

Chapter Five: New Jerusalem, Zion, City of Holiness

v 1.05

The First Zion

Articles of Faith 10

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

Before we can learn about the New Jerusalem, which is to be built, let us learn about the first such city that we know of being built.

Moses 7:1-4, 16-21, 23, 35

1 And it came to pass that Enoch continued his speech, saying: Behold, our father Adam taught these things, and many have believed and become the sons of God, and many have believed not, and have perished in their sins, and are looking forth with fear, in torment, for the fiery indignation of the wrath of God to be poured out upon them.

2 And from that time forth Enoch began to prophesy, saying unto the people, that: As I was journeying, and stood upon the place Mahujah, and cried unto the Lord, there came a voice out of heaven, saying—Turn ye, and get ye upon the mount Simeon.

3 And it came to pass that I turned and went up on the mount; and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory;

4 And I saw the Lord; and he stood before my face, and he talked with me, even as a man talketh one with another, face to face; and he said unto me: Look, and I will show unto thee the world for the space of many generations.

16 And from that time forth there were wars and bloodshed among them; but the Lord came and dwelt with his people, and they dwelt in righteousness.

17 The fear of the Lord was upon all nations, so great was the glory of the Lord, which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish.

18 And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them.

19 And Enoch continued his preaching in righteousness unto the people of God. And it came to pass in his days, that he built a city that was called the City of Holiness, even Zion.

20 And it came to pass that Enoch talked with the Lord; and he said unto the Lord: Surely Zion shall dwell in safety forever. But the Lord said unto Enoch: Zion have I blessed, but the residue of the people have I cursed.

21 And it came to pass that the Lord showed unto Enoch all the inhabitants of the earth; and he beheld, and lo, Zion, in process of time, was taken up into heaven. And the Lord said unto Enoch: Behold mine abode forever.

23 And after that Zion was taken up into heaven, Enoch beheld, and lo, all the nations of the earth were before him;

35 Behold, I am God; Man of Holiness is my name; Man of Counsel is my name; and Endless and Eternal is my name, also.

(B-2) Zion: The Pure in Heart (Doctrine and Covenants Student Manual, Enrichment B)

“There is no fence around Zion or the world, but to one of discernment, they are separated more completely than if each were surrounded with high unscalable walls. Their underlying concepts, philosophies, and purposes are at complete variance one with the other. The philosophy of the world is self-sufficient, egotistical, materialistic, and skeptical. The philosophy of Zion is humility, not servility, but a willing recognition of the sovereignty of God and dependence on his providence.” (In Conference Report, Oct. 1951, pp. 110–11.)

(B-3) Ancient Zion Communities Were Established (Doctrine and Covenants Student Manual, Enrichment B)

“Individuals who live the principles of Zion seek always to establish a community where such principles govern the personal lives and the society of all who dwell in it.

(B-3) Ancient Zion Communities Were Established (Doctrine and Covenants Student Manual, Enrichment B)

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

(B-4) Zion: The Promised Destiny of the Righteous (Doctrine and Covenants Student Manual, Enrichment B)

The establishment of a Zion people has not been possible in every dispensation. Individuals, however, have sought to develop righteousness and purity of heart. The wickedness of men may have prevented the building of a Zion society, but it can never prevent the practice of the principles of Zion by individuals and families.

Man of Holiness

Elder Bruce R McConkie defines Ahman as:

“AHMAN:

See God, Man of Holiness, Son of Man. In the pure language spoken by Adam- and which will be spoken again during the millennial era (Zeph. 3:9)- the name of God the Father is Ahman, or

possibly Ah Man, a name-title having a meaning identical with or at least very closely akin to Man of Holiness (Moses 6:57). God revealed himself to Adam by this name to signify that he is a Holy Man, a truth which a man must know and comprehend if he is to become like God and inherit exaltation (1 John 3:1-3; D&C 132:19-24).” (Mormon Doctrine, p.29)

This concept comes up again in Adam-ondi-ahman, or simply “the land of God where Adam dwelt” (Bruce R McConkie, Mormon Doctrine, p.19-20).

