

# **Consecration—Temporal Equality—Selfishness to Be Overcome—Resurrection—Return to Jackson County—Glory of Zion**

Discourse by Elder Orson Pratt, delivered in the 16th Ward Assembly Rooms, Salt Lake City, Sunday Afternoon, March 9, 1873.

## **Section I**

On page 235 of the Book of Doctrine and Covenants there is a revelation given to this Church on March 9, 1832, which contains these words:

For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—For a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven; That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things. For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things; For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

We will next read a passage which is contained in the latter part of the 3rd paragraph of a revelation given in March, 1831. It will be found on page 218 of the Book of Doctrine and Covenants.

But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

I will now read a portion of a revelation given on the 22nd of June, 1834. It will be found in paragraph 2, Book of Doctrine and Covenants, page 295. Speaking of the Church, it reads as follows—

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; And are not united according to the union required by the law of the celestial kingdom; And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself. And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

I have read these passages of new revelation for the benefit of the Latter-day Saints who are here this afternoon, and it is well enough for us to examine ourselves, to see whether we are living in strict accordance with them, and if we are not, to see whether there are any persons throughout all the Territory of Utah who are complying with them. In one of these revelations, given in March, 1831, before the Lord had led this people to Jackson County and before we knew where the New Jerusalem was to be built, or where the great central gathering place for the Latter-day Saints was to be, the Lord informed us, “That it is not given that one man should possess that which is above another, wherefore the world lieth in sin.” Now let me inquire of the Latter-day Saints, Are we all

equal in the bonds of earthly things, or have we rich and poor in our midst? The answer that all would give to this question is, every person and every family has accumulated just as much wealth, as he or they could, for his or their own use only, and this order of things has existed amongst us since the Church was organized, nearly forty-three years. How much longer will this continue? How long will every family be for themselves, every man's energy and ability be exerted only for himself and his family, every man grasping to enrich himself? He does not care about his neighbor, and if he thinks about him at all, the inquiry rises in his mind, "Have I got as much wealth as my neighbor, or as this or that person? If I have not I must strive to obtain as much; for if I have not as much as my neighbors I can hardly think to crowd myself into their society; for I have noticed that our wealthy citizens are creating distinctions of classes among us. If they get up a party in their own private dwellings, or a nice luxurious supper, for instance, it is generally only those who are wealthy in appearance who are invited, and unless I can accumulate as much wealth as they have, I shall be cast out and fall below into some other class."

I am now talking of facts as they really exist. When do you see a rich man among the Latter-day Saints who, when he makes a great feast, invites the poor and the lame, the halt and blind, and those who are in destitute circumstances? Such events are few and far between. The Savior has strictly commanded us that when we make our feasts, instead of inviting those who have abundance and roll in the good things and luxuries of life, we should invite the poorest among us, the lame, blind and infirm, and those who perhaps have not enough food to eat. Do you Latter-day Saints do this? No, I fear not. There may be persons who are doing these things; if so, blessed are they if they observe this and all the other commandments of the Lord.

What kind of a revolution would it work among the Latter-day Saints if the revelation given in March, 1831, were carried out by them—"It is not given that one man should possess that which is above another, wherefore the world lieth in sin?" How much of a revolution would it accomplish in Salt Lake City if this order of things should be brought about? I think it would work a greater revolution among this people than has ever been witnessed amongst them since they had an existence as a Church.

Again, in another revelation, given in 1832, soon after the place of location for the city of Zion was made known, the Lord declared that the time had come to establish an order among his people requiring certain persons, whose names were mentioned, to consecrate a portion of their property. They were to put so many dollars into the treasury, and that was to be a common property among those individuals, for their own benefit, and for the benefit of the Church. Among the persons called to enter into this order was the great Prophet and seer of the last days.

This order was entered into partially by the individuals who were named, but even they were not all prepared for this partial order pertaining to the celestial kingdom of God. It was too sacred, too much in opposition to the traditions of the age, and which had existed for many generations. We all know that, since the days of the Apostles, the whole world, except the Nephites and Lamanites on this continent, have been divided in regard to their wealth and property. Among whatever nation you might travel on the eastern hemisphere, and on this hemisphere too, since it was discovered by Columbus and settled by Europeans, this individualism has existed among all classes of people, with a very few exceptions. Among these exceptions we may mention the Shaking Quakers. This sect is in great error in many respects, but its members did enter into a community of property. Their properties were consecrated and put into a storehouse, and were

controlled by certain men who were chosen for that purpose. How wisely they used this property or how they lived on this common stock principle is not for me to say; but suffice it to say, that so far as consecration and a community of property were concerned they carried them out. But the great mass of the human family have sought for ages past, and are still seeking, to accumulate dollars and dimes, houses and lands for themselves, to bequeath to their heirs or to whomsoever they see proper. This individualism that has existed all over the world has been one of the principal means of introducing almost all the crimes that exist among men, for as the Apostle Paul has said—“The love of money is the root of all evil.”

The Apostles endeavored to introduce the common stock principle in their day among the Saints, but the people, even then, had been so long accustomed to accumulating wealth for themselves and their families instead of having it in common, that the Apostles found it impossible to establish this principle on a permanent foundation, and it did not continue. It might have been carried out a year or two and perhaps a little longer; but according to the writings of the Apostles to the early Christians, this principle seems to have been done away with, and individualism prevailed amongst them.

Let me inquire now, how this selfish principle produces the great variety of evils that exist in the world? I will refer to some that have sprung from it, and have made their appearance among the Latter-day Saints, and which will increase unless we reform in this respect. For instance, wealthy persons have the power to educate their children more thoroughly than the poor man can. They can send them to the very best schools and institutions of learning, and they can keep them there year after year until they have acquired what is termed a thorough education. Then, their fathers think, “Our sons have been trained in various branches of learning and business, they understand bookkeeping and other branches necessary in following mercantile pursuits; they know how to accumulate means and how to keep everything straight. We can therefore entrust them with the means we shall leave them, and knowing how to make good use of it, they will be able to keep themselves at the head of the heap,” or in other words, they will be above the poor who have not had the education they have had.

### **Brandon’s Thoughts:**

Oh how I adore the plainness of words that Elder Orson Pratt uses, for it strikes the listeners to their very core. I cannot help but feel his passion, his frustration, his sorrow and his devotion to the Saints.

I can also however envision the contempt, the pride, and the self-justification that would enrage in their hearts as they heard these words fall upon them. I can only imagine it to be the same if these same words were spoken to a congregation today.

I know as Nephi, that “...*The guilty taketh the truth to be hard, for it cutteth them to the very center.*”  
*1Nephi 16:2*

However “What I the Lord have Spoken, I have spoken, and I excuse not myself...Whether by mine own voice or by the voice of my servants, **IT IS THE SAME.**”  
D&C 1:38

“For whom the Lord loveth he <sup>a</sup>*chasteneth*, and scourgeth every son whom he receiveth. If ye <sup>a</sup>*endure* <sup>b</sup>*chastening*, God dealeth with you as with <sup>c</sup>*sons*; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.”

Hebrews 12:6-8

There are many times while looking upon those in need, we think that “...*The man has brought it upon himself in misery; therefore I will stay my hand, and will not give unto him of my food, nor impart unto him of my substance that he may not suffer, for his punishments are just*”

A few weeks ago when my wife and I decided to have a ‘cheat night’ and get some takeout, a lady was standing at the end of the drive through, approaching cars whom had just received their food. When she approached us and shared her desire for our change, I simply gave her what change I had in the car which was not much, however to my surprise she responded, ”Is that all you’re gonna give me?!”. I gave my apologies for its all money I had on me, and she begrudgingly left before I could offer further assistance.

*“For behold, are we not all beggars? Do we not ALL depend upon the same Being, even God, for all the substance which we have, for both food and raiment, and for gold, and for silver, and for all the riches which we have of every kind?”*

*Mosiah 4:19*

Who are we to claim the possessions of this world as our own? Just because we exchanged a few colored pieces of paper for it or swiped a piece of plastic through a machine does NOT mean it belongs to us! We are simply the caretakers of it, to be tried and tested on what we do with all that we receive.

*“Behold, the heaven and the heaven of heavens is the LORD’s thy God, the earth also, with all that therein is”*

*Deuteronomy 10:14*

Elder Orson Pratt compares the efforts of the saints made towards living the law of consecration with a group such as the Shaking Quackers. The shakers were in ways success to live the law on consecration concerning community of property, when even they, the Saints of the Lord’s restored church was unable to do so. This being so due to their desire to gain wealth, property, to have the ‘finer things in life’. I mean, old mate Charles down the road just HAD to have that shiny new carriage, with a luxurious roof to shelter his fair European skin, where a simple hat would suffice. Heaven forbid Mrs. Marsh had to share a fair portion of her cream, why not just keep it all in the hopes of making some extra delicious cheese to enjoy? Leaving sweet Mrs. Harris with not a single drop of cream to enjoy.

*“Pride gets no pleasure out of having something, only out of having more of it than the next man... It is the comparison that makes you proud: the pleasure of being above the rest. Once the element of competition is gone, pride is gone.”*

*-C.s.Lewis*

How seriously and honestly are we taking the covenants we have made with our Lord and our God?

Do we even know, let alone understand the magnitude of these covenants we have willingly entered into? I dare say few, far too few know the sacredness and blessings that we have been given the opportunity to call upon ourselves, if we but be faithful to uphold them.

We have a sacred duty and responsibility to lead and teach our children by word and deed, to look unto Christ in all things, to seek after the blessings he so easily and plainly lays before us. I have witnessed many good men and women, young and old who were swept off their feet because of someone's looks, shiny new car, the way their legs look with those heels on, fell for them because of their *"costly apparel; and because 'they' speaketh flattering words unto 'them', and 'they' saith that all is well, then ye will not find fault with 'them'."* Some who would draw near to Christ with their lips, but their hearts were far from him, and when the slightest afternoon breeze pressed against them they are swept away as dust.

