The Redemption of Zion

The earliest reference to Zion comes from Deuteronomy:

[Deuteronomy 4:48](https://www.lds.org/scriptures/ot/deut/4.48?lang=eng&clang=eng" \l "p47" \t "_blank)

48 From Aroer, which is by the bank of the river Arnon, even unto mount Sion, which is Hermon,

This indicates a misspelling of the word but when one understands, Zion existed before the Flood and what appears after is giving the name to a place in Mid Asia rather than its origin in North America. This could indicate its misspelling. Here is a correction:

[Moses 7:18-21](https://www.lds.org/scriptures/pgp/moses/7.18-21,23,27,31,47,53,62,64,68-69?lang=eng&clang=eng" \l "p17)

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.

*The Lord called his people Zion*. He even said *Zion have I blessed, but the residue of the people have I cursed.* The Lord can call his people Zion only if they obtain *righteousness*, otherwise, the people will be destroyed in some way. For the Lord to redeem Zion requires righteousness. That has been the case since the beginning of time. Mormons call themselves Zion, but they are not demonstrating the Law of Heaven, which is the Law of Consecration—a temple covenant that every moral Mormon makes a covenant to keep. You can ask any Bishop if Mormons keep the Law of Consecration. The answer should be no. Why, because the early Saints rejected the Law of Heaven that they were required to live. If a Bishop says yes, he lies or twists the Gospel around like other Christian Churches. The Law of Consecration is required before one can be exalted or receive the sure sign of salvation. They can keep all of the other Commandments of Jesus Christ but will fail if they do not seek to live as if in Heaven.

The reason Moses had information about Genesis was that the Lord had to give everything from the past to Moses. All scripture was lost. The Lord gave the same to Joseph Smith because so much had been lost through the Jews. The above reference was illustrated in the History of Heaven as the first Heaven in the earth. Eventually, it was lost because the *residue* rejected it. They were cursed for not having Heaven in the earth.

A true Zion is the Kingdom of Heaven at hand. It existed with Enoch, with the people of Noah after the flood, and with King Melchizedek. It was given to Moses but he did break the tablets because Israel could not receive heaven. It was not until Jesus Christ that the Kingdom of Heaven was at hand again. The Jews rejected it first and the rejection was followed shortly thereafter by the Gentiles. It was not until the Lord restored heaven and with it the Melchisedec Priesthood to Joseph Smith, but during one of Daniels weeks. In the midst of that week, the same Gentiles to whom the priesthood was given rejected heaven in the midst of the 62nd week of Daniel’s seventy-week prophecy.

Introduction

Zion is described during the 62nd week of Christianity or during the confirmation of the covenant according to Daniel. Because the redemption of Zion was delayed by the Lord in the last section of the Doctrine and Covenants, we must assume that he knew what would happen and therefore eclosed prophecy with the instruction given for building the land of Zion. There was only hope in Christ that Zion could be redeemed but prophecy said otherwise. The references below are almost all as it pertains to establishing Zion. The Mormons call themselves Zion but it is not redeemed and it is not heaven on the earth. Mormons simply retain the Law of Moses as a tithe and the power of the priesthood is to seal covenants but not individuals. The work for the dead goes on but Zion failed in obtaining redemption. This section is long in order to cover the intent of the Lord in his plan to eventually redeem Zion "again" according to Daniel. If you fail to look and prophecy you will fail to understand the plan of the Lord.

[Doctrine and Covenants 6:6](https://www.lds.org/scriptures/dc-testament/dc/6.6?lang=eng&clang=eng" \l "p5" \t "_blank)

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion;

[Doctrine and Covenants 11:6](https://www.lds.org/scriptures/dc-testament/dc/11.6?lang=eng&clang=eng" \l "p5" \t "_blank)

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

[Doctrine and Covenants 12:6](https://www.lds.org/scriptures/dc-testament/dc/12.6?lang=eng&clang=eng" \l "p5" \t "_blank)

6 Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion.

[Doctrine and Covenants 14:6](https://www.lds.org/scriptures/dc-testament/dc/14.6?lang=eng&clang=eng" \l "p5" \t "_blank)

6 Seek to bring forth and establish my Zion. Keep my commandments in all things.

There was four statement by the Lord to introduce the concept of Zion with the requirement to keep all of his commandments.

[Doctrine and Covenants 21:7-8](https://www.lds.org/scriptures/dc-testament/dc/21.7-8?lang=eng&clang=eng" \l "p6" \t "_blank)

7 For thus saith the Lord God: Him have I inspired to move the cause of Zion in mighty power for good, and his diligence I know, and his prayers I have heard.

8 Yea, his weeping for Zion I have seen, and I will cause that he shall mourn for her no longer; for his days of rejoicing are come unto the remission of his sins and the manifestations of my blessings upon his works.