God’s name is Man of Holiness and the city of Zion was named “City of Holiness”. A plainer translation in today’s tongue might read “God’s city”, a city that God has put his stamp of approval on and has accepted into his bosom. Over the course of this planet’s temporal history there has been multiple groups of people who have obtained this status and have been taken to heaven including Enoch’s people and Melchizedek’s people (JST Genesis 14:32-34). They have all been collectively taken to the same place, a place that Latter-Day Saints simply refer to as “the city of Enoch”. So what does a city need to have or be for the Lord to put his name upon it as the Lord has put his name upon his church? The Savior clarifies in 3 Nephi 21:22-24 that there is a difference between his church that he puts his name on and his city that he puts his name on.

3 Nephi 21:22-24

22 But if they will repent and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance;

23 And they shall assist my people, the remnant of Jacob, and also as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.

24 And then shall they assist my people that they may be gathered in, who are scattered upon all the face of the land, in unto the New Jerusalem.

The Lord has repeatedly given the commandment in scripture to “refuse none in my church”- this is gone into great depth in the Book of Mormon (3 Nephi 18:30-32), as well as in the Doctrine and Covenants (D&C 46:3-6). Now where am I getting at with this? The Lord’s city, Zion, City of Holiness, New Jerusalem, is a different story.

Revelation 21:27

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.

The doctrine of no unclean things entering into “Man of Holiness” locations is taught in a multitude of locations, including 3 Nephi 22:11-17, Isaiah 35:8, D&C 97:15-17, as well as in Enoch’s story which was covered above. The people in that city felt so secure from outside influences that they said, “surely we will dwell in safety forever” and the Lord clarifies, paraphrasing it, “you will dwell in safety because I have placed a border of protection around you but those outside have been cursed” (Moses 7) When the Lord casts up his highways, it will be called the “way of holiness” and no unclean thing can set foot upon it (Isaiah 35:8). We also know that with the Garden of Eden no unclean thing could dwell there either, that’s why Adam

and Eve were kicked out after partaking of the fruit and a cherubim placed to guard the entrance (obviously God dwelt there) (Moses 4, Genesis 3). Unclean things can and should enter the Church of Jesus Christ of Latter-Day Saints, but unclean things cannot come back into the presence of the Man of Holiness; unclean things cannot walk on the Way of Holiness, no unclean thing should enter the House of Holiness (temple) and no unclean thing can dwell in the City of Holiness.

The Requirements

So, what does a city need/have to be accepted as a city of Holiness?

D&C 105:1-5

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

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

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

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

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

It is true that one can be and will be saved in the highest degree in the celestial kingdom if one accepts and lives according to the light that they have received (D&C 137:5-7). This however does not mean that a city can be accepted of the Lord simply by “doing it’s best with the light it has received”- they have to be living celestial law in order for the Lord to put his name on that city. So simply put, one can obtain the highest degree of the celestial kingdom without living celestial law in mortality (because it might not be available to you, but one does need to have a perfect willingness to live it), but one cannot build Zion, one cannot have a city accepted of the Lord, one cannot have a City of Holiness, without celestial law. So once we have celestial law and then once we have a group of people living celestial law, how do we know that the Lord has accepted the city for his own, how do we know that the city has become the City of Holiness, even Zion?

3 Nephi 21:25

25 And then shall the power of heaven come down among them; and I also will be in the midst.

3 Nephi 20:22

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

Moses 7:16, 62

16...the Lord came and dwelt with his people, and they dwelt in righteousness.

62...for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem.

Zion the Pure in Heart

But I can hear it now, “Micah, you are wrong, Zion is the pure in heart, which are the Latter-day Saints! I am Zion! You are Zion! We are all Zion!”

Ok, where are members getting this from?

D&C 97:21

21 Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.

Members take this and then mistakenly broad stroke the entire church as “the pure in heart” and thus Zion. But how about a little context?

D&C 97:15-21

15 And inasmuch as my people build a house unto me in the name of the Lord, and do not suffer any unclean thing to come into it, that it be not defiled, my glory shall rest upon it;

16 Yea, and my presence shall be there, *for I will come into it, and all the pure in heart that shall come into it shall see God.*

17 But if it be defiled I will not come into it, and my glory shall not be there; for I will not come into unholy temples.