MANY members of the Church of Jesus Christ of Latter-day Saints aren't even willing to pay an honest tithe, or read a single scripture verse a day, or offer a simple sincere prayer unto God without pleading for their selfish desires. I mean, they are the 'typical Sunday school answers' aren't they? We have all only heard them almost EVERY SINGLE LESSON. Many of us are unable to produce even a single particle of Faith, for we are NOT keeping even our most basic covenants. If we do not humble ourselves, we WILL be compelled to be humble, or be cut off.

I wish to ask you a question, try and organize your thoughts for a second, turn off the tv where guys just throw balls and chase each other around, put down that magazine with all the latest greatest fandangle rubbish in it, because apparently this is a REALLY hard question for many to truly answer.

Do you want some blessings, or ALL the blessings?

*"And now, as I said unto you, that because ye were compelled to be humble ye were blessed, do ye not suppose that they are more blessed who truly humble themselves because of the word? Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty."*

*Alma 32:14-15*

Though we are selfish, and seek to be raised one above another, we can, and we MUST humble ourselves. We MUST be willing to consecrate ALL we have and all that we are unto the Lord and his servants when the time comes, for it will come soon.

I in no way excuse myself from the condemnation of God, for I have caused much pain and much hardship for many of his children so that I in some way would gain substance or possession over them. I am forever grateful for the mercy and love which my Lord and my God has given me, that through my much hardship and suffering I may warn others of the dangers of those great flaxen cords and chains.

*"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish; For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good. And others will he pacify, and lull them away*

*into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them: I am no devil, for there is none—and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.*  
*3Nephi 28 19-22*

Let us loosen the cords and the chains that have so carefully been wrapped around us, that we shall awake to a sense of our awful situation, that we may arise and warn all those within the reach of our voices.

I pray that we may humble ourselves and follow the words of Mosiah.

*“Ye should impart of your substance to the poor, every man according to that which he hath, such as feeding the hungry, clothing the naked, visiting the sick and administering to their relief, both spiritually and temporally.”*  
*Mosiah 4:26*

In the name of our loving and forgive Savior, even Jesus Christ, Amen.

### **Micah’s Thoughts:**

You cannot be partakers of the spiritual if you are not united with people temporally. How many people and by people I mean members of the Church really believe this? I know that many will say “Oh yeah, we believe this” while they live in their half million-dollar home and have a fleet of cars outside worth over another \$100,000. So do you really believe this? As Hugh Nibley constantly pointed out, just because one is rich does not mean they have to live rich. I don’t know how much spiritual power Saints of God truly believe they can muster living in such a blatant state of hypocrisy. If Saints just said, “no, I can live as deliciously in Babylon as I please, so long as I’m simply willing to give up everything” well then we can simply chalk it up to being ignorant, and we can teach the doctrine and let it stand for itself. But those who understand that they have to be one temporally in order to be one spiritually while living deliciously, they are living in a state of rebellion.

Orson quotes one line out of the revelation but let’s read it all so that we know it isn’t taken out of context:

### **Doctrine and Covenants 49:18-20**

18 And whoso forbiddeth to abstain from meats, that man should not eat the same, is not ordained of God;

19 For, behold, the beasts of the field and the fowls of the air, and that which cometh of the earth, is ordained for the use of man for food and for raiment, and that he might have in abundance.

20 But it is not given that one man should possess that which is above another, wherefore the world lieth in sin.

This is one of those sins that is almost completely written off as a non-sin despite the fact that the Lord said this singular act is the reason why the whole world lieth in sin. If you are living every single day of your life eating food that you know is out of the price range of 95% of the world's population you are committing this gross sin and because you have not learned to be one temporally you will never be one with the heavenly spiritual things. I feel like Brigham Young asking "do we not believe our own doctrine? Then why not let our lives show we believe?"

The next thing I would like to draw attention to is the fact that every apostle and prophet in this dispensation refers to Joseph Smith Jr. as "the great Prophet" of this dispensation. There is not prophesied of another that will be greater in this dispensation. He is the prophet head of this, the last, and greatest dispensation. We have multiple prophets and apostles reaffirming that the gospel will never again be taken from the earth ergo no general apostasy and thus no need for another great dispensation head restorer. Taken in conjunction with what Elder McConkie taught this "debate" should be put to bed permanently.

"... we cannot specifically and definitely categorize the various spirits; but we do know that the noblest and the greatest and the mightiest among them were ordained to be heads of dispensations—to be the individuals who, for their era and age and dispensation, would commence the spread of eternal truth on earth. We know, for instance, with reference to Moses, who was the head of one of these dispensations, that "there arose not another prophet . . . in Israel like unto Moses, whom the Lord knew face to face" (Deuteronomy 34:10). That sets us a pattern. We know of men like Enoch, who so lived that he perfected his whole city and his whole people, and they were translated and taken up into heaven. We look back at Abraham and consider him to be the Father of the Faithful and rejoice that we are born as his seed.

There is a limited number of mighty, noble spirits who headed the respective dispensations. How many we do not know; perhaps there were eight or ten or twenty, but the number does not matter. At any rate, we soon have a small group of select individuals who stand in intelligence and power and might next to the Lord Jehovah. In the same sense that he was like unto God, these chosen and select individuals who were destined to head his work for these long ages were like unto Christ.

...

That is how we rank and place the prophet Joseph Smith: he is one of the great dispensation heads, and a dispensation head is a revealer for his age and his period of the knowledge of Christ and of salvation. Thus, the other prophets of the dispensation who are associated with him and who come after him, who sustain his work and bear record of him, become witnesses that he—the chief prophet of their age—revealed the Lord Jesus and hence made salvation available.

...

The measure of a person's spiritual maturity is found in his or her loyalty to the Prophet Joseph Smith"

- **Elder Bruce R. McConkie** (Joseph Smith: A Revealer of Christ)

The last thing that Elder Pratt goes into here is a warning also found in 3 Nephi 6:11-14

11 For there were many merchants in the land, and also many lawyers, and many officers.

12 And the people began to be distinguished by ranks, according to their riches and their chances for learning; yea, some were ignorant because of their poverty, and others did receive great learning because of their riches.

13 Some were lifted up in pride, and others were exceedingly humble; some did return railing for railing, while others would receive railing and persecution and all manner of afflictions, and would not turn and revile again, but were humble and penitent before God.

14 And thus there became a great inequality in all the land, insomuch that the church began to be broken up; yea, insomuch that in the thirtieth year the church was broken up in all the land save it were among a few of the Lamanites who were converted unto the true faith; and they would not depart from it, for they were firm, and steadfast, and immovable, willing with all diligence to keep the commandments of the Lord.

Those scriptures took place with the Nephites directly before Christ visited them. I would say that Elder Pratt's worries have simply become a reality of the overwhelming majority of Saints, at least those found in the West (i.e., Ephraim). I don't understand those that believe we are moving closer to Zion and not further away, the "All is Well in Zion" crowd. We literally, not figuratively, have that in the book that was written specifically for the Saints in the last days, "wo be unto those in the Church that shall say all is well in Zion, yea, Zion prospereth" and we continue to reject the prophets' warning generation after generation. President Joseph Fielding Smith taught,

**"HOW ZION MAY ESCAPE THE LORD'S SCOURGE.**

"Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her. But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire."

This way of escape, insuring the protection of the Lord, is a very simple one. Unfortunately, many of the people of Zion have refused to take advantage of this promise. As I observe conditions among the people I cannot see how we are going to escape when the judgments are to pass over the nations, which are promised in this revelation and in others which I cannot take time to read. Because of our disobedience and our failure to keep the commandments of the Lord, the righteous, as in times past, may be called upon to suffer with the unrighteous among us."

- President Joseph Fielding Smith (Doctrines of Salvation, Volume 3, p.31-32)

## **Section II**

A rich man can educate his daughters, and have them taught music and everything calculated to make them refined, polite and genteel. This enables these daughters to fascinate the rich, and should a poor man come along, and knock at the rich man's door and tell him he desires to keep company with his daughters, he is told that he has no business there. Says the rich man, "My daughters must marry wealthy men, they must be exalted and be with the upper class among the Latter-day Saints."



The poorer classes, seeing that they have neither the means nor the business education and information to compete with the rich ones, grovel along in poverty and ignorance, and a distinction of classes arises. By and by these rich young men come along with their fine carriages and if a poor man happens to be crossing the street, they look down with scorn and contempt upon him, and cry, "Out of my way there," when if it had been a wealthy man they would have turned their carriage out of the way until he had passed; but the "poor scrub," as they term the poor man, must be blackguarded and ridiculed, and treated as a slave or as a person who has no right to be seen in the society of the wealthy.

What kind of feelings does this produce in the hearts of the humble poor who desire and are striving to serve the Lord? They feel in their hearts that they do not fellowship these rich persons, and this causes hard feelings between these classes. Is this right or is it wrong? It is wrong, materially wrong, and we have continued in this wrong over forty years. When shall it come to an end? When will we learn to keep the commandments of God and become one, not only in doctrine but in "the bonds of earthly things?" Such a time must come, and if we do not comply with it, we shall fall behind. I will prophesy to this people on this subject. The Lord commanded me to prophesy when I was about nineteen years old, but I seldom do it, for fear I should prophesy wrong. But I will prophesy concerning this Church and people, that all who will not come into that order of things, when God, by his servants, counsels them so to do, will cease growing in the knowledge of God, they will cease having the Spirit of the Lord to rest upon them, and they will gradually grow darker and darker in their minds, until they lose the Spirit and power of God, and their names will not be numbered with the names of the righteous. You may put that down and record it.