[Doctrine and Covenants 24:7](https://www.lds.org/scriptures/dc-testament/dc/24.7?lang=eng&clang=eng" \l "p6" \t "_blank)

7 For thou shalt devote all thy service in Zion, and in this, thou shalt have strength.

The previous two statements were to illustrate the importance of Joseph Smith in establishing Zion.

[Doctrine and Covenants 25:2](https://www.lds.org/scriptures/dc-testament/dc/25.2?lang=eng&clang=eng" \l "p1" \t "_blank)

2 A revelation I give unto you concerning my will; and if thou art faithful and walk in the paths of virtue before me, I will preserve thy life, and thou shalt receive an inheritance in Zion.

This was a revelation to Emma Smith. She did not receive an inheritance in Zion because the Church was driven into the wilderness and she was part of the Reorganized Church that did not like Brigham Young, though the last revelation was to Brigham Young and at the end, the Lord hid his face for seven half times.

[Doctrine and Covenants 28:9](https://www.lds.org/scriptures/dc-testament/dc/28.9?lang=eng&clang=eng" \l "p8" \t "_blank)

9 And now, behold, I say unto you that it is not revealed, and no man knoweth where the city Zion shall be built, but it shall be given hereafter. Behold, I say unto you that it shall be on the borders by the Lamanites.

Missouri was on the border of the Lamanites or American Indians. They were also heavily in Tennessee with the Irish, having a similar background method of living in rural mountain ranges.

[Doctrine and Covenants 30:11](https://www.lds.org/scriptures/dc-testament/dc/30.11?lang=eng&clang=eng" \l "p10" \t "_blank)

11 And your whole labor shall be in Zion, with all your soul, from henceforth; yea, you shall ever open your mouth in my cause, not fearing what man can do, for I am with you. Amen.

The whole labor of the Church will be for Zion until it is redeemed.

[Doctrine and Covenants 35:24](https://www.lds.org/scriptures/dc-testament/dc/35.24?lang=eng&clang=eng" \l "p23" \t "_blank)

24 Keep all the commandments and covenants by which ye are bound, and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish;

The Lord reintegrates that keeping the commandment is essential.

*[Doctrine and Covenants 38:3-4](https://www.lds.org/scriptures/dc-testament/dc/38.3-4?lang=eng&clang=eng" \l "p2" \t "_blank)*

3 I am the same which spake, and the world was made, and all things came by me.

4 I am the same which have taken the Zion of Enoch into mine own bosom; and verily, I say, even as many as have believed in my name, for I am Christ, and in mine own name, by the virtue of the blood which I have spilt, have I pleaded before the Father for them.

5 But behold, the residue of the wicked have I kept in chains of darkness until the judgment of the great day, which shall come at the end of the earth;

6 And even so will I cause the wicked to be kept, that will not hear my voice but harden their hearts, and wo, wo, wo, is their doom.

7 But behold, verily, verily, I say unto you that mine eyes are upon you. I am in your midst and ye cannot see me;

The above is where the Lord takes the *Zion of Enoch into mine own bosom.* He also took up heaven, which is the same. If no church has a revelation, Zion is not redeemed to them without it.

Continued…

8 But the day soon cometh that ye shall see me, and know that I am; for the veil of darkness shall soon be rent, and he that is not purified shall not abide the day.

9 Wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.

10 Verily I say unto you, ye are clean, but not all; and there is none else with whom I am well pleased;

11 For all flesh is corrupted before me; and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven—

12 Which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined.

13 And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction in process of time, and ye knew it not;

14 But now I tell it unto you, and ye are blessed, not because of your iniquity, neither your hearts of unbelief; for verily some of you are guilty before me, but I will be merciful unto your weakness.

15 Therefore, be ye strong from henceforth; fear not, for the kingdom is yours.

16 And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.

Some of the followers and those who would preach the gospel saw visions and angels. The Lord says *the kingdom is yours* but when he said He would *show a mystery, a thing which is had in a secret chamber, to bring to pass even your destruction in process of time, and ye knew it not.* This is the destruction of heaven in the midst of the week of the restoration.This only given is in verse 16 followed by a promise to receive a land of inheritance. Then the details of the mystery then comes:

Continued…

20 And this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away.

21 But, verily I say unto you that in time ye shall have no king nor ruler, for I will be your king and watch over you.

22 Wherefore, hear my voice and follow me, and you shall be a free people, and ye shall have no laws but my laws when I come, for I am your lawgiver, and what can stay my hand?

23 But, verily I say unto you, teach one another according to the office wherewith I have appointed you;

24 And let every man esteem his brother as himself, and practice virtue and holiness before me.

25 And again I say unto you, let every man esteem his brother as himself.

26 For what man among you having twelve sons and is no respecter of them, and they serve him obediently, and he saith unto the one: Be thou clothed in robes and sit thou here; and to the other: Be thou clothed in rags and sit thou there—and looketh upon his sons and saith I am just?

