carry away a wrong impression of our true situation before the heavens relative to perfection. For you to be perfect, in one sense of the word, is to be prepared to inherit eternal glory in the presence of the Father and the Son. Should any mortal attain to this state of perfection, he could not longer remain among his fellow mortals. I do not want you so very

perfect, but I am anxious that we should commence the growth of Zion in ourselves, and when we do this, we shall cease to willingly hold fellowship with that which is evil. But so long as we willingly hold fellowship with that which tends to death and destruction, we cannot progress as we should in the work of perfection in ourselves, nor in building up and beautifying Zion.

The work of building up Zion is in every sense a practical work; it is not a mere theory. A theoretical religion amounts to very little real good or advantage to any person. To possess an inheritance in Zion or in Jerusalem only in theory—only in imagination—would be the same as having no inheritance at all. It is necessary to get a deed of it, to make an inheritance, practical, substantial and profitable. Then let us not rest contented with a mere theoretical religion, but let it be practical, self-purifying, and self-sustaining, keeping the love of God within us, walking by every precept, by every law, and by every word that is given to lead us to truth, to God, and to life eternal.

I have Zion in my view constantly. We are not going to wait for angels, or for Enoch and his company to come and build up Zion, but we are going to build it. We will raise our wheat, build our houses, fence our farms, plant our vineyards and orchards, and produce everything that will make our bodies comfortable and happy, and in this manner we intend to build up Zion on the earth and purify it and cleanse it from all pollutions. Let there be an hallowed influence go from us over all things over which we have any power; over the soil we cultivate, over the houses we build, and over everything we possess; and if we cease to hold fellowship with that which is corrupt and establish the Zion of God in our hearts, in our own houses, in our cities, and throughout our country, we shall ultimately overcome the earth, for we are the lords of the earth; and, instead of thorns and thistles, every useful plant that is good for the food of man and to beautify and adorn will spring from its bosom.

Kaarina's Thoughts:

The word, practical, stuck out to me through is whole discourse:

Practical - of or concerned with the actual doing or use of something rather than with theory and ideas.

We have all the material we need to build up Zion. - I took this in a very practical sense of the meaning because of a sentence in the 4th Section that hit me as well. *The elements are here to produce as good a Zion as was ever made in all the eternities of the Gods.* We have all the materials here. We have the priesthood authority (The power of God), a Prophet of the Lord, the blueprints in the Standard works, and all the elements here on earth.

Noah had the priesthood authority, and he was the Prophet, the blueprints from God, and all the elements he needed to build the ark. The brother of Jared had the priesthood authority, and he was the Prophet, the blueprints from the scriptures and God, and all the elements he needed to build the barges. Nephi had the priesthood, his father was the Prophet, he had the scriptures and God, and had all the elements to build a boat.

All these men sang, "I will go, I will do, the things the Lord commands. I know the Lord prepares the way, he wants me to obey." Or they may have thought something along those lines.

Do we have the faith with the works to go and do? ALL the elements are here. Enoch and his people were able to build Zion, and were taken up. Joseph Smith and the Saints were able to drain the swamp, literally, to create such beautiful prosperous city of Zion. But they were not able to drain the spirit of the swamp, literally, from apostates. *The Spirit of Zion* could not happen because of pride. In fact, because of pride, the saints were driven out of the center stake of Zion.

We have the tools for practical application, as long as we are obedient. If we are disobedient, we can see what happened to the Children of the Covenant then and what will happen to us now, as the Children of the Covenant, in the scriptures. If you need a breakdown to make it easier to digest, I highly recommend the Macro-Last-days Timeline breakdowns that Micah and Ashley have beautifully put together.

The Spirit of Zion is what, I believe, the Prophet and Apostles have been focusing on in General Conference so that we can produce a practical, complete, and literal Zion.

The Prophet has suggested “5 specific actions we can take to help us maintain positive spiritual momentum” of which, I believe are 5 specific actions for us *to be prepared to inherit eternal glory in the presence of the Father and the Son*.

1. Get on the covenant path and stay there.
2. Discover the joy of daily repentance.
3. Learn about God and how He works.
4. Seek and expect miracles.
5. End conflict in your personal life.

Should any mortal attain to this state of perfection, he could not longer remain among his fellow mortals. (This would be the City of Enoch) I do not want you so very perfect, but I am anxious that we should commence the growth of Zion in ourselves, and when we do this, we shall cease to willingly hold fellowship with that which is evil.

I truly believe that President Nelson’s 5 specific actions will give us the power to cease to willingly hold fellowship with that which is evil.