We find, a few years after these revelations that I have read were given, the Lord saw that we were so covetous and filled with the selfish principle instilled into our minds by our forefathers, that we would not give heed to the law which he gave concerning the consecrations that were to be made in Jackson County, Mo., and he determined in his own mind that that should not be a land of Zion unto the present generation of people, take them as a people; and he made this decree, after giving them revelation upon revelation, warning them by the mouth of his servant Joseph, who went in person and warned them, and sent up his revelations a thousand miles from Kirtland and warned them. After they had been sufficiently warned, for some two years and upwards, after their commencement of the settlement of Jackson County, Missouri, the Lord fulfilled that which he had spoken concerning them—that they should be driven out of the land of Zion. This was literally fulfilled. Why? Because of covetousness. You will recollect my reading, I think last Conference, a letter written by the Prophet Joseph Smith. I think it is in the 14th volume of the Star, in connection with the history of this Church published in that periodical. That letter was written to one of the brethren in Zion in relation to the consecrations of the properties of the people. The Lord said in that revelation that the principle which he had revealed in relation to the properties of his Church must be carried out to the very letter upon the land of Zion; and those individuals who would not give heed to it, but sought to obtain their inheritances in an individual way by purchasing it themselves from the Government, should have their names blotted out from the book of the names of the righteous, and if their children pursued the same course their names should be blotted out too, they and their children should not be known in the book of the law of the Lord as being entitled to an inheritance among the Saints in Zion.

We find, therefore, that the Lord drove out this people because we were unworthy to receive our inheritances by consecration. As a people, we did not strictly comply with that which the Lord required. Neither did they comply in Kirtland. Many of those persons were called by name to enter into an inferior order, afterwards called The Order of Enoch, in which only a portion of their property was consecrated, and even they did not comply, but some of them broke the most sacred and solemn covenants made before high Heaven in relation to that order. The Lord said concerning them that they should be delivered over to the buffetings of Satan in this world, as well as be punished in the world to come. He also told them that that soul that sinned and would not comply with the covenant and promise which they made before him in relation to their properties, should have his former sins returned to him, which had been before remitted in baptism.

This ought to be an example for us who are living at a later period in the history of the Church of the living God, and who ought, by this time, to have become thoroughly experienced in the law of God. It is true we are not now required to consecrate all that we have; this law has not been binding upon us since we were driven from the land of Zion. The reason why this law was revoked was because the Lord saw we would all go to destruction enforced after we were driven out, hence he revoked it for the time being, as you will find recorded in one of the revelations given June 22nd, 1835, after we were driven from Jackson County. I will repeat the words—“Let those commandments which I have given concerning Zion and her law, be executed and fulfilled after her redemption.” Here you perceive that, for the salvation of this people and of the nations of the earth among the Gentiles, God saw proper to revoke this commandment and to lay it over for a future period, or until after the redemption of Zion. Zion is not yet redeemed, and hence we are not under the law of full consecration.

But is that any reason why we should not be under some other law differing from the one we were formerly required to practice? Do we live up to the law called the Order of Enoch, which is inferior to that law requiring full consecrations? No we do not. Let us go down another scale in the ladder of obedience, and inquire if we are carrying out a law inferior to the Order of Enoch, that is, the law of Tithing? Do the Latter-day Saints comply with that, and, to begin with, when they come from the nations of the earth, do they consecrate their surplus property to the Lord, placing it in the hands of the Bishop of his Church, and after that pay one-tenth of their annual income into the treasury of the Lord? Where is there a person carrying out this law which was revealed in the year 1838 and which has never been revoked? It is one of the most simple and inferior laws, far below the order of full consecrations and far below the Order of Enoch, but have we as a people complied with this? I think not. Can you find one out of a hundred persons in Salt Lake City who has carried out this law? Have you done it? The Bishops, whose duty it is to collect the tithing can answer this question better than I can, but I very much doubt whether the records of the Bishops would show that the people have complied with the latter clause of this law—namely to pay one-tenth of their annual income, to say nothing about their surplus property. Are we under condemnation or are we not? Judge ye for yourselves. What will become of this people unless we reform, and repent of our sins in these respects? That which I have already spoken will be fulfilled upon their heads—they will lose the spirit of the Gospel.

We are looking for the redemption of Zion. What would be our condition if the Lord were to say unto us this season, “Arise, my Saints, arise, go back to the land which I promised to give to you and to your children for an everlasting possession; go back and build up the New Jerusalem according to the law of the celestial kingdom,” as recorded in the revelation in which the Lord says

unless she be built according to that law he cannot receive her unto himself. What kind of a Zion would we build if called this present season to go back to Jackson County? We would have to begin altogether a new order of things. Are we prepared for it? I think not. If the people had faithfully complied with these inferior laws they would be better prepared: but, when I see the backwardness of many of the people of this Territory calling themselves Latter-day Saints, about paying their tithing, refusing to do so or being careless about it, I say in my heart, “Oh Lord, when will thy people be prepared to go back and build up the waste places of Zion according to celestial law?”

The Lord has said in this book, (B. D. C.) that the time is to come when Zion shall be redeemed. I will read the passage. It commences on page 292, and is as follows—

Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more to be thrown down. Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances. Behold, I say unto you, the redemption of Zion must needs come by power; Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm. And as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence. But I say unto you: Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.

### **Antonia's Thoughts:**

Elder Pratt in this Section II, 1<sup>st</sup> 2 paragraphs describes rich and poor people...

“A rich man can educate his daughters, and have them taught music and everything calculated to make them refined, polite and genteel.

“The poorer classes, seeing that they have neither the means nor the business education and information to compete with the rich ones, grovel along in poverty and ignorance.

I've included the link to the report on How America is doing presently

I'll just highlight some of these statistics

--Income inequality is at its highest in nearly 75 years

--Those with higher incomes grow their income 3X faster

--The top 10% own 76% of all wealth in US, the middle 40% own 22% of wealth and the bottom 50% own 1% of the wealth

--There are 21,951,000 millionaires projected to increase 25% by 2025

--There are 614 billionaires in 2020 and increased to 724 in 2021

further breakdowns by age, race, gender etc... you will find here:

<https://financebuzz.com/us-net-worth-statistics>

The point is when looking at this thru the lens of how successful are we doing things in this system is THAT NOT GOOD AT ALL...

My summary is the Rich ARE getting richer and the poorer getting poorer.. PERIOD

AND that my brothers and sisters is a CONVICTION of FAILURE...

And in our Heavenly Father's eyes GROSS sin, and for those that are awake even worse.

What does that type of system cause?

Elder Pratt states that it produces HARD FEELINGS between the classes..

Dictionary

Definitions from [Oxford Languages](#) · [Learn more](#)

hard feelings

/ˌhɑːrd ˈfēlɪŋz/

phrase of hard

1. feelings of resentment.

"there are no hard feelings and we wish him well"

Similar:

Resentment, animosity, ill-feeling, ill-will, bitterness, bad blood, rancor, malice, acrimony, antagonism, antipathy, animus, friction, anger, hostility, hate, hatred.

Elder Pratt carefully lays out his case that not only to his current generation but that it had been going on for 40 years. Sadly it has persisted and continues to this day as those statistics are evidence.

He goes further to give PROPHETIC WORD

..that all who will not come into that order of things, when God, by his servants, counsel them so to do, will cease growing in the knowledge of God, they will cease having the Spirit of the Lord to rest upon them, and they will gradually grow darker and darker in their minds, until they lose the Spirit and power of God, and their names will NOT be numbered with the names of the righteous. YOU MAY PUT THAT DOWN AND RECORD IT.

Brothers and Sisters..

Do all that you can now to prepare yourself and your families for when that call comes. We cannot claim ignorance in these warnings... We as a group have been woken up by The Lord through his grace and mercy. I plead with you to seek through His Spirit to guide you in this preparation.

Elder Pratt continues to detail the events as to when the call to gather Zion and how it all went down. He drives the point that the Lord had been patient for 2 years with the saints. He then goes on to state why the FAILURE...COVETOUSNESS.

Dictionary

Definitions from [Oxford Languages](#) · [Learn more](#)

cov·et·ous

/ˈkɒvədəs/

Learn to pronounce

*adjective*

1. having or showing a great desire to possess something belonging to someone else.

"she fingered the linen with covetous hands"

Similar:

Grasping, greedy, rapacious,, insatiable, yearning, acquisitive, desirous, possessive, selfish, jealous, envious, grudging, begrudging, grabby

Elder Pratt reminds the Saints of the letter from Joseph Smith that he read at the previous general conference in regards to the revelation of the consecration of the properties of the people. ... “ The Lord said in that revelation that the principle which he had revealed ...must be carried out to the very letter...and those who would not give heed to it, but sought to obtain their inheritances in an individual way by purchasing it themselves from the Government, should have their names blotted out from the book of the name of the righteous, and if their children pursued the same course their names should be blotted out too.

When I read this I thought did I read this correctly were the Saints trying to circumvent how the Lord wanted things done in an orderly way (by way of their own and not how the prophet had instructed in the revelation).

He references this letter. So I surmised it was D&C 85

He goes on the lay out that in consequence of their covetousness they were unworthy to receive inheritances by consecration and were driven out of Zion and delivered over to the buffetings of Satan in this world and to be punished in the world to come. He further states that those souls that had sinned and would not comply with the covenant and promise which they made before him in relation to their properties should have his former sins returned to him.

And so why is this important for us to know and hear...

Elder Pratt doesn't hold ANY punches here and lays it out to us plainly and clearly

This ought to be an example FOR US who are living at a later period in the history of the Church of the living God, and who OUGHT to, by this time, to have become thoroughly experienced in the law of God.

There it is...NO ONE CAN CLAIM IGNORANCE....

---TESTIMONY---

Elder Pratt then lays out his point that Our Heavenly Father is MERCIFUL and this law has not been binding upon us since the Church was driven out from the land of Zion. WHY because hes MERCIFUL and knew that we would all go to destruction. He then quotes the revelation (June 22, 1835) when IT will be reinstated/required

“Let those commandments which I have given concerning Zion and her law, be executed and fulfilled AFTER HER REDEMPTION.