18 And, now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great, and very terrible.

19 And the nations of the earth shall honor her, and shall say: Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there;

20 And he hath sworn by the power of his might to be her salvation and her high tower.

21 Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion—THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.

Once again, Zion isn't referencing a people, it is referencing a place. A place that is special, because Holiness, His presence, is literally there. Way of Holiness, House of Holiness, City of Holiness, Land of Holiness... So, what does the Lord mean here when he says Zion is the pure in heart and why is that phrase capitalized? If the Lord, Holiness, is on the way, is in the house or is in the city, who are the people who get to see him? The Lord answers this in the Sermon on the Mount (Matthew 5:8), as well as when he repeated the Sermon on the Mount to the Nephites (3 Nephi 12:8): “And blessed are all the pure in heart, for they shall see God.” The Savior here is

not identifying Zion as the pure in heart, the Lord is saying Zion is full of the pure in heart. The Lord says, "Therefore let the people in Zion rejoice" and the reason why he says Zion should rejoice and will be rejoicing is because they get to see Him, i.e., "they are pure in heart". So, for members who believe they are Zion, who believe they are the "pure in heart" but yet haven't seen the risen Lord in the flesh, their theory doesn't hold water. If they believe that they are Zion because they are the pure in heart, the Savior said, "if you are pure in heart and are Zion, you will see me."

Right Now

The Church of Jesus Christ of Latter-Day Saints' job is to take us nasty, unclean, filthy creatures and get us to a condition wherein we are made ready and willing to live celestial law (D&C 105:8-13). If we as members don't humble ourselves the Lord will have to humble us. For when time's up, time's up- the Lord has given us time to do it ourselves. When that time is past:

D&C 105:5-6

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

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

Revelation 7:13-14

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Elder Bruce R. McConkie summarized the New Jerusalem to be built as:

"The latter-days are to see the initial building of New Jerusalem on the American continent, a city which like its ancient counterpart will be a holy city, a Zion, a city of God (3 Nephi 20:22). This New Jerusalem is to be built by The Church of Jesus Christ of Latter-day Saints; Jackson County, Missouri, is the spot designated by revelation for its construction (D&C 28; 42:8-9, 30-42; 45:66-67; 52:2, 42-43; 57:1-5; 58:7, 44-58; 84:2-5). It shall be built when the Lord directs. (Doctrines of Salvation, vol. 3, pp.66-79; D&C 124:49-54)." (Mormon Doctrine, p.532)

John Taylor described this building in a vision he had and Wilford Woodruff subsequently recorded it:

"Immediately after I seemed to be standing on the left bank of the Missouri River, opposite the City of Independence, but there was no city. I saw the whole state of Missouri and Illinois and all of Iowa, a complete desert with no living being there. A short distance from the river however, I saw twelve men dressed in temple robes, standing in a square or nearly so (and I understood it represented the Twelve Gates of the New Jerusalem.) Their hands were uplifted in consecration

of the ground and laying the corner stone of the temple. I saw myriads of angels hovering over them, and saw also an immense pillar of clouds over them and heard the angels singing the most heavenly music. The words were “Now is established the Kingdom of God and his Christ, which shall never more be thrown down. I saw people coming from the river and from the desert places a long way off to help build the temple and it seemed that hosts of angels all helped to get material to build with and I saw some of them who wore temple clothes come and build the temple and the city, and all the time I saw the great pillar of clouds hovering over the place.” (Wilford Woodruff’s Journal, June 15, 1878, “A Vision, Salt Lake City, Night of Dec 16, 1877”)

Doctrine and Covenants 101:17–21

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

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

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

20 And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints—

The Doctrine and Covenants Student Manual says about these verses,

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

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

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

Elder Bruce R. McConkie on another occasion taught what we need to be doing in the meantime,

The gathering of Israel and the establishment of Zion in the latter days is divided into three periods or phases. The first phase is past; we are now living in the second phase; and the third lies ahead. Prophecies speak of them all. If we do not rightly divide the word of God, as Paul's expression is, we will face confusion and uncertainty. If on the other hand we correctly envision our proper role and know what should be done today, we shall then be able to use our time, talents, and means to the best advantage in building up the kingdom and preparing a people for the second coming of the Son of Man.

