A Band on Her Neck

[Isaiah 52:1-6](https://www.lds.org/scriptures/ot/isa/52.1-6?lang=eng&clang=eng#p1)

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

Is Zion asleep? Does Jerusalem mean the New Jerusalem that the Lord tried to set up through Joseph Smith? Did not the Lord say:

[D&C 101:75](https://www.lds.org/scriptures/dc-testament/dc/101.75?lang=eng&clang=eng#p74)

75 There is even now already in store sufficient, yea, even an abundance, to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.

Who were the churches, *who call themselves after my name*? Did the early two churches of Kirtland Ohio and Jackson County Missouri keep the commandments regarding the New Jerusalem? Were they not driven into the wilderness for seven half times because they failed?

[D&C 1:30](https://www.lds.org/scriptures/dc-testament/dc/1.30?lang=eng&clang=eng#p29)

30 And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually—

Was the Lord always pleased with the church collectively?

[D&C 105:2](https://www.lds.org/scriptures/dc-testament/dc/105.2?lang=eng&clang=eng#p1)

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.

By June 1834, the Lord had changed his view of the church. It is not the Lord that changes, but the saints or the sons that change the doctrine of Jesus Christ.

History of the Church, Vol.7, Ch.20, p.251 (August 14th, 1844)

Therefore, as soon as the Twelve have proceeded to a full and complete organization of the branches abroad, let every member proceed immediately to tithe himself or herself, a tenth of all their property and money, and pay it into the hands of the Twelve; or into the hands of such bishops as have been, or shall be appointed by them to receive the same, for the building of the Temple for the support of the priesthood according to the scriptures, and the revelations of God; and then let them continue to pay in a tenth of their income from that time forth, for this is a law unto this church as much binding on their conscience as any other law or ordinance. And let this law or ordinance be henceforth taught to all who present themselves for admission into this church, that they may know the sacrifice and tithing which the Lord requires, and perform it; or else not curse the church with a mock membership as many have done heretofore. This will furnish a steady public fund for all sacred purposes, and save the leaders from constant debt and embarrassment, and the members can then employ the remainder of their capital in every branch of enterprise, industry, and charity, as seemeth them good; only holding themselves in readiness to be advised in such manner as shall be for the good of themselves and the whole society; and thus all things can move in harmony, and for the general benefit and satisfaction of all concerned.

**Joseph** **Smith**, the founder and leader of the Latter Day Saint movement, and his brother Hyrum Smith were killed by a mob in Carthage, Illinois, on June 27, 1844.[[1]](#endnote-1) The above is a bit less than two months after Joseph and Hyrum were killed. The above mentions the twelve, but it was only ten. Samuel Smith died July 40, 1844[[2]](#endnote-2) before the above and his brother William Smith was on a mission and did not go west with the saints. He was removed from the quorum October 6, 1845.[[3]](#endnote-3) William did not like Brigham Young, but the Lord chose Brigham[[4]](#endnote-4) because the saints chose the Quorum to lead the church. Even though there were only ten apostles at the conference when the declaration of tithing was changed. The correct version follows:

[D&C 119:1-4](https://www.lds.org/scriptures/dc-testament/dc/119.1-4?lang=eng&clang=eng#p0)

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.

Brigham Young with the ten, said *one-tenth of one's property* instead of *all surplus property.* The change originally was to those first coming into Zion or a Stake in the Church. The change was easier for the rich but much harder for the poor and implied a renewal to all. The second change was from *interest* to *income.* Brigham Young believed that this is what the Lord meant. History tells us that the much earlier Protestants developed a tenth of one’s income as a challenge against Rome for developing a central treasury of a tithe of one’s property—the words Brigham Young used in place of a surplus. Actually, a tenth of one's property is a tenth of one's interest if they had no debt against the property. To require a tenth of the property that has no debt does not make it a surplus. When you think of a tithe of what you actually have or actually own, this is different than income. It is your net worth—the bottom line of a balance sheet and not an income statement. Equity or net worth is too hard for the rich but much easier for the poor—who have very little worth. A renter with an old car and rundown furniture has very little net worth, yet tradition demands that he pay a tenth of his income when he might have so many children that his income cannot support. The government is easier on the poor than the Church. That is why the Church is full of rich leaders and the poor never rise. If the Church changed to net worth with each stake and not a general treasury, the reverse would happen. Christ was for the poor more than the rich.