God saw proper to revoke this commandment and to lay it over a FUTURE PERIOD, or until after the ROZ. Zion is not yet redeemed, and hence we are not under the law of full consecration. But is that any reason why we should not be under SOME other law differing from the one we were formerly required to practice? Do we live up to the law called the order of Enoch, which is inferior to that law requiring full consecrations?

--Celestial Law full consecration  
--Order of Enoch  
--Law of Tithing D&C 119

**1** Verily, thus saith the Lord, I require all their “surplus” property to be put into the hands of the bishop of my church in Zion,

**2** For the building of mine “house”, and for the laying of the foundation of Zion and for the priesthood, and for the debts of the Presidency of my Church.

**3** And this shall be the beginning of the “tithing” of my people.

**4** And after that, those who have thus been “tithed” shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

**5** Verily I say unto you, it shall come to pass that all those who gather unto the land of “Zion” shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

**6** And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of “Zion” unto you.

**7** And this shall be an ensample unto all the “stakes” of Zion. Even so. Amen.

#### SUMMARY

which is consecration of surplus property to the Lord, placing in hands of Bishop of his church, and then after that pay 1/10 of their annual income into the treasury of the Lord?

Elder Pratt asks:

Are we under condemnation or are we not? Judge ye for yourselves What will become of this people unless we reform, repent of our sins in these respects? That which I have already spoken will be fulfilled upon their heads---THEY WILL LOSE THE SPIRIT OF THE GOSPEL---

I WILL ADD HERE...this has happened and continues to happen now...more and more saints are deaf, blind, hard hearted, stiff-necked because of this..

--TESTIMONY---

Elder then states that we are looking for the ROZ...and asks what would we do if the Lord were to say to us “Arise, my Saints, arise, go back to the land which I promised to give to you and your children for an everlasting possession; go back and build up the New Jerusalem according to the law of the celestial kingdom”.

He further asks What kind of Zion would we build???? And ARE we prepared for it????

He thinks not because they/we can't even with the inferior of the tithing law...

About two hundred years after Christ visited the people, they became tired of intellectual integrity and self-control and opted to give up the law of consecration. From then on everything went in fatal declension, each step of which has been duly marked and described in the Book of Mormon.

First they became PRIVATIZED. They no longer had “their goods and their substance ... [in] common” (4Nephi 1:25). Then they became ETHNICIZED as they “taught [their children] to hate” the Nephites and Lamanites they had been playing with (4Nephi 1:39). Then they became NATIONALIZED by serving the careers of ambitious men. Then they became MILITARIZED, from the need for large-scale security when mutual trust gave way to self-interest. And they were TERRORIZED as shrewd men saw the advantages of organized crime. Then they became REGIONALIZED as people began to form various combinations for protection and profit, entering through business relations with the criminal society and even sharing in their profits. Then they became TRIBALIZED as they finally succeeded at the urging of various powerful interests in abolishing the central government completely. Then they became FRAGMENTIZED into paramilitary groups, wandering bands, family shelters, and so forth. Then they became POLARIZED; to check the general disorder and insecurity, great armies were formed around competent leaders by forced recruitment or conquest. And they became PULVERIZED as the great armies smashed each other and left the land utterly desolate. It is left for a future generation to take the final step and become VAPORIZED. Viewing the state of the land at the American bicentennial, President Spencer W. Kimball declared himself “appalled and frightened” by what he saw, and in this and in his last published address he quoted many of the passage we have just cited from the Book of Mormon. Now, President Ezra Taft Benson issues an inspired appeal to make the Book of Mormon an object of our most intense concern. Suddenly, we find ourselves there: scenes and circumstances that not long ago seemed as distant as Nineveh and Tyre suddenly come to life about us.

Hugh Nibley..Last Call: An Apocalyptic Warning..

Elder Pratt finishes off this section with what for me is very hopeful/promising

Behold, this is the blessing which I have promised after your tribulations, and the tribulations of your brethren—your redemption, and the redemption of your brethren, even their restoration to the land of Zion, to be established no more thrown down...the ROZ must needs come by power; Therefore I will raise up unto my people a man, who shall lead them like Moses led the children of Israel...ye must needs be led out of bondage by power, and with a stretched out arm. And as your fathers were led at the first, even so shall the ROZ be.....But I say unto you: Mine angels shall go before you, and also my presence, and in time ye shall possess the goodly land.

Brothers and Sister, this past March marks 149 years since this discourse by Elder Pratt and approximately 187 years since the revocation of the law of consecration (celestial law). I bear you my solemn witness that every word the Lord has revealed thru his servants shall be fulfilled. Every jot and tittle because the Lord our God is NO Liar and HIS work is to bring about our immortality and eternal life. I with you want to possess the goodly land and I clearly see the bondage we've been born into.. I cry everyday to be freed from this Egypt. I plead with you to do your part, ask the Lord what I/we lack? Repent daily, be worthy to have the company of His Holy Spirit so that he can guide you in doing your part. In His Holy Name, Jesus Christ, Amen.

**LOF 3:12-16**

12 From the foregoing testimonies, we learn the following things respecting the character of God. 13 First, That he was God before the world was created, and the same God that he was, after it was created. 14 Secondly, That he is merciful, and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting. 15 Thirdly, That he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday today and forever; and that his course is one eternal round, without variation. 16 Fourthly, That he is a God of truth and cannot lie.

### **MOSES 1:39**

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

### **Ryan and Kelly's Thoughts: Green is us** 🌿

1. A rich man can educate his daughters, and have them taught music and everything calculated to make them refined, polite and genteel.

This section to me was absolutely heartbreaking. I remember as a child once, we had horses at a boarding facility. There was a wealthy barn where all the well-bred horses with pedigrees were kept and then there was the other section that was basically a large field separated into smaller sections with barb wire. Our horses were kept in that smaller area. I used to take riding lessons and ride my horse with other girls from the “wealthy barn”. I remember being upset one day that my old quarter horse couldn’t jump the way the thoroughbreds could jump. It didn’t seem fair to an 11-year-old that I never won a ribbon. My father found me after a competition crying in the field with my horse. After giving me a big hug, we talked, and I will never forget that conversation. He asked a pointed question, ‘Do you ever notice the other girls and girls’ parents when they get out of their cars?’ I said not really, they are always grumpy and mad. He laughed and said exactly, the other girls aren’t happy, and neither are their parents. No number of ribbons, tens of thousands of dollars for a horse and they cannot maintain feeling happy for any period of time.

He then spoke to me about Jesus and the gift of the atonement. He bore a powerful testimony that happiness is only found in serving the Lord and those around us. He reminded me of the beauty of the creation and that each animal was individually created by Him. He challenged me to rededicate my passion for horses to thanking the Lord for my wonderful old horse. He spoke of how God had healed his heart and changed him to always want to praise the Lord. I am so grateful for a father that taught me lasting happiness is found in following our Savior Jesus Christ. I am moved to tears when I think about how my father used small teaching moments to show me the importance of the things of God and not Babylon.

I also thought of a General Conference talk by President Eyring (2019–O:100, Henry B. Eyring, Holiness and the Plan of Happiness)

That is what Heavenly Father; His Beloved Son, Jesus Christ; and the Holy Ghost have offered every spirit child of Heavenly Father who now lives, will live, or ever has lived in this world. That offer is sometimes called the plan of happiness. It was so called by the prophet Alma as he taught his son, who was mired in the misery of sin. Alma knew that wickedness could never be happiness for his son—or for any child of Heavenly Father (Alma 41:10)



He taught his son that increasing in holiness was the only path to happiness. He made it plain that greater holiness is made possible through the Atonement of Jesus Christ cleansing and perfecting us (Alma 42:4–16). Only by faith in Jesus Christ, continuing repentance, and keeping covenants are we able to claim the lasting happiness we all yearn to experience and retain.

My prayer for today is that I may help you understand that greater happiness comes from greater personal holiness so that you will act upon that belief. I will then share what I know for myself about what we can do to qualify for that gift of becoming ever more holy.

Greater holiness will not come simply by asking for it. It will come by doing what is needed for God to change us.

President Russell M. Nelson has given what seems to me the best counsel of how to move along the covenant path to greater holiness. He pointed the way when he urged:

“Experience the strengthening power of daily repentance—of doing and being a little better each day.

“When we choose to repent, we choose to change! We allow the Savior to transform us into the best version of ourselves. We choose to grow spiritually and receive joy—the joy of redemption in Him. When we choose to repent, we choose to become more like Jesus Christ!”

President Nelson went on to give us this encouragement in our efforts to become holier: “The Lord does not expect perfection from us at this point. ... But He does expect us to become increasingly pure. Daily repentance is the pathway to purity.”

2. But I will prophesy concerning this Church and people, that all who will not **come into that order of things (law of consecration)**, when God, by his servants, counsels them so to do, will cease growing in the knowledge of God, they will cease having the Spirit of the Lord to rest upon them, and they will gradually grow darker and darker in their minds, until they lose the Spirit and power of God, and their names will not be numbered with the names of the righteous. You may put that down and record it.

Teachings of the Prophet Joseph Smith, p. 254  
The Saints Subject to Divine Counsel

In regard to the building up of Zion, it has to be done by the counsel of Jehovah, by the revelations of heaven; and we should feel to say, “If the Lord go not with us, carry us not up hence.” We would say to the Saints that come here, we have laid the foundation for the gathering of God’s people to this place, and they expect that when the Saints do come, **they will be under the counsel that God has appointed.** The Twelve are set apart to counsel the Saints pertaining to this matter; and we expect that those who come here will send before them their wise men according to revelation; **or if not practicable, be subject to the counsel that God has given, or they cannot receive an inheritance among the Saints, or be considered as God’s people, and they will be dealt with as transgressors of the laws of God.** We are trying here to gird up our loins, and purge from our midst the workers of iniquity; and we hope that when our brethren arrive from abroad, they will assist us to roll forth this good work, and to accomplish this great design that “Zion may be built up in righteousness; and all nations flock to her standard;” that as God’s people, under His direction, and obedient to His law, we may grow up in righteousness and truth; that when His purposes shall be accomplished, we may receive an inheritance among those that are sanctified. (July 15, 1842.)