27 Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine.

Everything here supports verse 16. Everything is based on being one and by esteeming our brothers as ourselves *and practice virtue and holiness before me.* The Lord repeats himself, which manifests to us the principle of overcoming greediness. Here is the real emphasis:

[Doctrine and Covenants 70:13-14](https://www.lds.org/scriptures/dc-testament/dc/70.13-14?lang=eng&clang=eng" \l "p12" \t "_blank)

3 Yea, even more abundantly, which abundance is multiplied unto them through the manifestations of the Spirit.

14 Nevertheless, in your temporal things you shall be equal, and this not grudgingly, otherwise the abundance of the manifestations of the Spirit shall be withheld.

The insert is out of order but clarifies the commandments of the Lord. Who will ever live it? It is not the nature of man and this is why the redemption of Zion failed, Joseph and Hyrum were killed, and the Chruch was driven into the wilderness.

[Doctrine and Covenants 39:13](https://www.lds.org/scriptures/dc-testament/dc/39.13?lang=eng&clang=eng" \l "p12" \t "_blank)

13 Thou art called to labor in my vineyard, and to build up my church, and to bring forth Zion that it may rejoice upon the hills and flourish.

The Lord was not giving up at this time. Everyone should seek *to bring forth Zion.*

[Doctrine and Covenants 45:67-68,70-71](https://www.lds.org/scriptures/dc-testament/dc/45.67-68,70-71?lang=eng&clang=eng" \l "p66" \t "_blank)

67 And the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion.

68 And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety.

69 And there shall be gathered unto it out of every nation under heaven, and it shall be the only people that shall not be at war one with another.

70 And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand.

71 And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy.

Once Zion is redeemed, the Lord would make a promise that if we keep His commandment, any battle will be fought for us. If Social Security ends or the Federal Reserve falls apart only Zion will save us but since this is heaven, the rich will have to unload all the baggage before entering through the entrance of Zion. If the *glory of the Lord shall be there that the wicked will not come unto it* and *every nation under heaven; and people that shall not be at war, the righteous shall be gathered.*

[Doctrine and Covenants 49:25](https://www.lds.org/scriptures/dc-testament/dc/49.25?lang=eng&clang=eng" \l "p24" \t "_blank)

25 Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed.

26 Behold, I say unto you, go forth as I have commanded you; repent of all your sins; ask and ye shall receive; knock and it shall be opened unto you.

27 Behold, I will go before you and be your rearward, and I will be in your midst, and you shall not be confounded.

28 Behold, I am Jesus Christ, and I come quickly. Even so. Amen.

There is a place designated if we *repent of all* our *sins* and *ask* we *shall receive, and you shall not be confounded.* Who will have the faith? Will troubling times teach us to depend on the Lord Jesus Christ?

[Doctrine and Covenants 56:17](https://www.lds.org/scriptures/dc-testament/dc/56.17?lang=eng" \l "p16).

17 Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men’s goods, whose eyes are full of greediness, and who will not labor with your own hands!

Greediness is emphasized above and in cases that follow.

[Doctrine and Covenants 57:2,14](https://www.lds.org/scriptures/dc-testament/dc/57.2,14?lang=eng&clang=eng" \l "p1)

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

…

14 And thus let those of whom I have spoken be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

The Lord finally gave the place for the city of Zion but there is no true Zion there and in fact, there was no temple there around 1970 because either the LDS Church or does the former Reorganized Church own it. The empty lot just sat there about 50 years ago with boulders on some corners. For more information go to [Temple Lot Case](https://en.wikipedia.org/wiki/Temple_Lot_Case)

[Doctrine and Covenants 58:7,13,49-50](https://www.lds.org/scriptures/dc-testament/dc/58.7,13,49-50?lang=eng&clang=eng" \l "p6)

7 And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand;

…

13 And that the testimony might go forth from Zion, yea, from the mouth of the city of the heritage of God—

…

48 And let them build up churches, inasmuch as the inhabitants of the earth will repent.

49 And let there be an agent appointed by the voice of the church, unto the church in Ohio, to receive moneys to purchase lands in Zion.

50 And I give unto my servant Sidney Rigdon a commandment, that he shall write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him;

The point is to emphasize *the land upon which the Zion of God shall stand*. Note the plural use of *churches* where the Church of Jesus Christ of Latter-day Saints is one denomination. Churches mean different area names in different geographical places. *Earth* means the inhabitants of the Kingdoms of God. Daniel was prophesying of all the kingdoms of Christianity. At times the restored Church converted very few Jews but prophecy says that they will accept the Gospel of Jesus Christ after Zion is redeemed. This was the hope of the Lord that he could cut his season short if righteousness came before the prophetic time.