Writers on Christianity, including the Mormons, do not see this concept—especially in the case of Abraham.

[Hebrews 7:4](https://www.lds.org/scriptures/nt/heb/7.4?lang=eng#p3)

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

Paul assumed out of the tradition of the Jews. The truth is given in:

[Genesis 14:21-22](https://www.lds.org/scriptures/ot/gen/14.21-22?lang=eng&clang=eng#p20)

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

22 And Abram said to the king of Sodom, I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth,

23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

Islam is from Abraham and did not live with Israel, which became slaves in Egypt until Moses gathered them. Islam paid tithes of their wealth and not from their income. It was called *Zakat* the giving of a small percentage of one's assets to charity. The more well-known zakat is 2.5% of the accumulated wealth, beyond one's personal needs. In certain cases, it reached 5% or 10% of one's wealth.[[5]](#endnote-5) This is understandable when Abraham paid tithes of all that he possessed and not from his income from spoils. Christians interpret incorrectly because of the Mosaic law of increase off the land. The Mosaic Law was a lesser or carnal commandment that the Protestants used to explain the Christian tithe. Actually, the Mosaic Tithe was every three years.

[Amos 4:4](https://www.lds.org/scriptures/ot/amos/4.4?lang=eng&clang=eng#p3)

4 ¶ Come to Beth-el, and transgress; at Gilgal multiply transgression; and bring your sacrifices every morning, and your tithes after three years:

[Deuteronomy 26:12](https://www.lds.org/scriptures/ot/deut/26.12?lang=eng&clang=eng#p11)

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

There is only one case that might be annually, but most references do not state the case. Not to be prideful, but a tithe of all we possess is a true Christian tithe and not a tithe of income under the Mosaic Law. When Brigham Young changed the law to agree with the Protestant definition, the moon that reflected the light of Christ turned to blood and the stars or Apostles cast themselves down from the correct Law of Heaven.

[Daniel 4:14-16](https://www.lds.org/scriptures/ot/dan/4.14-16?lang=eng&clang=eng#p13)

14 He cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth:

16 Let his heart be changed from man’s, and let a beast’s heart be given unto him; and let seven times pass over him.

The Lord cut down the tree of Christianity, scattered his fruit, and leaves a stump *with a band of iron and brass.* The brass is the Protestants and the iron is the Restored Church. It will receive the dews of Heaven until the bands break and a rod comes forth without the hand of a gardener. If you argue this in any other way there will be difficulty in understanding all the visions of Daniel. All prophecy in Daniel and Isaiah agree. Whether four metals; four beasts; four kings; different horns, or the writing on the wall, the same story repeats about Christianity and not Nebuchadnezzar. When will the Church seek through the allegory of prophecy without taking it literally? Once understood, the Jews and Gentiles will find favor.

[Isaiah 52:1-6](https://www.lds.org/scriptures/ot/isa/52.1-6?lang=eng&clang=eng#p1) continued

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

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

[Isaiah 1:27](https://www.lds.org/scriptures/ot/isa/1.27?lang=eng&clang=eng#p26)

27 Zion shall be redeemed with judgment, and her converts with righteousness.

[D&C 100:13](https://www.lds.org/scriptures/dc-testament/dc/100.13?lang=eng&clang=eng#p12)

13 And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season.

[D&C 136:18](https://www.lds.org/scriptures/dc-testament/dc/136.18?lang=eng&clang=eng#p17)

18 Zion shall be redeemed in mine own due time.

The above shows the prophecies of the redemption of Zion. The last was to Brigham Young at Winter Quarters where the last verse says:

[D&C 136:42](https://www.lds.org/scriptures/dc-testament/dc/136.42?lang=eng&clang=eng#p41)

42 Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

There has never been a revelation from the voice of Jesus Christ since the last verse to Brigham Young. The date of the revelation is not given. Who can see that the face of the sun is hidden until the redemption of Zion? Here is the prophecy:

[D&C 88:87](https://www.lds.org/scriptures/dc-testament/dc/88.87?lang=eng&clang=eng#p86)

87 For not many days hence and the earth shall tremble and reel to and fro as a drunken man; and the sun shall hide his face, and shall refuse to give light; and the moon shall be bathed in blood, and the stars shall become exceedingly angry, and shall cast themselves down as a fig that falleth from off a fig tree.