3. After they had been sufficiently warned, for some two years and upwards, after their commencement of the settlement of Jackson County, Missouri, the Lord fulfilled that

which he had spoken concerning them—that they should be driven out of the land of Zion. Why? Because of covetousness.

Teachings of the Prophet Joseph Smith, p. 9

Perfect Love a Safeguard Against Falling from Grace

Brother Joseph Smith, Jr. said: That he intended to do his duty before the Lord and hoped that the brethren would be patient as they had a considerable distance (to go). Also said that the promise of God was that the greatest blessings which God had to bestow should be given to those who contributed to the support of his family while he was translating the fulness of the Scriptures. Until we have perfect love we are liable to fall and when we have a testimony that our names are sealed in the Lamb's book of life we have perfect love and then it is impossible for false Christs to deceive us; also said, that the Lord held the Church bound to provide for families of the absent Elders while proclaiming the Gospel; further, **that God had often sealed up the heavens because of covetousness in the Church.** The Lord would cut short his work in righteousness and except the Church receive the fulness of the Scriptures that they would yet fail.b—FWR, p. 16. (Oct. 25, 1831.)

So how do we prepare for Zion?

1. Have perfect Love
2. Testimony our names are sealed in the Lambs book of Life

We know that as you study perfect love, the Lord will open your understanding and show you what you need to do. We can have our names sealed in the Lambs Book of life. If you don't already have perfect love, get rid of everything in your life until you achieve that goal. The Lord loves us, and He wants Zion more than we know. Now is the time to step up, re-consecrate your life, stand up as a Watchman. The Lord will use you and you will see miracles.

In the name of Jesus Christ, Amen

### **Micah's Thoughts:**

We have continued in this wrong for almost 200 years and it has only gotten worse.

Elder Pratt in this section gives a golden prophecy that is quoted. When the keys tell us to act, if we do not act, we grow darker and darker until we fall away. This is a true prophecy and we have seen the principle of it fulfilled many times with countless of this generation.

Note: what Elder Orson Pratt explained about those seeking an inheritance in Zion, if *they or their children* sought an inheritance in Zion by purchasing land there individually their names shall be blotted out. We are not to rush to Jackson County Missouri without the keys.

The next thing that I would like to draw attention to is the fact that Elder Pratt is clearly identifying multiple layers building up to the Law of Consecration. Far too often we identify the United Order or the Order of Enoch etc. as the Law of Consecration and teach that as our understanding of the Law of Consecration. This is false. We don't know the entirety of the law of Consecration for we never received it or lived it. We failed in our application of preparatory programs and thus were given an even lower law in the Law of Tithing. We are multiple, multiple steps removed from the Law of Consecration pertaining to the Law of the Celestial Kingdom and Zion.

Elder Pratt lays out a correct understanding of the order of events: redemption of Zion → law of consecration. This is something that I did not agree with Hugh Nibley on. He was of the belief that there was nothing holding us back from living the law of consecration and that it was never rescinded. It was rescinded and we will not receive it back until after the redemption of Zion. Ergo, being worthy for the redemption of Zion is next and has been next for some generation. President Lorenzo Snow taught,

“Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not justified in anticipating the privilege of returning to build up the Center Stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth.... The people must be taught and led in all kindness, and not forced into measures which they do not comprehend and have no heart or willingness to enter. Move gradually, take one thing at a time, make each, at least partially, successful, before introducing another, in order that the advantages and object of what we are doing may be felt and understood. The difficulty in obtaining means to establish cooperation is not so great, perhaps, as that of finding men of ability, wisdom and devotedness to manage in a proper manner such means when gathered, and get the people up to that standard of proper feeling and knowledge, to be comparatively satisfied when their means are justly and wisely managed.”

(JD 16:273, Lorenzo Snow, Our Temporal Interests, Etc).

When an apostle of the Lord reads these revelations and speaks these words about the redemption of Zion, what is it that you feel? What is it that we feel? Are we so destitute of faith that we simply write it off as ravings of a mad man? Do we simply not believe the words we are hearing? When I hear these words I am full of shame, I am full of guilt, I hear his sadness and I wonder who else in the Church of Jesus Christ of Latter-day Saints longs for this anymore? Have we completely rationalized away faith? Do we even pay an honest tithe? We don't desire, we have no faith for it, and yet we believe that if such a call went out that we would all get an invitation.

## **Section III**

In a revelation given June 22nd, 1834, the Lord tells us that before the people of Zion shall be redeemed the army of Israel must become very great. What he meant by this, was “great” compared with the few individuals to whom this revelation was given. It will be recollected that a certain number were required as the strength of the Lord's house to go up to redeem Zion, as they supposed. They gathered together, some one or two hundred and went up for this purpose; and the Lord said that the strength of his house did not hearken to his voice, and did not come up according to his commandment and revelation, but had said in their hearts, “If this be the work of the Lord, the Lord will redeem Zion, and we will stay at home upon our inheritances.” They made excuses and would not go up. The little handful that did go up were called the Camp of Zion. Some few of

them are still living. When we arrived in the neighborhood of the Land of Zion, the strength of the Lord's house not having hearkened to his voice, the Lord gave a revelation and said first, "Let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations." How do you suppose we are going to fulfill this, preparatory to the redemption of Zion? Are we now taking a course to sanctify ourselves before the Heavens? It is true that the army of Israel is very great even now when compared with that little handful that went up with the Camp of Zion, but though blessed with numbers, we are not blessed with that sanctification which the Lord has spoken of in that revelation.

How much faith have we now, in our disobedience to the law of tithing, and to many other principles? Blessed are they who have faithfully paid their tithing all the time, and blessed are their children, they will receive their inheritance in the Land of Zion, when the Lord shall come. The Lord will bless them and their generations forever. But those who have not complied with this law are not sanctifying themselves before God, neither are they preparing themselves for the redemption of Zion. Their hearts are set upon the foolish things of this world, they are grasping after riches to aggrandize themselves.

This is plain preaching, and perhaps some of you will not like it. I cannot help it, these are the things that present themselves before my mind. There must be a reformation, there will be a reformation among this people, for God will not cast off this kingdom and this people, but he will plead with the strong ones of Zion, he will plead with this people, he will plead with those in high places, he will plead with the Priesthood of this Church, until Zion shall become clean before him. I do not know but that it would be an utter impossibility to commence and carry out some principles pertaining to Zion right in the midst of this people. They have strayed so far that to get a people who would conform to heavenly laws it may be needful to lead some from the midst of this people and commence anew somewhere in the regions round about in these mountains. Ask this people if they are willing to abide by the law of God, and how would they vote? The hands of everyone would be up almost without exception, but when it comes to the very point, when consecration in part might be required at their hands, that is the time to prove them and to see whether they would or would not be obedient. "Oh, I have such a fine house, and such a fine carriage and horses, such an abundance of merchandise and good things. It has taken me years and years to get these things, and it is hard to give one-half, three-fourths or nine-tenths of them to establish another order of things, and I rather think I had better keep on the background, and see how the order flourishes. Let others try it first, and if they get on very well and become wealthy, then perhaps I will venture to give a little of my property." These are the feelings that exist in the hearts of some individuals among the Latter-day Saints, but they have got to be rooted out, or those who give way to them will lose the Spirit of the Lord.

I do not know how many will stand up and obey the law of the Lord unto the sacrifice of all their earthly goods, or how long it will be before people will be called upon to make this sacrifice. I do not know how long it will be before this people are brought to the trying point to see who is and who is not for the Lord; but I would advise the Latter-day Saints to prepare for this, for it may come sooner than some of you expect. If the Lord should undertake to bring about an order of things different from that which now exists, and establish it not exactly in the midst of this people, but in some place where they can commence anew, I hope the people will begin to pray to the Lord, reckon up with themselves and examine their own hearts, and see whether they are willing

and prepared, if called upon, to place all that they have, or as much as they are required in that order of things, and carry it out.

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

In order to bring about this, who knows how many chastisements God may yet have to pour out upon the people calling themselves Latter-day Saints? I do not know. Sometimes I fear, when I read certain revelations contained in this book. In one of them the Lord says, "If this people will be obedient to all of my commandments, they shall begin to prevail against their enemies from this very hour, and shall not cease to prevail until the kingdoms of this world shall become the kingdoms of our God and his Christ." That promise was given almost forty years ago. In the same paragraph it says—"Inasmuch as this people will not be obedient to my commandments and live by every word that I have spoken, I will visit them with sore afflictions, with pestilence, with plague, with sword and with the flame of devouring fire." Is it not enough to make a person fear when God has spoken this concerning the Latter-day Saints?

I do not know all things which await us. One thing I do know—that the righteous need not fear. The Book of Mormon is very express upon this subject. In the last chapter of the first book of Nephi, the Lord, through the Prophet, speaks concerning the building up of Zion in the latter days on the earth. He says his people should be, as it were, in great straits, at certain times, but said the Prophet, "The righteous need not fear, for I will preserve them, if it must needs be that I send down fire from heaven unto the destruction of their enemies." This will be fulfilled if necessary. Let the righteous among this people abide in their righteousness, and let them cleave unto the Lord their God; and if there are those among them who will not keep his commandments, they will be cleansed out by the judgments of which I have spoken. But if the majority of this people will be faithful, the Lord will preserve them from their enemies, from sword, pestilence and plague, and from every weapon that is lifted against them. God will shield us by his power, if we are to be led forth out of bondage as our fathers were led, at the first. This indicates that there may be bondage ahead, and that the Latter-day Saints may see severe times, and that unless we keep the commandments of God, we may be brought into circumstances that will cause our hearts to tremble within us, that is, those who are not upright before God. But if this people should be brought into bondage, as the Israelites were in ancient days, Zion must be led forth out of bondage, as Israel was at the first. In order to do this God has prophesied that he will raise up a man like unto Moses, who shall lead his people therefrom.