[Doctrine and Covenants 59:3](https://www.lds.org/scriptures/dc-testament/dc/59.3?lang=eng&clang=eng" \l "p2" \t "_blank)

3 Yea, blessed are they whose feet stand upon the land of Zion, who have obeyed my gospel; for they shall receive for their reward the good things of the earth, and it shall bring forth in its strength.

4 And they shall also be crowned with blessings from above, yea, and with commandments, not a few, and with revelations in their time—they that are faithful and diligent before me.

[Doctrine and Covenants 60:14](https://www.lds.org/scriptures/dc-testament/dc/60.14?lang=eng&clang=eng" \l "p13" \t "_blank)

14 And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in haste, neither in wrath nor with strife.

15 And shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret; and wash thy feet, as a testimony against them in the day of judgment.

[Doctrine and Covenants 61:16,24](https://www.lds.org/scriptures/dc-testament/dc/61.16,24?lang=eng&clang=eng" \l "p15" \t "_blank)

16 And it shall be said in days to come that none is able to go up to the land of Zion upon the waters, but he that is upright in heart.

17 And, as I, the Lord, in the beginning, cursed the land, even so in the last days have I blessed it, in its time, for the use of my saints, that they may partake the fatness thereof.

[Doctrine and Covenants 62:2,4](https://www.lds.org/scriptures/dc-testament/dc/62.2,4?lang=eng&clang=eng" \l "p1" \t "_blank)

2 And verily mine eyes are upon those who have not as yet gone up unto the land of Zion; wherefore your mission is not yet full.

3 Nevertheless, ye are blessed, for the testimony which ye have borne is recorded in heaven for the angels to look upon, and they rejoice over you, and your sins are forgiven you.

4 And now continue your journey. Assemble yourselves upon the land of Zion; and hold a meeting and rejoice together, and offer a sacrament unto the Most High.

In four references above, there is a reward given if we can come to Zion. Since it did not happen at the 62nd week of Christianity, it will be the final time, just after the time of the end, at the 69th week of Christianity. That is 1260 days from the abomination that caused the desolations in the midst of the 62nd week. No one wants to see this truth.

[Doctrine and Covenants 63:24-25,29,36,39-41,43,48](https://www.lds.org/scriptures/dc-testament/dc/63.24-25,29,36,39-41,43,48?lang=eng&clang=eng" \l "p23" \t "_blank)

24 And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.

25 Behold, the land of Zion—I, the Lord, hold it in mine own hands;

26 Nevertheless, I, the Lord, render unto Cæsar the things which are Cæsar’s.

27 Wherefore, I the Lord will that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world, that they may not be stirred up unto anger.

28 For Satan putteth it into their hearts to anger against you, and to the shedding of blood.

29 Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise, there is none inheritance for you.

The Lord wanted the saints to *assemble themselves together unto the land of Zion, not in haste, lest there should be confusion. I the Lord will that you should purchase lands, that you may have advantage of the world. The land of Zion shall not be obtained but by purchase or by blood. “By blood”* seems like a prophecy of what might be as yet to come. It is rational to assume that those who claimed Zion after the saints left, might suffer their own blood for some unknown reason. It is not rational that modern saints will give their own blood.

Continued…

36 Wherefore, seeing that I, the Lord, have decreed all these things upon the face of the earth, I will that my saints should be assembled upon the land of Zion;

37 And that every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked.

38 Wherefore, let my disciples in Kirtland arrange their temporal concerns, who dwell upon this farm.

39 Let my servant Titus Billings, who has the care thereof, dispose of the land, that he may be prepared in the coming spring to take his journey up unto the land of Zion, with those that dwell upon the face thereof, excepting those whom I shall reserve unto myself, that shall not go until I shall command them.

40 And let all the moneys which can be spared, it mattereth not unto me whether it be little or much, be sent up unto the land of Zion, unto them whom I have appointed to receive.

41 Behold, I, the Lord, will give unto my servant Joseph Smith, Jun., power that he shall be enabled to discern by the Spirit those who shall go up unto the land of Zion, and those of my disciples who shall tarry.

42 Let my servant Newel K. Whitney retain his store, or in other words, the store, yet for a little season.

43 Nevertheless, let him impart all the money which he can impart, to be sent up unto the land of Zion.

…

48 He that sendeth up treasures unto the land of Zion shall receive an inheritance in this world, and his works shall follow him, and also a reward in the world to come.