This was given in 1832. It is almost 200 years since the prophecy. If Zion will endure until Christ comes, why did the Lord say, *“For not many days hence”?* In a literal sense, none of the above has transpired. In contradiction, a traditional Mormon will say it is yet to be. The earth is not our planet, but the inhabitants of Gods kingdom. When Brigham young changed the words of Jesus Christ, the apostles *became exceedingly angry, and…cast themselves down* from the Law of Heaven. At that time in 1844, *the moon* that reflected the light of Christ was *bathed in blood.* Eventually, the Lord *shall hide his face* as He did with Brigham Young*.* If the Lord did not speak in allegory and instead said exactly what would happen, the apostles would have changed it as they did the Law of Tithing. Those who do not seek through the allegory will never understand. Eventually, many of our youth will fall away because every Mormon is told what to believe. Even discussion is shackled to Conference messages. Is this not a band around our necks?

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

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

The Lord compares the current state with the time when Israel was oppressed in Egypt. His *name continually every day is blasphemed* in our day*.* You cannot apply that to any people other than those who call themselves Zion and claim that all is well in that the Church is perfect. Mormon tradition makes us *howl* and concludes that all is well in Zion.

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

As long as we study the prophesies of Jesus Christ, we will know him at the redemption. We seem to prefer darkness more than light.

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

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye when the Lord shall bring again Zion.

We will never see eye to eye until *the Lord shall bring* ***again*** *Zion.* Zion must be redeemed before Jesus Christ can come in the clouds of heaven*.* A redeemed Zion becomes heaven that produces the spiritual clouds. We must understand the difference between the restoration of the Kingdom of God and the redemption of the Kingdom of Heaven. The following pertains to the restoration.

[Daniel 9:27](https://www.lds.org/scriptures/ot/dan/9.27?lang=eng&clang=eng#p26)

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation and that determined shall be poured upon the desolate.

This is from Daniel and most Christians interpret Daniel from King Nebuchadnezzar as the King of Kings. If you do this, none of the visions make any sense to such a large population of today. Daniel was for the physical salvation of the Jews, but to us, we must think of Jesus Christ as the King of Kings and then the prophecy of four kingdoms becomes that of Christianity. Daniel was told to seal it up until the time of the end. That actually happened because no one could see until after 2012.  
The confirmation of the covenant was *for one week*. Daniel says this was at the 62nd week of Christianity—meaning the restoration. If you consider the first vision of Joseph Smith to the last given to Brigham Young, it is a bit less than thirty years—assuming that was a week of Daniel.

[D&C 84:117](https://www.lds.org/scriptures/dc-testament/dc/84.117?lang=eng&clang=eng#p116)

117 And verily I say unto you, the rest of my servants, go ye forth as your circumstances shall permit, in your several callings, unto the great and notable cities and villages, reproving the world in righteousness of all their unrighteous and ungodly deeds, setting forth clearly and understandingly the desolation of abomination in the last days.

This is not the only place the Lord used *the desolation of abomination* that was to come in the *last days--to mean desolations due to the abomination.*

[Daniel 12:9-12](https://www.lds.org/scriptures/ot/dan/12.9-12?lang=eng&clang=eng#p8)

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried, but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate setup, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

*After the abomination that maketh desolate* is *set up, there shall be a thousand two hundred and ninety days.* Most think the abomination is at the end, rather than at in the midst of the confirmation of the covenant mentioned above.

[Joseph Smith—Matthew 1:12,32](https://www.lds.org/scriptures/pgp/js-m/1.12,32?lang=eng&clang=eng#p11)

12 When you, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, concerning the destruction of Jerusalem, then you shall stand in the holy place; whoso readeth let him understand.

32 And again shall the abomination of desolation, spoken of by Daniel the prophet, be fulfilled.

Joseph Smith clarified it in Mathew. The destruction of Jerusalem is allegorical for the destruction of the New Jerusalem. Joseph and Hyrum were the two witnesses at the time of the restoration. Their prophecy was sealed in sackcloth for one thousand and sixty days because of the abomination. The timeline is repeated for the Restored Church because it was driven into the wilderness. This period is the development of desolation and the band around the neck of Zion because of the abomination.

[D&C 112:25-26](https://www.lds.org/scriptures/dc-testament/dc/112.25-26?lang=eng&clang=eng#p24)

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

26 First, among those among you, saith the Lord, who have professed to know my name and have not known me, and have blasphemed against me in the midst of my house, saith the Lord.