Whether that man is now in existence, or whether it is someone yet to be born; or whether it is our present leader who has led us forth into these valleys of the mountains, whether God will grant unto us the great blessing to have his life spared to lead forth his people like a Moses, we perhaps may not all know. He has done a great and wonderful work in leading forth this people into this land and building up these cities in this desert country; and I feel in my heart to say, Would to God that his life may be prolonged like Moses, in days of old, who, when he was eighty years

old, was sent forth to redeem the people of Israel from bondage. God is not under the necessity of choosing a young man, he can make a man eighty years of age full of vigor, strength and health, and he may spare our present leader to lead this people on our return to Jackson County. But whether it be he or some other person, God will surely fulfill this promise. This was given before our Prophet Joseph Smith was taken out of our midst. Many of us no doubt thought when that revelation was given that Joseph would be the man. I was in hopes it would be Joseph, for I had no idea that he was going to be slain, although I might have known from certain revelations that such would probably be the case, for the Lord had said unto him, before the rise of this Church, that he would grant unto him eternal life even though he should be slain, which certainly was an indication that he might be slain. But we still were in hopes that he would live and that he would be the man who, like Moses, would lead this people from bondage. I do not know but he will yet. God's arm is not shortened that he cannot raise him up even from the tomb. We are living in the dispensation of the fullness of times, the dispensation of the resurrection, and there may be some who will wake from their tombs for certain purposes and to bring to pass certain transactions on the earth decreed by the Great Jehovah; and if the Lord sees proper to bring forth that man just before the winding up scene to lead forth the army of Israel, he will do so. And if he feels disposed to send him forth as a spiritual personage to lead the camp of Israel to the land of their inheritance, all right. But be this as it may, whether he is the man, whether President Young is the man, or whether the Lord shall hereafter raise up a man, for that purpose, we do know that when that day comes the Lord will not only send his angels before the army of Israel, but his presence will also be there.

### **Ryan and Kelly's Thoughts:**

Our thoughts:

In the 1<sup>st</sup> paragraph, he mentions the word great and then connects the army with sanctification.

“Let my army become very great, and let it be sanctified before me, that it may become fair as the sun, and clear as the moon, and that her banners may be terrible unto all nations.”

Doctrine and Covenants Section 5, 105, & 109.

5: Revelation given through Joseph Smith the Prophet, at Harmony, Pennsylvania, March 1829, at the request of Martin Harris.

105: Revelation given through Joseph Smith the Prophet, on Fishing River, Missouri, June 22, 1834. June 19<sup>th</sup>, miracle at Fishing River.

109: Prayer offered at the dedication of the temple at Kirtland, Ohio, March 27, 1836.

” How do you suppose we are going to fulfill this, preparatory to the redemption of Zion? Are we now taking a course to sanctify ourselves before the Heavens?

1. Will you stay in Kirtland and ignore the Lord's command to gather?
2. Will you assume that IF this be the work of the Lord, you can stay behind with your inheritances and receive them again in Zion?

3. Will you volunteer to go as the camp of Zion, and then murmur and complain against the Lord's anointed?
4. Will you remain in that awful state and have the Lord give cholera to the camp because of your murmuring?
5. Will you travel thousands of miles and get to the Fishing River and immediately lose hope in the face of a mob?
6. Will you forget that Zion belongs to the Lord, and he will protect it by miraculous means?

Joseph Smith the Prophet when speaking of this experience said:

Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, for God was with us, and His angels went before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them. (History of the Church, 2:73.)

I do not know how many will stand up and obey the law of the Lord unto the sacrifice of all their earthly goods, or how long it will be before people will be called upon to make this sacrifice. I do not know how long it will be before this people are brought to the trying point to see who is and who is not for the Lord; but I would advise the Latter-day Saints to prepare for this, for it may come sooner than some of you expect.

How are we as members of the Church going to prepare ourselves to have the greater blessings and Redeem Zion?

1. Will you with out hesitation join Zions camp?
2. Will you have no fear of threat of violence?
3. Do you know that God is with you?
4. Will you have faith unwavering?
5. Will you see angels as your companions?

On November 12, 1835 the Prophet Joseph Smith spoke in front of the 12 Apostles:

Darkness prevails at this time as it did at the time Jesus Christ was about to be crucified. The powers of darkness strove to obscure the glorious Sun of righteousness, that began to dawn upon the world, and was soon to burst in great blessings upon the heads of the faithful; and let me tell you, brethren, that great blessings await us at this time, and will soon be poured out upon us, if we are faithful in all things, for we are even entitled to greater spiritual blessings than they were, because they had Christ in person with them, to instruct them in the great plan of salvation. His personal presence we have not, therefore we have need of greater faith, on account of our peculiar circumstances; and I am determined to do all that I can to uphold you, although I may do many things inadvertently that are not right in the sight of God.

Teachings of the Prophet Joseph Smith, p. 90

In our day 2022, 200+ years after the First Vision:

Darkness now prevails and the powers of darkness strive to obscure our Savior. But we have the promises of our Savior Jesus Christ. He will give us the great blessings upon the heads of the Faithful. New Jerusalem in Jackson County Missouri will be our Zion. We will walk the streets with our Elder Brother and Redeemer Jesus Christ in Zion. We know that God has placed us on earth at this specific time for a reason.

You Elders of the Church have a responsibility to redeem Zion for “God makes no commandments save He shall prepare the way”. Will you stand as Nephi obedient to the Lord and wait for the miracles as God make the path before you? Will you stand in the face of your enemies and NOT Fear? God placed you here on earth because He KNEW you could. This is our testimony, In the name of Jesus Christ Amen.

### **Micah’s Thoughts:**

The first and most important thing that Elder Pratt clearly teaches correctly is that we are not waiting on a mass quantity of individuals, rather we are waiting on a set number of sanctified individuals. We don’t need millions and millions of people, we need sanctified people.

There are a couple quotes that I feel would go very well with this section.

"We have assembled together to do the business of the Lord and it is through the great mercy of our God that we are spared to assemble together, many of us have gone at the command of the Lord in defiance of everything evil, and obtained blessings unspeakable, in consequence of which our names are sealed in the Lamb’s book of life, for the Lord has spoken it. 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, and if we will but cleanse ourselves and covenant before God, to serve Him, it is our privilege to have an assurance that God will protect us at all times."

- **Joseph Smith Jr** a—FWR, pp. 13–14. (Oct. 25, 1831.)

If the people would take the counsel given them, health, wealth, influence, and power among the nations of the earth would surely come to them in a tenfold degree to what it ever has; it would come in such a manner that you would not know what to do with it, and you would wonder and be astonished. “But no,” say many, “we will mingle with, live among, and nourish and cherish the servants of the devil, and give our money to, and associate with, and have his coadjutors in our midst.” And so we have got to continue to labor, fight, toil, counsel, exercise faith, ask God over and over, and have been praying to the Lord for thirty odd years for that which we might have received and accomplished in one year.

-**Brigham Young**, (JD 11:291, How Saints Should Order Their Vocations.)

“An army of Elders will be sent to the four quarters of the earth to search out the righteous and warn the wicked of what is coming. All kinds of religions will be started and miracles performed that will deceive the very elect if that were possible. Our sons and daughters must live pure lives so as to be prepared for what is coming. After a while the Gentiles will gather by the thousands to this place, and Salt Lake City will be classed among the wicked cities of the world. A spirit of speculation and extravagance will take possession of the Saints, and the results will be financial



bondage. Persecution comes next and all true Latter-day Saints will be tested to the limit. Many will apostatize and others will be still not knowing what to do. Darkness will cover the earth and gross darkness the minds of the people. The judgments of God will be poured out on the wicked to the extent that our Elders from far and near will be called home, or in other words the gospel will be taken from the Gentiles and later on carried to the Jews. The western boundary of the State of Missouri will be swept so clean of its inhabitants that as President Young tells us, when you return to that place, there will not be left so much as a yellow dog to wag his tail. Before that day comes, however, the Saints will be put to a test that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes...

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

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

With these three additional quotes I believe that this last section could be understood. The Saints could have prepared themselves and redeemed Zion at any time. Joseph Smith said it might as well be today as any other day while President Brigham Young said that it would only take the Saints one year to accomplish, and what is it that they were to accomplish? Personal sanctification as to rend the veil. Joseph Smith on another occasion taught that the greatest blessings we obtain both temporally and spiritually never are obtained through individual enterprise.

"If the Spirit of the Lord is to magnify our labors, then this spirit of oneness and cooperation must be the prevailing spirit in all that we do. Moreover, when we do so, we are told by the Prophet Joseph Smith that *'the greatest temporal and spiritual blessings which always come from faithfulness and concentrated effort, never attended individual exertion or enterprise.'*" (Teachings of the Prophet Joseph Smith, p. 183.)

This is confirmed now by Joseph Smith in two quotes, that a huge part of this sanctification was a willingness of the Saints to come together and work together. In 3 Nephi 24:16 we read, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard; and a book

of remembrance was written before him for them that feared the Lord, and that thought upon his name.”

In this we learn of two important things:

1. That this group of Saints at this time period just begin to meet together, implying and I would say outright declaring that these Saints were not meeting together before this point in time as it clearly says “*then* they began to meet”- ergo these are not Saints in wards and branches meeting together for their usual meetings
2. The second thing we take from these scriptures is that there is a servant that is prophesied to return at that time to discern between those who serve the Lord and those who serve him not. This connects us back to the prophecy of Elder Heber C. Kimball.