The three phases of this great latter-day work are as follows:

Phase I—From the First Vision, the setting up of the kingdom on April 6, 1830, and the coming of Moses on April 3, 1836, to the secure establishment of the Church in the United States and Canada, a period of about 125 years.

Phase II—From the creation of stakes of Zion in overseas areas, beginning in the 1950s, to the second coming of the Son of Man, a period of unknown duration.

Phase III—From our Lord's second coming until the kingdom is perfected and the knowledge of God covers the earth as the waters cover the sea, and from then until the end of the Millennium, a period of 1,000 years.

Many things have already been restored, and many things are yet to be restored. Israel has been gathered in part, but in many respects the greatest part of the gathering of Israel is ahead. The foundations of Zion have been laid, but the promised City of Holiness has yet to be built. We have done some of the things destined to be accomplished in this dispensation; we are now engaged in doing the very things reserved for our time; and there are many things ahead to be done by our children and grandchildren and by all those who shall build on the foundation we are now laying. (Come: Let Israel Build Zion, April 1977)

“Prophecies about the gathering of Israel by the same prophet might seem to be repetitive. In part they are, for repetition is sound pedagogy, but they also tell of gatherings that will occur by stages and in different locations. Israel was not scattered at one time; indeed, the main phases of the scattering went forward for a thousand years. And Israel will not be gathered all at one time. The gathering commenced with the organization of The Church of Jesus Christ of Latter-day Saints in 1830; it was formalized and took on a divine impetus with the restoration of the keys by Moses in 1836; and it has grown in scope and intensity ever since. Once it was centered in Kirtland, Ohio, then in Missouri, and then in Illinois. For nearly a hundred years the new converts flowed to the tops of the Rocky Mountains, and now they are counseled to remain in the stakes of Zion in the nations of their inheritance. It will thus continue on a worldwide basis until the Second Coming and then go on into the Millennium for as long as is necessary to perfect the work and convert the world. We see no reason why this Millennial phase should take longer than a single generation.” (A New Witness for the Articles of Faith, pp. 545-546)

At this time, it is important to combat some misconceptions about this New Jerusalem and the building of it.

First Misconception

The first misconception is that the 144,000, New Jerusalem, return of the 10 tribes, etc. are either all figurative or that the original plan has changed.

President Joseph Fielding Smith addressed this first misconception thus:

“CITY OF ZION AND TEMPLE YET TO BE BUILT.

Nearly 100 years have passed since the site of Zion was dedicated and the spot for the temple was chosen, and some of the members of the Church seem to be fearful lest the word of the Lord shall fail. Others have tried to convince themselves that the original plan has been changed and that the Lord does not require at our hands this mighty work which has been predicted by the prophets of ancient times. We have not been released from this responsibility, nor shall we be. The word of the Lord will not fail.

If we look back and examine his word carefully, we will discover that nothing has failed of all that he has predicted, neither shall one jot or tittle pass away unfulfilled. It is true that the Lord commanded the saints to build to his name a temple in Zion. This they attempted to do, but were prevented by their enemies, so the Lord did not require the work at their hands at that time. The release from the building of the temple did not, however, cancel the responsibility of building the City and the House of the Lord, at some future time. When the Lord gets ready for it to be accomplished, he will command his people, and the work will be done.

TWO MILLENNIAL WORLD CAPITALS

This western continent is known as the land of Joseph and is also designated as the land of Zion. The holy city which is to be built upon this land is sometimes called the City of Zion. We should keep in mind that these terms (City of Zion, and New Jerusalem) have reference to the same sanctified place from whence shall go forth the law, with the word of the Lord from Jerusalem. Enoch's city was also called Zion, which means by interpretation, the pure in heart.