Things are not specific as it pertains to money but are as it pertains to the movement to the land of Zion. The financial law will not be given until the saints have been gathered. This is because it will not work unless all the people live it and *every man should take righteousness in his hands and faithfulness upon his loins, and lift a warning voice unto the inhabitants of the earth.* In a general way, *He that sendeth up treasures unto the land of Zion shall receive an inheritance in this world.*

[Doctrine and Covenants 64:18,22,26,30,34-35,38,41](https://www.lds.org/scriptures/dc-testament/dc/64.18,22,26,30,34-35,38,41?lang=eng&clang=eng" \l "p17" \t "_blank)

18 And now, verily I say that it is expedient in me that my servant Sidney Gilbert, after a few weeks, shall return upon his business, and to his agency in the land of Zion;

…

22 And after that day, I, the Lord, will not hold any guilty that shall go with an open heart up to the land of Zion; for I, the Lord, require the hearts of the children of men.

…

26 And it is not meet that my servants, Newel K. Whitney and Sidney Gilbert, should sell their store and their possessions here; for this is not wisdom until the residue of the church, which remaineth in this place, shall go up unto the land of Zion.

…

30 And he hath set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion.

…

34 Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days.

35 And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land.

…

38 For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.

39 And liars and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.

40 And even the bishop, who is a judge, and his counselors, if they are not faithful in their stewardships shall be condemned, and others shall be planted in their stead.

41 For, behold, I say unto you that Zion shall flourish, and the glory of the Lord shall be upon her;

Since the above was given, which Zion was the Lord referring to. The first New Jerusalem failed and the Lord knew it would happen but He gave every instruction so the saints might succeed at a later date without the hand of the Lord. Anyone seeking the true Zion to come will be blessed. The Lord was careful not to lead people that were not ready. *The Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days. For it shall come to pass that the inhabitants of Zion shall judge all things pertaining to Zion.* This implies that it will come without the hand of the Lord. It is clear that Zion cannot be political as is much the case in current Churches, including the Mormons. To remove *liars and hypocrites* will naturally be removed by the financial laws of Heaven. When one man is above another, this breeds hypocrisy and idolatry. In this case, every judgment comes about by a list of specific conclusions. This is why politics produces opposition and not agreement. We tend to think that moderation is best but this assumes that both extremes are evil because of some tradition. A wild idea often breaks the tradition of a status quo. This comes from a tradition that the greatest and often unseen or not understood must control. When we overcome a false economy and with it all hypocrisy or idolatry, *I say unto you that Zion shall flourish.*

[Doctrine and Covenants 66:6,11](https://www.lds.org/scriptures/dc-testament/dc/66.6,11?lang=eng&clang=eng" \l "p5" \t "_blank)

6 Tarry not many days in this place; go not up unto the land of Zion as yet; but inasmuch as you can send, send; otherwise, think not of thy property.

7 Go unto the eastern lands, bear testimony in every place, unto every people and in their synagogues, reasoning with the people.

8 Let my servant Samuel H. Smith go with you, and forsake him not, and give him thine instructions, and he that is faithful shall be made strong in every place; and I, the Lord, will go with you.

9 Lay your hands upon the sick, and they shall recover. Return not till I, the Lord, shall send you. Be patient in affliction. Ask, and ye shall receive; knock, and it shall be opened unto you.

10 Seek not to be cumbered. Forsake all unrighteousness. Commit not adultery—a temptation with which thou hast been troubled.

11 Keep these sayings, for they are true and faithful; and thou shalt magnify thine office, and push many people to Zion with songs of everlasting joy upon their heads.

The above is about missionary work. Far to often, young missionaries art taught the above because leaders assume nothing has changed. They do not understand that the first redemption of Zion failed and we are in darkness since Jesus Christ hid his face. We have the priesthood and the Holy Ghost but that is only a sign of salvation if we keep the commandments.

[Doctrine and Covenants 68:25-26,29-32](https://www.lds.org/scriptures/dc-testament/dc/68.25-26,29-32?lang=eng&clang=eng" \l "p24" \t "_blank)

25 And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

26 For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

…

29 And the inhabitants of Zion shall also observe the Sabbath day to keep it holy.

30 And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

31 Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

32 These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.

The above are laws pertaining to *the inhabitants of Zion, or in any of her stakes, which are organized.* A stake is not a different denomination, but a separate church from all other churches establish for Zion. Even in the new church *they also seek not earnestly the riches of eternity, but their eyes are full of greediness.* The Lord cannot redeem Zion unless the saints overcome the personal need to be greedy. Perhaps it will be only a few Gentiles and many that are lost from Israel.

[Doctrine and Covenants 69:1,5-6,8](https://www.lds.org/scriptures/dc-testament/dc/69.1,5-6,8?lang=eng&clang=eng" \l "p1" \t "_blank)

1 Hearken unto me, saith the Lord your God, for my servant Oliver Cowdery’s sake. It is not wisdom in me that he should be entrusted with the commandments and the moneys which he shall carry unto the land of Zion, except one go with him who will be true and faithful.