Joseph Fielding Smith, in Vol 3 of the Doctrines of Salvation pg. 78-79 states: “Nearly 100 years have passed since the site of Zion was dedicated and the spot for the temple was chosen, and some of the members of the Church seem to be fearful lest the word of the Lord shall fail.

Others have tried to convince themselves that the original plan has been changed and that the Lord does not require at our hands this mighty work which has been predicted by the prophets of ancient times. We have not been released from this responsibility, nor shall we be. The word of the Lord will not fail. If we look back and examine his word carefully, we will discover that nothing has failed of all that he has predicted, neither shall one jot or tittle pass away unfulfilled. It is true that the Lord commanded the saints to build to his name a temple in Zion. This they attempted to do, but were prevented by their enemies, so the Lord did not require the work to

their hands at that time. The release from the building of the temple did not, however, cancel the responsibility of building the City and the house of the Lord, at some future time. When the Lord gets ready for it to be accomplished, he will command his people, and the will be done.”

President Nelson has said when people ask when the Second Coming will happen, has said, “I don’t know. It won’t be today or tomorrow because there’s much work that needs to be done before that day can come. All I know for sure is that we are a day closer today than we were yesterday.”

The April 2018 General Conference, President Nelson stated, “In the coming days, it will not be possible to survive spiritually without the guiding, directing, comforting, and constant influence of the Holy Ghost.” in this talk, he speaks about how to receive this constant influence of the Holy Ghost and how it will “grow into the principle of revelation,” (A practical application... no theoretical spirit-o-meter here). He “urges” us in Conference “to stretch beyond your current spiritual ability to receive personal revelation, for the Lord has promised that “if thou shalt [seek], thou shalt receive revelation upon revelation, knowledge upon knowledge, that thou mayest know the mysteries and peaceable thing—that which bringeth joy, that which bringeth life eternal.”

And I know there is a pattern of spiritual revelation, which President Nelson helps us understand in this talk, and there are plenty of other talks from Prophets and apostles, and from the Standard works that teach us these things, if we read it and actually apply it. It isn’t some feel-good, only praying for it with your own agenda. That would be the false pattern. and then President Nelson gets me all intrigued when he lovingly says, “Oh, there is so much more that your Father in Heaven wants you to know.” and when he said that I believe that President Nelson knows, and would love to tell us, but we need to DO the work, and use the truths that we have learned in a PRACTICAL way. Like President Nelson quoted this teaching from Elder Neal A. Maxwell, “To those who have eyes to see and ears to hear, it is clear that the Father and the Son are giving away the secrets to the universe!”

We are not going to wait for angels, or for Enoch and his company to come and build up Zion, but we are going to build it. Enoch already worked for it. It is now our turn to prove ourselves herewith.

I want to highlight this part that Brigham Young says, Let there be an hallowed influence go from us over all things over which we have any power; over the soil we cultivate, over the houses we build, and over everything we possess; and if we cease to hold fellowship with that which is corrupt and establish the Zion of God in our hearts, in our own houses, in our cities, and throughout our country, we shall ultimately overcome the earth, for we are the lords of the earth; and, instead of thorns and thistles, every useful plant that is good for the food of man and to beautify and adorn will spring from its bosom.

If we learn to til the earth and til our souls and establish Zion in both, we will have Zion. We are the lords of the earth. What we sow and how we take care of it we will reap on the earth and in our hearts.

I invite all to go and do... I invite us all to look at the practical things we can do to be selfpurifying, self-sustaining, keeping the love of God within us, walking by every precept, by every law, and by every word that is given to lead us to truth, to God, and to life eternal. I invite us all to have Zion constantly in our view, to learn all and do all the things the Lord needs us to learn and do in order to literally build Zion, not in a theoretical sense, but in all practical senses

Micah's Thoughts:

A huge part of subduing the natural man in us I would say the most important part, but that is entirely "the gospel according to Micah" is honesty. It is the gospel according the academic and learned world for if you go to any counselling or therapy the very first thing they will teach you is that you have to be honest with yourself and others upfront or 1. Problems will balloon over time and small things left to fester for months will cause individuals to all of a sudden explode unjustifiably so but in their minds it is justifiable because they have let this small thing grow into a mountain of a problem. And the second reason is if you aren't honest and upfront no resolution could ever be reached. As soon as people drop the lines of communications and ban the other person from ever speaking to them they have cut themselves off from the spirit of Zion and voided their ticket to the New Jerusalem. We have to be able to communicate with each other openly and honestly. And if you can't do this you will never be able to bridle these passions and thus we will never be fit for the kingdom of God. The best time to overcome your frustration, anger, etc. is in the moment. Once again going to what we learned in the world, if parties decide to separate to "cool off" before coming back together to hash it out the overwhelming majority fo the time they will either A. not go back to hash it out, B. will have whipped themselves up into frenzy in anticipation for the rehashing or C. when they come back together they decide "it's not that big of deal, let's just forget what happened and move on" which translate to I don't want to do the necessary work to fix this so let's just pretend that it didn't happen and the problem is still there, it festers and grows until a few months later someone throws it out in an argument like it happened yesterday and the other person is supposed to know exactly what they are talking about.

So once again, this is my long-winded attempt to plead with the Saints to not overlook the quintessential nature of being pure and honest in heart in relation to who goes into Zion and who does not get to go into Zion.

President Young lays out another golden quote- if we are holding association with things unto death and destruction we cannot progress and we will never see Zion.

Brigham Young goes from that golden quote to possibly my favourite golden quote of this talk in which he tells us that at theoretical religion isn't worth much of anything for a theoretical religion will never produce faith as the brother of Jared- we need to have faith in the literal redemption of Zion, literal inheritances in New Jerusalem etc. etc. for any other faith would grant us nothing at all and hasn't the last couple years proven that?

Do we have Zion in our view constantly? Are we waiting for angels or Enoch to do the work for us? For only those who have Zion constantly in their view and who are willing to roll up their

sleeves and get to work will be involved in this project. This talk is one giant “who will be in the New Jerusalem and who will be without.”

Section IV

We have certain laws to observe in order to obtain wheat. We do not sow wheat on a bare rock, for we have learned by experience that it will not grow there. We do not sow onion and carrot seed in the middle of the street and expect to reap a bountiful crop, for our experience teaches us differently. Instead of doing this, we observe the laws in nature which govern the productions of the earth, as our fathers before us have done, and prepare the ground properly, subduing and enriching and cleansing from it every obnoxious weed. Then if we wish to raise Toas wheat, we sow the seed that will produce it, and proceed in like manner with whatever we desire to produce from the ground, for every seed will produce its kind, and with care and watchfulness the husbandman will reap an abundant increase. Thus it is plainly manifest that we have the laws of nature and of God by which we can build up Zion. Let us then take advantage of the laws and of the blessings which God is willing to pour upon us, and cultivate and subdue the ground, sow the good seed, fence it in that the enemy cannot come and sow tares, and bar up the gates and keep the watchman there to watch day and night.

Those who are sent to sow the good seed are faithfully waiting for the ground to be prepared. Cultivate the seed well, and it will bring forth its kind, that which pertains to the earth and that which pertains to the grace of God and the principles of eternity. Plant and cultivate in your hearts and bring forth the fruits of Zion. Let us prepare our hearts, as we prepare our fields, to receive the good word of God, and never let anything mar our peace, or step in between us and our God and our holy religion, remembering that whatsoever a man soweth that also shall he reap; and as your acts in life are, so you may expect to be judged.

The elements are here to produce as good a Zion as was ever made in all the eternities of the Gods. Here are the elements to produce grain which is good for the food of man, as also the fruit of the vine, and that which yieldeth fruit, whether in the ground or above the ground. Nevertheless, wheat for man, corn for the ox, oats for the horse, and rye (not for whiskey) for fowls and for swine, and for all beasts of the field, and barley for all useful animals and for mild drinks, as also other grain.

It is for us, as children of our heavenly Father, to arise and assume the right the law of the Holy Priesthood gives us, and organize the elements for a Zion, and bring it forth, no matter where we are. I would not give much for a religion that is not thus practical. Some Elders have in a manner to convey the idea that the practical part of our religion is only manifest here. We should be sorry if this were the case, and a little reflection will show them their mistake. Did you ever have sore feet and aching limbs, while traveling abroad preaching the Gospel? "Yes." Was that practical, or was it only spiritual? After walking twenty-five miles to fill an appointment, and, before eating a mouthful of food, preaching an hour or two, for nobody had thought you wanted anything to eat, and then baptizing, and then wading through the mud for miles in wet clothes before you could get a dry sock, was that practical? I thought preaching the Gospel was as nigh manual labor as anything I could work at.

We have the material here to build up Zion. Will we build it, up? What do you say? (Voices, "Yes.") Yes, we will establish it on the earth, no more to be thrown down or removed forever. Amen.