TWO HOLY CITIES: JERUSALEM AND NEW JERUSALEM

Jerusalem of old, after the Jews have been cleansed and sanctified from all their sin, shall become a holy city where the Lord shall dwell and from whence he shall send forth his word unto all people. Likewise, on this continent, the city of Zion, New Jerusalem, shall be built and from it the law of God shall also go forth. There will be no conflict, for each city shall be headquarters for the Redeemer of the world, and from each he shall send forth his proclamations as occasion may require. Jerusalem shall be the gathering place of Judah and his fellows of the house of Israel, and Zion shall be the gathering place of Ephraim and his fellows, upon whose heads shall be conferred "the richer blessings." (Doctrines of Salvation, Volume 3)

Parley P Pratt, speaking of Psalm 102 (specifically verses 13-16) said, “From this scripture we learn, First, that there is a set time to build up Zion, or the city of which Isaiah speaks; namely just before the second coming of Christ, and that when this city is built the Lord will appear in his glory, and not before; So from this we affirm, that, if such a city is never built, then the Lord will never come.” (A Voice of Warning, p.177)

Second Misconception

The second misconception or misunderstanding regarding the New Jerusalem is that the New Jerusalem in Jackson County won't actually be built but it will simply fall out of heaven and land like in a sci-fi spaceship movie.

We have already gone over enough quotes to quite confidently say that the New Jerusalem that is to be built in Jackson County, Zion, which will become a City of Holiness, will be built by both mortal hands and angels. But let me add one more series of quotes from Joseph Smith before continuing.

“Moses, after having pronounced the blessing and cursing upon the children of Israel, for their obedience or disobedience, says thus:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind, among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee, this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee (Deut. 30:1-4).

It has been said by many of the learned and wise men, or historians, that the Indians or aborigines of this continent, are of the scattered tribes of Israel. It has been conjectured by many others, that the aborigines of this continent are not of the tribes of Israel, but the ten tribes have been led away into some unknown regions of the north. Let this be as it may, the prophecy I have just quoted "will fetch them," in the last days, and place them in the land which their fathers possessed. And you will find in the 7th verse of the 30th chapter, quoted, "And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

Many may say that this scripture is fulfilled, but let them mark carefully what the prophet says: "If any are driven out unto the outmost parts of heaven," (Which must mean the breadth of the earth).

And again (see Book of Mormon, 3 Nephi 20:22, current edition, which says), "Behold this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob, and it shall be a New Jerusalem." Now we learn from the Book of Mormon the very identical continent and spot of land upon which the New Jerusalem is to stand, and it must be caught up according to the vision of John upon the isle of Patmos.

Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the eastern continent. But you will see, from Revelation 21:2, there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the Spirit, to a great and high mountain, and saw the great and holy city descending out of heaven from God. Now there are two cites spoken of here.

As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent (see Book of Mormon, Ether 13:1-12).”

(Teachings of the Prophet Joseph Smith, p.85-86)

These individuals take this quote from Moses saying that Israel will be scattered to the “outmost parts of heaven” and then they combine that with “come down from heaven” to infer that this is how the New Jerusalem will be built. The problem with that interpretation is that the prophet Joseph Smith clearly defines the “outmost parts of heaven” as “must [meaning] the breadth of the earth”. He then says that there is a city that is going to be caught up at the Great and Dreadful Day just as one is coming down and then goes on to explain that people’s confusion arises because they think there is only one City of Holiness. But there are actually three in just that time period alone because we know that when the New Jerusalem in America at the Great and Dreadful Day (“new heavens/new earth”, “the end come when the earth shall pass away”) is caught up it joins with the city of Enoch coming down (Moses 7:62-64, Ether 13:8-11). The third is Jerusalem.

So why must the city in Jackson County be built by those in the flesh and not simply appear from heaven? There is power in doing things in the flesh which cannot be done outside the flesh. This concept alone could take up an entire seminar. If angels could do everything, there would be no need for prophets. If God could simply drop down a New Jerusalem complete with celestial, angelic inhabitants, why hasn’t He done so before at any time? And if He hasn’t done it before, what makes one think He will do it in the future? Mortals have to bring heaven to them through their faith and works. And more specifically, families are required to bring the Lord in to a city.

President Kimball taught us, “When Satan is bound in a single home—when Satan is bound in a single life—the Millennium has already begun in that home, in that life” (The Teachings of Spencer W. Kimball, 172).