…

5 And also, my servants who are abroad in the earth should send forth the accounts of their stewardships to the land of Zion;

6 For the land of Zion shall be a seat and a place to receive and do all these things.

…

8 Preaching and expounding, writing, copying, selecting, and obtaining all things which shall be for the good of the church, and for the rising generations that shall grow up on the land of Zion, to possess it from generation to generation, forever and ever. Amen.

The Lord knows of dishonesty and therefore provides a way to avoid it. All things should be transpired from the land of Zion but the Lord due to greediness destroyed Zion later and drove them out.

[Doctrine and Covenants 133:4,9,12,18,20-21,24,32,56](https://www.lds.org/scriptures/dc-testament/dc/133.4,9,12,18,20-21,24,32,56?lang=eng&clang=eng" \l "p3" \t "_blank)

This section seems to be out of order but it actually comes before section 70. It was placed at the end because of its all-encompassing message. It is a prophecy of the conditions after the Redemption of Zion and not a prophecy of the conditions of the Restored Church. Perhaps placing it at the end because it was considered an index but this gives a false impression of the conditions of the Church at a later time. If in the end, it must be a prophecy of the future.

4 Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my church, upon the land of Zion, all you that have not been commanded to tarry.

…

9 And behold, and lo, this shall be their cry, and the voice of the Lord unto all people: Go ye forth unto the land of Zion, that the borders of my people may be enlarged, and that her stakes may be strengthened, and that Zion may go forth unto the regions round about.

…

12 Let them, therefore, who are among the Gentiles flee unto Zion.

The above is for all to *gather ye together, O ye people of my church, upon the land of Zion,* except those that terry as missionaries. If you apply this to the first Zion that failed, it is fitting at the time. If you apply it to the actual Redemption of Zion to come slightly before 2050, you have to understand Zion will be at the place designated. After that, there will be more Zion’s over time. That is when this prophecy will be fulfilled:

[Isaiah 4:1](https://www.lds.org/scriptures/ot/isa/4.1?lang=eng&clang=eng" \l "p1" \t "_blank)

1 And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

2 In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

3 And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem:

Seven women mean seven churches or all the churches that are worthy. They will cleave unto one man or Holy Order of the Son of God and create their own New Jerusalem. Each church or community will be responsible for its own by a tithe of interest as mentioned in the Doctrine Covenants and not of income as interpreted under the Mosaic Law.

Continued…

18 When the Lamb shall stand upon Mount Zion, and with him a hundred and forty-four thousand, having his Father’s name written on their foreheads.

…

20 For behold, he shall stand upon the mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion.

21 And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people;

…

24 And the land of Jerusalem and the land of Zion shall be turned back into their own place, and the earth shall be like as it was in the days before it was divided.

…

32 And there shall they fall down and be crowned with glory, even in Zion, by the hands of the servants of the Lord, even the children of Ephraim.

Then will the *Lamb stand upon mount Zion* and *He shall utter his voice out of Zion, and He shall speak from* the New Jerusalem, and his voice shall be heard among all people. The Redemption of Zion that is to come, provides that a second missionary program will be instigated. For the first attempt, we have the words of Jesus Christ as given in this article regarding Zion.

Continued…

56 And the graves of the saints shall be opened; and they shall come forth and stand on the right hand of the Lamb when he shall stand upon Mount Zion, and upon the holy city, the New Jerusalem; and they shall sing the song of the Lamb, day and night forever and ever.

According to the Great Pyramid, this will not happen until the Final Tribulation is past and Satan is bound before entering into the Kings Chamber. There is some time that it will take to bring other churches into the true doctrine of Zion or the New Jerusalem in America—precisely in Jackson County Missouri. After the very first Zion, many communities, stakes or whatever you would like to call them will finely receive Heaven that will this time never be destroyed. If the people do not come to the principals of Zion before the Egyptian The Final Tribulation or Revelation's seven last plagues, it will be hard for any to withstand the final judgments of Jesus Christ, which are none other than the destruction of secret combinations that have tried for many years tried to control the United States through liberal and establishment politicians. The battle has just begun but who will see. There are far more lies propagated than the people can see. Everything will work to the Lord’s word and the prophecies of the redemption.

[Doctrine and Covenants 70:1,8](https://www.lds.org/scriptures/dc-testament/dc/70.1,8?lang=eng&clang=eng" \l "p1" \t "_blank)

1 Behold, and hearken, O ye inhabitants of Zion, and all ye people of my church who are afar off, and hear the word of the Lord which I give unto my servant Joseph Smith, Jun., and also unto my servant Martin Harris, and also unto my servant Oliver Cowdery, and also unto my servant John Whitmer, and also unto my servant Sidney Rigdon, and also unto my servant William W. Phelps, by the way of commandment unto them.