The last dot to connect is found in Elder Orson Pratt declaring that this deliverance would come when the Saints were in bondage. Elder Heber C. Kimball explained that this bondage will be “financial bondage.”

Elder Heber C Kimball, Elder Orson Pratt, the Book of the Mormon, the Doctrine and Covenants, Isaiah, etc. paint a very clear picture of these points of reference as well as who will be participating in what.

## Section IV

Do you suppose that the Lord will suffer any unclean thing to be in that army? Not at all, for his angels and he himself are to go before us. God will not dwell in the midst of a people who will not sanctify themselves before him. That is the reason why he withdrew his presence from ancient Israel. Moses sought diligently to sanctify that numerous people and to bring them into subjection to the law of God; he endeavored to teach them the higher Gospel ordinances and law, which would have exalted them into the celestial kingdom of God, but he could not do it; they were a hardhearted, stiffnecked people and they would not give heed to his words or to the words of the Lord; and in the absence of Moses they made to themselves a golden calf and worshipped it as the God who brought them forth out of the land of Egypt. If we follow in the same track and make to ourselves golden gods, and heap up the treasures of the earth and worship and think more of them than of the laws of heaven, we may fall under the same example of unbelief and transgression, and under the same judgment that came upon ancient Israel. But Moses was not to blame, for he sought diligently to sanctify them, but when they transgressed time after time, God became so angry with them that he finally swore in his wrath that he would not go up in the midst of that people, lest he should break forth in his anger and fury and consume them in a moment. That was the way he felt towards them because of their sinfulness, and in order that they might not be consumed, but that a remnant might be spared, and that seed might be raised up to old father Abraham and to Isaac and to Jacob, he withdrew his presence from the midst of the camp of Israel. But he did not forsake them entirely. Said he, “Mine angel may go before you. You may have an angel and you may have Moses for a season, but I will not go with you.” He swore that that people, in the wilderness, should not enter into his rest, which rest is the fullness of his glory.

It is to be hoped that there will be nothing of this kind among the armies of Israel in the latter days. We have the promise of the Almighty, and I hope that it will never be revoked, that "I say not unto you as I said to your fathers, my angel shall go before you, but not my presence, but I say unto you that my angel shall go before you and also my presence." In order for the presence of God to go with us we must retain the higher Priesthood, for without that and the ordinances thereunto pertaining, no man can behold the face of God and live; therefore if we would retain this higher Priesthood we must sanctify ourselves through obedience to the higher laws. If we do this, we can then claim the fulfillment of this promise which the Lord has made and which I have repeated, that his presence shall go with us.

I expect that when the Lord leads forth his people to build up the city of Zion, his presence will be visible. When we speak of the presence of the Lord we speak of an exhibition of power. His presence was with the children of Israel as a cloud by day, and as the shining of a flaming fire by night. Though Israel were not worthy to enter the tabernacle and behold the personage of the Lord and to talk with him, yet Moses, not having forfeited that right, could enter into the tabernacle of the Lord while his glory rested upon it, and he could talk to the Lord face to face. Why? Because he held the higher Priesthood and had been obedient to the higher law and had attended to the higher ordinances. He was not subjected to the law of carnal commandments, he had sanctified himself so that he could endure the presence of the Lord and not be consumed.

We shall go back to Jackson County. Not that all this people will leave these mountains, or all be gathered together in a camp, but when we go back there will be a very large organization consisting of thousands, and tens of thousands, and they will march forward, the glory of God overshadowing their camp by day in the form of a cloud, and a pillar of flaming fire by night, the Lord's voice being uttered forth before his army. Such a period will come in the history of this people, and when it arrives the mountains and the hills will be ready to break forth with a loud voice before the Lord's army, and the very trees of the field will wave to and fro by the power of God, and clap like hands. The everlasting hills will rejoice, and they will tremble before the presence of the Lord; and his people will go forth and build up Zion according to celestial law.

Will not this produce terror upon all the nations of the earth? Will not armies of this description, though they may not be as numerous as the armies of the world, cause a terror to fall upon the nations? The Lord says the banners of Zion shall be terrible. If only one or two millions of this people were to go down and build the waste places of Zion, would it strike the people of Asia and Europe with terror? Not particularly, unless there was some supernatural power made manifest. But when the Lord's presence is there, when his voice is heard, and his angels go before the camp, it will be telegraphed to the uttermost parts of the earth and fear will seize upon all people, especially the wicked, and the knees of the ungodly will tremble in that day, and the high ones that are on high, and the great men of the earth.

We shall in due time walk forth into Jackson County and build up the waste places of Zion. We shall erect in that county a beautiful city after the order and pattern that the Lord shall reveal, part of which has already been revealed. God intends to have a city built up that will never be destroyed nor overcome, but that will exist while eternity shall endure; and he will point out the pattern and show the order of architecture; he will show unto his servants the nature of the streets and the pavement thereof, the kind of precious stones that shall enter into the buildings, the nature

of the rock and precious stones that will adorn the gates and the walls of that city; for the gates will be open continually says the Prophet Isaiah, that men may bring in the force of the Gentiles.

The nature of the city of Zion is nowhere fully described. John the revelator has described in his 21st chapter, two cities coming down from God out of heaven. The first one is the New Jerusalem. That will come down on the land of Joseph. After John had seen that, one of the angels who had one of the vials of the seven last plagues came to him and said, "Come hither, John, and I will show you another city, that is that great city, the holy Jerusalem." He took him to the summit of a high mountain and showed him that great city descending from God out of heaven, and John describes that city, the height of its walls, the number of its gates, the names that are to be upon the gates, and a great many particulars in relation to that city are clearly revealed. But the New Jerusalem is nowhere so fully described, only as the Psalmist David says, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." David also says, in speaking of this same city, "Out of Zion, the perfection of beauty, God hath shined." From these declarations we can at least believe that Zion will be a very beautiful city—"the perfection of beauty," whether it is constructed after the order of the old Jerusalem or not. Suffice it to say that God by revelation will inspire his servants and will dictate to them the order of the buildings of that city—the number and width of the streets, the kind of houses, the character of the Temple that is to be built therein, the kind of rock, timber and the various materials that will have to be brought from a distance to enter into the composition of that beautiful city.

When the Temple is built the sons of the two Priesthoods, that is, those who are ordained to the Priesthood of Melchizedek, that Priesthood which is after the order of the Son of God, with all its appendages; and those who have been ordained to the Priesthood of Aaron with all its appendages, the former called the sons of Moses, the latter the sons of Aaron, will enter into that Temple in this generation, or in the generation that was living in 1832, and all of them who are pure in heart will behold the face of the Lord and that too before he comes in his glory in the clouds of heaven, for he will suddenly come to his Temple, and he will purify the sons of Moses and of Aaron, until they shall be prepared to offer in that Temple an offering that shall be acceptable in the sight of the Lord. In doing this, he will purify not only the minds of the Priesthood in that Temple, but he will purify their bodies until they shall be quickened, renewed and strengthened, and they will be partially changed, not to immortality, but changed in part that they can be filled with the power of God, and they can stand in the presence of Jesus, and behold his face in the midst of that Temple.

This will prepare them for further ministrations among the nations of the earth, it will prepare them to go forth in the days of tribulation and vengeance upon the nations of the wicked, when God will smite them with pestilence, plague and earthquake, such as former generations never knew. Then the servants of God will need to be armed with the power of God, they will need to have that sealing blessing pronounced upon their foreheads that they can stand forth in the midst of these desolations and plagues and not be overcome by them. When John the Revelator describes this scene he says he saw four angels sent forth, ready to hold the four winds that should blow from the four quarters of heaven. Another angel ascended from the east and cried to the four angels, and said, "Smite not the earth now, but wait a little while." "How long?" "Until the servants of our God are sealed in their foreheads." What for? To prepare them to stand forth in the midst of these desolations and plagues, and not be overcome. When they are prepared, when they have received a renewal of their bodies in the Lord's Temple, and have been filled with the Holy Ghost and

purified as gold and silver in a furnace of fire, then they will be prepared to stand before the nations of the earth and preach glad tidings of salvation in the midst of judgments that are to come like a whirlwind upon the wicked.

I intended to lay before you some things pertaining to the order of full consecration that will be observed when we get back to Jackson County, but time will not permit to enter into that now.

May God bless you, Amen.

### **David's Thoughts:**

Unless the people of God sanctify themselves before the Lord the Lord will not accompany us. Our prophets today have stressed the importance of sanctifying ourselves and our homes. President Monson stressed this in his talk "Stand in Holy places." We must be vigilant in a world which has moved so far from that which is spiritual. It is essential that we reject anything that does not conform to our standards, refusing in the process to surrender that which we desire most: eternal life in the kingdom of God. The storms will still beat at our doors from time to time, for they are an inescapable part of our existence in mortality. We, however, will be far better equipped to deal with them, to learn from them, and to overcome them if we have the gospel at our core and the love of the Savior in our hearts. The prophet Isaiah declared, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." If we want the savior to be our companion and fight our battles we have to sanctify ourself and our homes to the Lord.

The steps to have his precesce abide with us: 1. retain the higher Priesthood, the fullness of the Melchizedek priesthood. 2. Sanctify ourselves through obedience to the higher laws. The higher law is what Moses was trying to teach and have the Israelites live, the fullness required for salvation. D&C 84:19 - 24 19 And this greater priesthood administereth the gospel and holdeth the bkey of the cmysteries of the kingdom, even the key of the dknowledge of God. 20 Therefore, in the aordinances thereof, the power of bgodliness is manifest. 21 And without the ordinances thereof, and the aauthority of the priesthood, the power of godliness is bnot manifest unto men in the flesh; 22 For without this no aman can see the face of God, even the Father, and live. 23 Now this aMoses plainly taught to the children of Israel in the wilderness, and sought diligently to bsanctify his people that they might cbehold the face of God; 24 But they ahardened their hearts and could not endure his bpresence; therefore, the Lord in his cwrath, for his danger was kindled against them, swore that they should not eenter into his rest while in the wilderness, which rest is the fulness of his glory.