A revelation given through Joseph Smith the Prophet to Thomas B. Marsh, at Kirtland, Ohio, July 23, 1837, concerning the Twelve Apostles of the Lamb is a prophecy of the abomination in 1844. They blasphemed the Lord for not teaching the correct tithe of Heaven. They preferred the tithe under the Law of Moses. The tithe of income was throughout Church History because it was a doctrine of the Protestants.

The same and more is given in the Book of Mormon

[2 Nephi 8:16-25](https://www.lds.org/scriptures/bofm/2-ne/8.16-25?lang=eng&clang=eng#p15)

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion: Behold, thou art my people.

17 Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury—thou hast drunken the dregs of the cup of trembling wrung out—

18 And none to guide her among all the sons she hath brought forth; neither that taketh her by the hand, of all the sons she hath brought up.

19 These two sons are come unto thee, who shall be sorry for thee—thy desolation and destruction, and the famine and the sword—and by whom shall I comfort thee?

20 Thy sons have fainted, save these two; they lie at the head of all the streets; as a wild bull in a net, they are full of the fury of the Lord, the rebuke of thy God.

The intent of the Lord was to *plant the* Kingdom of *Heaven and lay the foundation of the* Kingdom of God*.* The latter worked, but the former failed because Zion was not redeemed. *And none to guide her among all the sons she hath brought forth. Two sons are come unto thee. Thy sons have fainted, save these two.* Who are the two sons? It is easy to say that Joseph Smith was one. Of all the general authorities since you cannot pick one because none of them teach the Kingdom of Heaven at hand. They talk about morality, the spirit of Christ, which is only the Holy Ghost, and we are led to think that we can reach heaven in time through the tithe of the Mosaic Law. This is the abomination that continues. Even though polygamy, blood atonement, sealing men to men, and giving the blacks the priesthood have been corrected, perhaps the Adam God Theory was the fifth. The one remaining is the false interpretation of Section 119. The false doctrine yet to come was assuming that God does not allow a prophet to lead the people astray. God allowed Brigham Young to give the saints gall to drink and false tradition or a band around our necks still exists in the Church.

21 Therefore hear now this, thou afflicted, and drunken, and not with wine:

22 Thus saith thy Lord, the Lord and thy God pleadeth the cause of his people; behold, I have taken out of thine hand the cup of trembling, the dregs of the cup of my fury; thou shalt no more drink it again.

23 But I will put it into the hand of them that afflict thee; who have said to thy soul: Bow down, that we may go over—and thou hast laid thy body as the ground and as the street to them that went over.

The above is a prophecy of the redemption of Zion. According to Daniel, it is at the 69th week of Christianity. There are seven half times between the abomination and the redemption. When Joseph Smith said that the stone cut out of the mountain was the restoration, this would have been true if the redemption came before Joseph the age of 85. Prophecy indicated otherwise. The redemption will not come until the 69th week of the seventy-week prophecy that began with Jesus Christ when he said, *“the kingdom of heaven is at hand”*—Christ was the king of kings and not Nebuchadnezzar. All the visions now come clear if you know the history of Christianity and Mormon history as the fourth kingdom. You also need to learn about the Knights Templar as the king of the north and Rome as the king of the south.

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

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

The above ties 2 Nephi 8 to Isaiah 52, which is a prophecy of the second son. Isaiah 53 is a prophecy of Joseph Smith—the first son. Tradition teaches that both prophecies are of Christ. Rather they refer to the rod of Jesse and the root of Jesse or the one mighty and strong and Joseph Smith. All of Isaiah rotates between the two servants. You can determine the difference between when Zion had fallen and when she will be redeemed. Revelation tells the same story.

The Lord’s Word to Joseph Smith

[D&C 113:9](https://www.lds.org/scriptures/dc-testament/dc/113.9?lang=eng&clang=eng#p8)

9 What are we to understand by Zion loosing herself from the bands of her neck; [2d verse](https://www.lds.org/scriptures/ot/isa/52.2?lang=eng#p1)?

10 We are to understand that the scattered remnants are exhorted to return to the Lord from whence they have fallen; which if they do, the promise of the Lord is that he will speak to them, or give them revelation. See the [6th, 7th, and 8th verses](https://www.lds.org/scriptures/ot/isa/52.6-8?lang=eng#p5). The bands of her neck are the curses of God upon her or the remnants of Israel in their scattered condition among the Gentiles.