But we will leave that topic for now, as it is lengthy, and will simply say that we know that the city must be built by mortal hands, and now I’ll pivot directly to what the prophets are seeing and saying when they saw “the New Jerusalem coming down from heaven.”

New Jerusalem from Heaven

The phrase “the New Jerusalem coming down from heaven” crops up in a few places; Ether 13 and Revelation 21 being but a few. The point that most people are missing and once I point it out, most people will smack their head and will think “oh wow, how did I forget about that” is: there is more than one “New Jerusalem”. The quotes above by Joseph Fielding Smith and Joseph Smith brought your attention to that very fact when they said that the city of Enoch shares the same name as Zion (Jackson County) and the old Jerusalem will also be rebuilt, so all three share similar names. So, can a prophet be standing in Jackson County, a city of Holiness, a “New Jerusalem” and look up and see another “New Jerusalem coming down from heaven”? The answer is yes! Do we have such a prophecy? Is it laid out distinctly and coherently? Yes, it is.

Turning to **Moses 7:62**

62 And righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; ...

Doing a point of reference, many members will say the righteousness out of heaven is the restoration of keys, powers, priesthood to the earth and the coming forth of the Book of Mormon is the truth sent forth out of the earth. I have a different interpretation that I believe is correct and will become more apparent as we go through the rest of these verses. I believe that this is Joseph Smith coming down from heaven after his resurrection and the truth that is being called forth from out of the earth is the 10 tribes. We will get into both the return of Joseph Smith and then ten tribes in great detail in later chapters- it isn't important to the point being made here. Notice however that right up front this interpretation makes more sense as we know from the history of the church that the Book of Mormon came forth *before* any of the keys, priesthood etc. so right off the bat you have a chronology problem with the first interpretation. Secondly, once again, the Lord is making reference to this event testifying of "the resurrection of all men". Why would that be included here? Because the Lord says in Doctrine and Covenants 63:53 (47-54 for more context) that the resurrection, or more specifically the resurrection of a single man, is the sign that we should look for. But continuing with the verse:

"...and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, ..."

Members put this point of reference as the missionary force sweeping the earth. I, however, put this as the 144,000 going forth and sweeping the earth, which is confirmed by Joseph Smith in Teachings of the Prophet Joseph Smith p. 84. Let us continue reading,

"...unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem."

This is where the other interpretation completely turns to ash. Missionaries from the Church of Jesus Christ of Latter-Day Saints, as much as they would like to think they are, are not gathering people to Zion, they are gathering people into the Church of Jesus Christ of Latter-Day Saints. And just in case people might be tempted to say that this is a figurative statement, the Lord says "no, no, no, my tabernacle (meaning my body) will be in the midst of that city" and the city's name will be the New Jerusalem. So, you tell me, you think missionaries from the church are baptizing people and bringing them to a city that Jesus Christ himself is living in and bears the name the New Jerusalem? Missionaries aren't even bringing people to the temple, missionaries don't even have the keys to get members or non-members into the temple, only the waters of baptism. The 144,000 on the other hand have the keys given them to seal up to life eternal or unto damnation (D&C 77:8,11). Their mission is to bring people into the Church of the Firstborn, the Church of the Firstborn are members who have had their calling and election made sure (New Testament Student Manual for Revelation 7:4-8; Bruce R McConkie, Mormon Doctrine, Church of the Firstborn), i.e. they have seen and can see Jesus Christ and have been

sealed up unto eternal life, i.e. they are pure in heart. So, in this verse we learn that Joseph Smith returns, New Jerusalem is redeemed and is being built, he calls the 10 tribes home, the 144,000 are chosen, purified and sent out into the world as a flood one last time to hunt out the elect (Jeremiah 16:16) and they are getting those elect and funneling them to New Jerusalem. Then verse 63 happens:

63 And the Lord said unto Enoch: **Then** shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other;

64 And there shall be mine abode, and it shall be Zion, which shall come forth out of all the creations which I have made; and for the space of a thousand years the earth shall rest.