Orson is implying that Moses retained the fullness of the Melchizedek priesthood while other Israelites did not. Joseph Smith explains what priesthood was taken from the Isrealites: "Answer to the question, Was the Priesthood of Melchizedek taken away when Moses died? All Priesthood is Melchizedek, 4 but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away;5 but that which brought the ministry of angelsl remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself." (TPJS 180,181)

Before we can redeem Zion are we to live celestial law? This from Lorenzo Snow: “The Saints in former days were driven from the land of their possessions because they lacked that union which was necessary for their safety and salvation, and to preserve them upon this land which the Lord designed to give ]them for an inheritance. They were not united according to the union which was required by the celestial law. D&C 105:4 And we are told here that Zion cannot be built up upon any other principle or foundation. D&C 105:5 This is the subject that concerns every Latter-day Saint, and is well worthy of deep reflection, and we should seek the spirit of inspiration, that we may understand it properly, and how it may, perhaps, affect us in our present situation.”

A different perspective on revelation chapter 21 from the new testament student manual: John saw in vision “the holy city, new Jerusalem, coming down” to earth, symbolizing God’s presence among His people (Revelation 21:2). The city was depicted as an enormous cube (see Revelation 21:16), which recalls the Holy of Holies in Solomon’s temple (see 1 Kings 6:19–20), also representative of God’s dwelling place. The symbolic elements John saw that compose the city—clear glass, precious stones, pearls, and gold—share the traits of reflecting light; resisting decaying or tarnishing; and symbolizing purity, beauty, and refinement. The walls of the city were made with all manner of precious stones (see Revelation 21:18–21). Precious stones often represent the Lord’s followers who have been refined and made holy (see Exodus 28:9–10, 17–21; Isaiah 62:3; Malachi 3:17; D&C 60:4; 101:3).

Who are the Sons of Aaron and Moses? D&C 84:32 “And the sons of Moses and of Aaron shall be filled with the aglory of the Lord, upon bMount Zion in the Lord’s house, whose sons are ye; and also many whom I have called and sent forth to build up my cchurch.” The Sons of Aaron and Moses are those who hold the priesthood in the Church Jesus Christ of Latter Day Saints. who are the one to offer in the Temple an offering acceptable in the sight of the Lord? This may refer to : D&C 128:24 “ Behold, the great aday of the Lord is at hand; and who can babide the day of his coming, and who can stand when he appeareth? For he is like a c refiner’s d fire, and like fuller’s soap; and he shall sit as a e refiner and purifier of silver, and he shall purify the sons of fLevi, and purge them as gold and silver, that they may offer unto the Lord an goffering in righteousness. Let us, therefore, as a church and a people, and as Latter-day Saints, offer unto the Lord an offering in righteousness; and let us present in his holy temple, when it is finished, a book containing the h records of our dead, which shall be worthy of all acceptation.” Who are the Sons of Levi? Seed of Aaron? From the Bible dictionary : “Although the Aaronic Priesthood is conferred in the Church today without restriction to the lineage of Aaron, the keys of this priesthood rightly belong to the firstborn of the seed of Aaron, and in the restoration of all things the office of bishop (president of the priests) will once again be conferred on one of that lineage, as it is designated by revelation to the president of the Church (D&C 84:14–21; 107:13–17). (Bible Dictionary : Aaronic Priesthood) What will this sacrifice be? May be a blood sacrifice as of old: “The sacrifice of animals will be done to complete the restoration when the temple spoken of is built; at the beginning of the millennium, or in the restoration, blood sacrifices will be performed long enough to complete the fulness of the restoration in this dispensation. Afterwards sacrifice will be of some other character.” (Doctrines of Salvation, 3:94.) And from Joseph Smith : “It will be necessary here to make a few observations on the doctrine set forth in

the above quotation, and it is generally supposed that sacrifice<sup>4</sup> was entirely done away when the Great Sacrifice<sup>5</sup> [i.e.,] the sacrifice of the Lord Jesus was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets. The offering of sacrifice has ever been connected and forms a part of the duties of the Priesthood.<sup>6</sup> It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High<sup>8</sup> in ancient days, prior to the law of Moses;<sup>9</sup> which ordinances will be continued when the Priesthood is restored with all its authority, power and blessings/” (TPJS 172) Another thing to note in this section is Orson is noting a sanctification process that lead to quickening to bare the presence of the lord smilular with D&C 67:11 “For no aman has seen God at any time in the flesh, except quickened by the Spirit of God.”

This is referencing the One hundred and forty-four thousand. Orson Pratt said the following in other discourses: “One hundred and forty-four thousand missionaries! Quite a host. All this has got to take place. There are persons in this congregation who will be in the midst of Zion, when the ten tribes come to Zion from the north countries, D&C 133:26 and will assist in bestowing the blessings promised by the Almighty upon the heads of the tribes of Israel. D&C 133:32-34 There are servants of God in the midst of this congregation who will lay their hands upon many of each of these twelve thousand, chosen out of the ten tribes, and set them apart as missionaries to visit the nations of the earth and hunt up the remnants of the seed of Jacob (JD 81:16)” “Then again, after the six thousand years have ended, before the Lord shall come while these trumpets are sounding, or about that time, we find that there is to be a great work among the nations— which will probably take place in the morning of the seventh thousand years. The ten tribes will have to come forth and come to this land, D&C 110:11 A of F 1:10 to be crowned with glory in the midst of Zion by the hands of the servants of God, even the Children of Ephraim; D&C 133:32 and twelve thousand High Priests will be elected from each of these ten tribes, as well as from the scattered tribes, Rev. 7:4-8 D&C 77:11 and sealed in their foreheads, Rev. 14:1-3 D&C 77:9 D&C 133:18 and will be ordained and receive power to gather out of all nations, kindreds, tongues and people as many as will come unto the general assemblage of the Church of the Firstborn. D&C 77:11 Will not that be a great work? Imagine one hundred and forty-four thousand High Priests going forth among the nations, and gathering out as many as will come to the Church of the Firstborn. D&C 77:11 All that will be done, probably, in the morning of the seventh thousand years. (JD 16:312)”

### **Micah’s Thoughts:**

Orson Pratt lays out a lot of quotes dealing with the redemption of Zion and building of New Jerusalem which is an absolutely huge topic that I cover often. One of the things this group has taken to saying is “I feel a fire in my bones” which is actually where we get this flaming heart picture that is currently behind me. What are we referring to? What fire in our bones? We are talking about the redemption of Zion, we are talking about the pillar of fire and cloud by day, we are talking about its proximity to us and our desire to be worthy of such an experience. I have a paper/video that is<sup>3</sup> hours long just on the redemption of Zion which quotes parts of this talk. If

you don't know about the redemption of Zion and would like to know, I would highly recommend going through that video to get a complete picture of the subject.

The other thing to point out in relation to the Macro Last Day Timeline is the Lord revealing how to build the city step by step.

Elder Charles W. Penrose said that the Lord would make His appearance first among the Saints and “that appearance will be unknown to the rest of mankind. He will come to the Temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips they will receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his Kingdom.” (Millennial Star, 10 Sept. 1859, pp. 582–83.)

The sanctification that Elder Orson Pratt is describing here is of both Ephraim and the returned 10 tribes (sons of Aaron). What he was quoting here is found in 3 Nephi 24 which is describing, once again, Joseph Smith returning, redeeming Zion and preparing the sons of Levi in the New Jerusalem

### **3 Nephi 24:1-4**

1 And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass that after they were written he expounded them. And these are the words which he did tell unto them, saying: Thus said the Father unto Malachi—Behold, I will send my messenger, and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts.

2 But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap.

3 And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

Among the sacrifices that will be performed are animal sacrifices.

Joseph Smith Jr taught:

### **Sacrifice to Be Part of Restoration**

It will be necessary here to make a few observations on the doctrine set forth in the above quotation, and it is generally supposed that sacrifice<sup>4</sup> was entirely done away when the Great Sacrifice<sup>5</sup> [i.e.,] the sacrifice of the Lord Jesus was offered up, and that there will be no necessity



for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the Prophets.

The offering of sacrifice has ever been connected and forms a part of the duties of the Priesthood.<sup>6</sup> It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice<sup>7</sup> by the servants of the Most High<sup>8</sup> in ancient days, prior to the law of Moses;<sup>9</sup> which ordinances will be continued when the Priesthood is restored with all its authority, power and blessings.<sup>10</sup>

### **All Ordinances Restored**

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified,<sup>3</sup> be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and ever will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the Holy Prophets<sup>4</sup> be brought to pass. It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.

It may be asked by some, what necessity for sacrifice, since the Great Sacrifice<sup>5</sup> was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son,<sup>6</sup> through their succeeding generations. (See Book of Doctrine and Covenants.) (October 5, 1840.) DHC 4:207–212.

(TPJS 171-173)

Elder Orson Pratt then says that the reason why this translation needs to occur of the people (in connection specifically to the 144,000) is so that they can go off into the world and not be overcome by the plagues, pestilences etc. that are to be poured out. Elder Pratt uses Revelation Chapter 6 and places it squarely in the New Jerusalem in Jackson County after the redemption of Zion and the plagues and pestilences to be poured out post the New Jerusalem. This is a concert of clarity for the macro last day timeline.

In conclusion brothers and sisters may we prepare ourselves, sanctify ourselves to be worthy of the redemption of Zion for if we are not thus sanctified the redemption will not come or at the very least we will not be part of it when it does come. We know that the redemption will come for if the redemption never comes the city will never be built “and if the city is never built the Lord will never come” and we know the Lord will come.

In the name of Jesus Christ, Amen.