If you think this is the restoration, you have to make all prophecy literal and push it into the future or far into the past. If Zion existed before, when did it fall? If it was shortly after Jesus Christ, when will Zion be redeemed? The restoration was designed to re-establish the Kingdom of God. During that time the Saints failed to keep the laws of heaven. Because of this, it was taken away along with the voice of Jesus Christ. *“My kingdom”* is used twice after *“Zion shall be redeemed in my own due time.”* The first is the Kingdom of Heaven and the last is the Kingdom of God.

The Kingdom of God has the Priesthood

Tradition only assumes, but there is a prophecy as a parable.

[D&C 103:1-21](https://www.lds.org/scriptures/dc-testament/dc/103.1-21?lang=eng&clang=eng#p18)

1 Verily I say unto you, my friends, behold, I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion;

The point here is the Mormons are *scattered on the land of Zion.*

2 Being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time.

3 For I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full;

4 And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement because they did not hearken altogether unto the precepts and commandments which I gave unto them.

5 But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour unto the counsel which I, the Lord their God, shall give unto them.

We are *chastened for a little season.* Did the saints *harken from this very hour?* If they did not, then the Lord will use his own time.

6 Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour.

7 And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints, to possess it forever and ever.

If they harkened in keeping the Law of Consecration, the Lord would have subdued the enemies of the Church.

8 But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them.

9 For they were set to be a light unto the world and to be the saviors of men;

10 And inasmuch as they are not the saviors of men, they are as salt that has lost its savor and is thenceforth good for nothing but to be cast out and trodden under foot of men.

11 But verily I say unto you, I have decreed that your brethren which have been scattered shall return to the lands of their inheritances, and shall build up the waste places of Zion.

Have we been scattered and yet have not *returned to the lands of our inheritances?* When the saints arrived in Salt Lake, many thought they would return.

12 For after much tribulation, as I have said unto you in a former commandment, cometh the blessing.

13 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.

This is a prophecy of not only the redemption of Zion but also the return *to the land of Zion.* You cannot call the current conditions as Zion because we still live the tithe through Moses as interpreted by the Protestants. We are bound by a false doctrine that still exists.

14 Nevertheless, if they pollute their inheritances they shall be thrown down; for I will not spare them if they pollute their inheritances.

15 Behold, I say unto you, the redemption of Zion must needs come by power;

16 Therefore, I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel.

*The redemption of Zion must needs come by power.* If you look up references to the one mighty and strong and the rod of Jesse in the D&C, both represent power and perhaps this in knowledge. If you think it is magic of the Priesthood, you are wrong because the Power of the Priesthood is to bind and seal covenants that the saints may be judged according to their covenants. If you make a covenant to live the Law of Consecration, what do you think your state will be?

17 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.

18 And as your fathers were led at the first, even so, shall the redemption of Zion be.

19 Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: my angel shall go up before you, but not my presence.

20 But I say unto you: my angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

21 Verily, verily I say unto you, that my servant Joseph Smith, Jun., is the man to whom I likened the servant to whom the Lord of the vineyard spake in the parable which I have given unto you.

The redemption of Zion will come in a similar manner as Israel was led out of Egypt. In the first case they had angels, but not the higher priesthood. In the Redemption of Zion, they will have angels and also the Priesthood. Those that can see are God’s angels. A warning given by the Lord is if we cannot keep his commandment by paying a tithe of our interest or equity annually, we will suffer desolations, mistakes, and difficulty. Who gets the tithe, the least in the kingdom of God? If we live for possessions, we will not be able to keep them without the Devils help. The man like unto Joseph is the rod of Jesse, who comes out of the stump of Christianity without hand. The root or restoration needed the hand of Jesus Christ. This is why the LDS Church still has the high Priesthood. When the one mighty and strong comes, you will know what he will teach.

1. [Wikipedia](https://en.wikipedia.org/wiki/Death_of_Joseph_Smith) [↑](#endnote-ref-1)
2. [Wikipedia](https://en.wikipedia.org/wiki/Samuel_H._Smith_(Latter_Day_Saints)) [↑](#endnote-ref-2)
3. [Wikipedia](https://en.wikipedia.org/wiki/William_Smith_(Latter_Day_Saints)) [↑](#endnote-ref-3)
4. Section 136, Revelation from the Lord to Brigham Young. [↑](#endnote-ref-4)
5. <https://en.wikipedia.org/wiki/Zakat> [↑](#endnote-ref-5)