Well, that is interesting, because around the time that the 144,000 are sent off, Jesus will be living in New Jerusalem (“my tabernacle”). Around that time the 7th seal will be opened. What else happens around the time of the 7th seal being opened? The sign of the Son of Man, which is the city of Enoch returning. We then hear about a space of half an hour of silence in heaven before the Great and Dreadful Day- why is there silence in heaven? Because the Lord’s tabernacle is no longer in heaven, it is on earth. His voice will no longer be uttered from heaven, but will be roaring forth from New Jerusalem. Do we have any other scriptural references to pinpoint the return of the city of Enoch? In the **JST of Genesis 14** we read:

32 And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

33 And now, Melchizedek was a priest of this order; therefore he obtained peace in Salem, and was called the Prince of peace.

34 And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world;

So, we learn that those translated join that same city. We then learn that this city is to return at “the end of the world”, so when is that?

Joseph Smith Matthew:

4 And Jesus left them, and went upon the Mount of Olives. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: Tell us when shall these things be which thou hast said concerning the destruction of the temple, and the Jews; and what is the sign of thy coming, and of the end of the world, or the destruction of the wicked, which is the end of the world?

This is clearly referencing the Great and Dreadful Day where everything of a telestial order will be destroyed and the world will be partially rolled back into the presence of God. This does not reference the Lord’s second coming in New Jerusalem or the Lord’s second coming events at the Mount of Olives. Around the time of the 7th seal being opened and the Lord’s anointing in Adam-ondi-ahman, the city of Enoch will begin to make it’s return. During this time period the

Savior's tabernacle will be in Jackson County. The sign of the Son of Man, the city of Enoch returning, will get brighter and brighter over the course of 21 years until it consumes our sky and arrives at the Great and Dreadful Day, about the space of half an hour in heaven after the anointing in New Jerusalem. During those 21 years, the tabernacle of the Lord will be living in New Jerusalem, a city of Holiness, in Jackson County. If one were to look up, they could say that they also, "saw New Jerusalem, a city of Holiness, Zion" coming down from heaven. Where will the city of Enoch return? From where it was taken, the American continent.

Double Check Our Work

Let's turn to **Revelation 21** and let's just make sure the interpretation jibes:

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

So here we have John seeing the holy city, New Jerusalem, the city of Holiness, coming down out of heaven. This is the city of Enoch coming down.

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

So, what does this mean? This is heaven declaring that Jesus is no longer up there, Jesus is in Jackson County Missouri.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

These verses are referencing the peace the Saints will have with the Savior as their King of kings in Jackson County Missouri. "But wait!" I hear one say, "This is referring to after the Great and Dreadful Day, not the time period between New Jerusalem and the Great and Dreadful Day!" Well let's keep reading,

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, **shall** have their part in the lake which burneth with fire and brimstone: which is the second death.

"Shall have" is a reference to the future, not the present. In Daniel chapter 7, we learn about the anointing in verse 14 where the Lord was "given him dominion, and glory, and a kingdom"- this is referring to the New Jerusalem, continuing to read "that all people, nations, and languages, **should** serve him." From the New Jerusalem to the Great and Dreadful Day there will be many

people, nations, tongues etc. that do not serve the Lord. They will progressively be destroyed during those 21 years as the vials are poured out (Revelation 8 and 16), culminating in the Great and Dreadful Day where all the wicked will be burned to stubble. Speaking of the vials, let's go back to verse 9 in which John is taken by the angel who had one of the vials and was "carried away in the spirit to a great and high mountain" and then was shown the city. This terminology is used repeatedly by prophets to describe being taken off of the earth into the mountain of the Lord, which we would call space. Many prophets, after being taken up, the very first thing they see is the whole world (if you have been to the temple, think of the temple video). In this case John is taken to the city of Enoch which is returning and the fact that he is taken in reality to space to see the city of Enoch returning, and not to that of the New Jerusalem in Jackson County, should be painfully obvious when you get to verses 22-24.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

This alone obliterates the interpretation that this city of Holiness is the same city in Jackson County because it is easy to prove that there will be more than one temple in Jackson County Missouri. But in case you still want a little more proof let's keep reading:

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

While the city of Enoch is returning, it will be flying through space and thus won't have a sun or a moon. John here, to calm your mind, lets you know that while they are thus travelling, they won't need a sun or a moon, they won't die in transit. (Why wouldn't the Saints in Jackson County have a sun or a moon?) He says that the Lord's glory will sustain them, and we know that the glory of the Lord is light, which is intelligence.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

We learn from verse 27 of the same chapter that no unclean thing is in this city- this is not referring to the worldly kings of the earth, it is referring to the kings that the Lord will be king over, it is referring to what was discussed in JST Genesis, those that sought for the city of Enoch and obtained it.

Let's breakdown one more set of scriptures that has all three locations in it, the City of Enoch, Jackson County and Israel, all of which are or will be a City of Holiness, even Zion etc.

Ether 13:2-13

2 For behold, they rejected all the words of Ether; for he truly told them of all things, from the beginning of man; and that after the waters had receded from off the face of this land it became a choice land above all other lands, a chosen land of the Lord; wherefore the Lord would have that all men should serve him who dwell upon the face thereof;

3 And that it....

It is important to identify the “it” here, which is America, the choice land, but more specifically, ancient America.

“...was the place of the New Jerusalem, ...”

Ok, what “New Jerusalem” existed on ancient America? The city of Enoch

“...which should come down out of heaven, and the holy sanctuary of the Lord.”

So, this is confirming that the New Jerusalem coming down out of heaven is the city of Enoch.

Verse 4 deals with Jackson County, verse 5 deals with Old Jerusalem, verses 6-8 deal with Jackson County New Jerusalem, and then verse 9 talks about the Great and Dreadful Day. So, to recap, New Jerusalem in Jackson County gets built, Old Jerusalem gets rebuilt, and then verse 9 says that the Great and Dreadful Day happens.

10 And then...

Verse 10 should now be interesting, “and then” is a point of reference, these are important because the way the Book of Mormon and ancient scripture was written was without punctuation. This was the only way for them to combine thoughts and give chronology. “And then” means after the event of what was previously described, and what was previously described was the Great and Dreadful Day, “a new heavens and new earth”. Continuing with the verse,

“...cometh the New Jerusalem;...”

We know that the city of Enoch will return at the Great and Dreadful Day. Verses 10-11 describe the process after the world is partially rolled back into the presence of the Lord and made terrestrial, the process of people and cities who were “caught up” returning back to the earth, and the order of their return.

President Joseph Fielding Smith summarized Ether 13:2-11 thus:

“In the day of regeneration, when all things are made new, there will be three great cities that will be holy. One will be the Jerusalem of old which shall be rebuilt according to the prophecy of Ezekiel. One will be the city of Zion, or of Enoch, which was taken from the earth when Enoch was translated and which will be restored; and the city of Zion, or New Jerusalem, which is to be built by the seed of Joseph on this the American continent (Moses 7:62-64)... .During this cleansing period the City Zion, or New Jerusalem, will be taken from the earth; and when the earth is prepared for the celestial glory, the city will come down according to the prediction in the Book of Revelation.” (Answers to Gospel Questions, 2:103-6).

And Bruce R McConkie summarized this thus:

“Enoch saw the latter-day restoration of the gospel and the subsequent building of the New Jerusalem. “Righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare,” the Lord told him, “an Holy City, that my people may gird up their loins, and be looking forth for the time of

my coming; for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem. And the Lord said unto Enoch: Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other.” (Moses 7:60-63.) Thus it is that the New Jerusalem shall be built by the saints and shall also come down from heaven.

Having in mind these glorious truths relative to the millennial New Jerusalem and the celestial city of the same name, knowing that Enoch’s Zion had been taken to heaven and would return again, the ancient prophets “looked for a city which hath foundations, whose builder and maker is God,” confessing the while “that they were strangers and pilgrims on the earth.” And God “hath prepared for them a city” (Heb. 11:9-16), that is, he has prepared it for those who gain salvation, for such “come unto mount Sion, and unto the city of the living God, the *heavenly Jerusalem.*” (Heb. 12:22).” (Mormon Doctrine, p. 533)