Ryan and Kelly's Thoughts:

Our words in blue-

We love the Prophet Brigham Young! He speaks so clearly and teaches eternal truths. He finishes this discourse by speaking about law and order. He is using a teaching technique to reinforce what he has already spoken about. He starts by reminding the Saints that they know and understand how to grow wheat, onion, and carrots. He uses a phrase that is quite profound- **we have learned by experience**. Brigham Young is not talking about grains and vegetables. He is trying to get the Saints to make the connection to the requirements for Zion.

Doctrine and Covenants 121

39 We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

40 Hence many are called, but few are chosen.

41 No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

42 By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

43 Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy;

44 That he may know that thy faithfulness is stronger than the cords of death.

Brigham Young then reminds us about the Watchman on the Tower parable.

Thus it is plainly manifest that we have the laws of nature and of God by which we can build up Zion. Let us then take advantage of the laws and of the blessings which God is willing to pour upon us, and cultivate and subdue the ground, sow the good seed, fence it in that the enemy cannot come and sow tares, and bar up the gates and keep the watchman there to watch day and night.

Doctrine and Covenants 101

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.

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.

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.

We have spent about 200 years, not building the tower. That is so heartbreaking! As predicted by the Lord in the referenced parable, the Saints have become slothful, hearkened not unto the commandments or followed the prophets. And we are still here, without a Zion! Ready for the enemy to destroy “our works”, and break down the olive trees.

Nevertheless, wheat for man, corn for the ox, oats for the horse, and rye (not for whiskey) for fowls and for swine, and for all beasts of the field, and barley for all useful animals and for mild drinks, as also other grain.

Why is Prophet Brigham Young now referencing the Word of Wisdom? Lets look at the blessings from Doctrine and Covenants. This should make you consider your covenants and promised blessings.

Doctrine and Covenants 89:

18 And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

19 And shall find wisdom and great treasures of knowledge, even hidden treasures;

20 And shall run and not be weary and shall walk and not faint.

21 And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen.

Our testimony:

It can be very hard and discouraging to think of all the time that has past since the church was organized and the requirements sent forth. Every time when we get discouraged, we try to remember the best is yet to come. We still have the opportunity to become sanctified, to be part of building a literal Zion. We are still being called to walk in obedience to the commandments, we are promised health if we follow our covenants. We shall know great treasures of knowledge and just when we are feeling weary or weak, we are promised to walk and not faint. We know that the Lord keeps his promises, and we are promised the destroying angel/enemies shall pass us by.

You can have these blessings in your life. Stay true to your covenants and you shall know the promise of Zion.

In the name of Jesus Christ, Amen.

Micah's Thoughts:

I've mentioned the "reap what we sow" doctrine a few times in the past- I really appreciate President Brigham Young's succinct line that he followed it up with "as your *acts in life are*, so you may expect to be judged." We are judged by action or by inaction and as we've been taught, quoting Elder Holland,

"We are witnessing an ever greater movement toward polarity. The middle-ground options will be removed from us as Latter-day Saints. The middle of the road will be withdrawn.

"If you are treading water in the current of a river, you will go somewhere. You simply will go wherever the current takes you. Going with the stream, following the tide, drifting in the current will not do.

"Choices have to be made. Not making a choice is a choice. Learn to choose now."

Choices do have to be made and like Elder Bednar has taught which I have already gone over, when we die we will go with those who are like us, or in other words, we will go with those who made similar choices.

President Brigham Young ends the talk with a call to repentance or in other words, a call to action. We need to understand that is what is meant by "calls to repentance"- these are calls to action and if they are of God they are calls to get us closer to the Savior, doing His will. I love the fact that he openly made such a commitment and I equally love the fact that the congregation responded in the affirmative. As a fellow Zion or Bust! member put it today (it actually reminded me of a Trump tweet):

“Christianity has [as] a whole moved from the Doctrine of repentance and replaced it with the doctrine of acceptance. It’s a feel good doctrine which is damning and satanic. It fills the seats on Sunday but keeps the congregation malnourished and starving spiritually. Sad[!]”

We should primarily go to Church, the keys, to God etc. to find out what we need to repent of and how to get better; we should not be seeking self justification, validation or acceptance the way we are.

So brothers and sisters, I ask, Shall we redeem Zion? Shall we build the New Jerusalem of our God? When the Lord comes again shall he find faith on the earth? In my heart I hear the answer, the fire in my bones does not lie, the voice is sure- “Yes we will!”

Amen.