3 I, the Lord, have appointed them, and ordained them to be stewards over the revelations and commandments which I have given unto them, and which I shall hereafter give unto them;

4 And an account of this stewardship will I require of them in the day of judgment.

5 Wherefore, I have appointed unto them, and this is their business in the church of God, to manage them and the concerns thereof, yea, the benefits thereof.

6 Wherefore, a commandment I give unto them, that they shall not give these things unto the church, neither unto the world;

7 Nevertheless, inasmuch as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse;

8 And the benefits shall be consecrated unto the inhabitants of Zion, and unto their generations, inasmuch as they become heirs according to the laws of the kingdom.

This is where certain individuals would be appointed to *be stewards over the revelations and commandments.* All were given to the Church and then to the world even though the Lord commanded them *that they shall not give these things unto the church, neither unto the world.* The Lord is leaving it to their judgment that *as they receive more than is needful for their necessities and their wants, it shall be given into my storehouse; and the benefits shall be consecrated unto the inhabitants of Zion.* I am not covering the Law of Consecration but was essentially everything one does not need. Because the saints did not do this first Zion or Heaven was destroyed.

[Doctrine and Covenants 72:6,13-15,17-18,24,26](https://www.lds.org/scriptures/dc-testament/dc/72.6,13-15,17-18,24,26?lang=eng&clang=eng" \l "p5" \t "_blank)

6 These things shall be had on record, to be handed over unto the bishop in Zion.

…

13 And he who hath not wherewith to pay, an account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands.

14 And the labors of the faithful who labor in spiritual things, in administering the gospel and the things of the kingdom unto the church, and unto the world, shall answer the debt unto the bishop in Zion;

15 Thus it cometh out of the church, for according to the law every man that cometh up to Zion must lay all things before the bishop in Zion.

16 And now, verily I say unto you, that as every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard—

17 A certificate from the judge or bishop in this part of the vineyard, unto the bishop in Zion, rendereth every man acceptable, and answereth all things, for an inheritance, and to be received as a wise steward and as a faithful laborer;

18 Otherwise, he shall not be accepted by the bishop of Zion.

…

24 A few words in addition to the laws of the kingdom, respecting the members of the church—they that are appointed by the Holy Spirit to go up unto Zion, and they who are privileged to go up unto Zion—

25 Let them carry up unto the bishop a certificate from three elders of the church or a certificate from the bishop;

26 Otherwise, he who shall go up unto the land of Zion shall not be accounted as a wise steward. This is also an ensample. Amen.

This is what the bishop of Zion should know that *every man that cometh up to Zion must lay all things before the bishop in Zion.* This means he should give an accounting of all things. If one has nothing to give or pay, *and account shall be taken and handed over to the bishop of Zion, who shall pay the debt out of that which the Lord shall put into his hands.* This would certainly draw the poor, but they must administer *labor in spiritual things*. This *shall answer the debt unto the bishop of Zion. For according to the law every man that cometh up to Zion must lay all things before the bishop in Zion. For every elder in this part of the vineyard must give an account of his stewardship unto the bishop in this part of the vineyard.* A bishop in one part of the vineyard must give to his bishop in Zion. *Otherwise, he shall not be accepted by the bishop in Zion.* Unless one can obtain *a certificate from three elders of the church or a certificate from* his former *bishop, otherwise he who shall go up unto the land of Zion shall not be accounted as a wise steward.* When the redemption of Zion actually comes again, we should understand that free migration would not work. If you have no certificate, assets, skills, or ability to labor, you will have to enter an area where a reputable judge, LDS Bishop or three LDS elders can give you a certificate. Would this not solve our immigration crisis? This seems facetious but illustrates the thinking of the Lord. Man is over sentimental to his own destruction.

[Doctrine and Covenants 76:66](https://www.lds.org/scriptures/dc-testament/dc/76.66?lang=eng&clang=eng" \l "p65" \t "_blank)

54 They are they who are the church of the Firstborn.

55 They are they into whose hands the Father has given all things—

56 They are they who are priests and kings, who have received of his fulness, and of his glory;

57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

…

66 These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

*The church of the Firstborn* are those who are willing *to come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.* How can that be applied today when Zion does not exist as a city with a numerous number of non-believers? The Zion that was tried failed, yet the Mormons still call themselves Zion without understanding that Zion is of yet unredeemed.

[Doctrine and Covenants 78:3,9,15](https://www.lds.org/scriptures/dc-testament/dc/78.3,9,15?lang=eng&clang=eng" \l "p2" \t "_blank)

3 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—

…

9 Or, in other words, let my servant Newel K. Whitney and my servant Joseph Smith, Jun., and my servant Sidney Rigdon sit in council with the saints which are in Zion;

…

15 That you may come up unto the crown prepared for you, and be made rulers over many kingdoms, saith the Lord God, the Holy One of Zion, who hath established the foundations of Adam-ondi-Ahman;

This is again about *establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion.* Those who do will *be made rulers over many kingdoms.* This would be among the inhabitants of the earth as stakes of Zion. The Church still does this but Zion has not yet has been redeemed since it first failed and was destroyed. *Adam-ondi-Ahman* is the place where Adam dwelt in upper Missouri. The Church still owns this land but is leased to farmers. Either they know that Zion must be redeemed or they ignore it.

[Doctrine and Covenants 82:12-14](https://www.lds.org/scriptures/dc-testament/dc/82.12-14?lang=eng&clang=eng" \l "p11" \t "_blank)

12 To manage the affairs of the poor, and all things pertaining to the bishopric both in the land of Zion and in the land of Kirtland;

13 For I have consecrated the land of Kirtland in mine own due time for the benefit of the saints of the Most High, and for a stake to Zion.

14 For Zion must increase in beauty, and in holiness; her borders must be enlarged; her stakes must be strengthened; yea, verily I say unto you, Zion must arise and put on her beautiful garments.

The Lord is talking about the importance of managing *the affairs of the poor, and all things pertaining the bishopric* in the two stakes at that time. Those original stakes do not exist. The church follows the same protocol but Bishops simply give money to the poor although there are some storage houses where members volunteer to can food. There is no service for the poor other than from each Bishop. This subject changes but cannot be driven by the Law of Moses. The Laws of the Celestial Kingdom generate it. Caring for the poor offers the greatest reward but who will obey?

[Doctrine and Covenants 84:2,32,56,58,76,99-100,104](https://www.lds.org/scriptures/dc-testament/dc/84.2,32,56,58,76,99-100,104?lang=eng&clang=eng" \l "p1" \t "_blank)

2 Yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of his prophets, and for the gathering of his saints to stand upon Mount Zion, which shall be the city of New Jerusalem.

All the prophets predicted Zion.

[Psalm 102:13-16](https://www.lds.org/scriptures/ot/ps/102.13-16?lang=eng&clang=eng" \l "p12)

13 Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come.

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

16 When the Lord shall build up Zion, he shall appear in his glory.

One prophecy was essential to understand when given in the present. Why say *the set time, is come* unless there is a *set time*. David says *when the Lord shall build up Zion, He shall appear in his glory.* Giving revelations to Joseph Smith is not the glory that all will experience. Even the heathen and the kings will see His glory. That still has not come, so there is more to actually come as the Redemption of Zion than instructed thus far in the Doctrine and Covenants.

Continued…

32 And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord’s house, whose sons are ye; and also many whom I have called and sent forth to build up my church.

The sons of Moses and of Aaron *upon mount Zion* *in the Lord’s house* defines the two priesthoods *whose sons are ye.* The glory of God is intelligence, power, and knowledge. The priesthood has the power to make covenants and seal them up unto salvation for those who are living or dead. Too many Mormons think that the priesthood can seal up individuals to their exaltation. They misunderstand the grace of Jesus Christ that Christ only can seal up unto eternal life. That means that each person must be sealed by revelation from Jesus Christ. The power of the priesthood is to seal the covenant and not the person. Jesus Christ judges each person according to each covenant, which is sealed by the priesthood.

Continued…

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

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

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

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

58 That they may bring forth fruit meet for their Father’s kingdom; otherwise there remaineth a scourge and judgment to be poured out upon the children of Zion.

*Vanity and unbelief have brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all.*

[Doctrine and Covenants 23:1,3-5](https://www.lds.org/scriptures/dc-testament/dc/23.1,3-5?lang=eng&clang=eng" \l "p1" \t "_blank)

1 Behold, I speak unto you, Oliver, a few words. Behold, thou art blessed, and art under no condemnation. But beware of pride, lest thou shouldst enter into temptation.

2 Make known thy calling unto the church, and also before the world, and thy heart shall be opened to preach the truth from henceforth and forever. Amen.

3 Behold, I speak unto you, Hyrum, a few words; for thou also art under no condemnation, and thy heart is opened, and thy tongue loosed; and thy calling is to exhortation, and to strengthen the church continually. Wherefore thy duty is unto the church forever, and this because of thy family. Amen.

4 Behold, I speak a few words unto you, Samuel; for thou also art under no condemnation, and thy calling is to exhortation, and to strengthen the church, and thou art not as yet called to preach before the world. Amen.

5 Behold, I speak a few words unto you, Joseph; for thou also art under no condemnation, and thy calling also is to exhortation, and to strengthen the church, and this is thy duty from henceforth and forever. Amen.

The above was when a few were not under condemnation. They were Oliver, Joseph and two of his brothers, so for the whole to be under condemnation means something that the Church does not understand. Except for the *pride* ofOliver, the desire of the Lord was to encourage exhortation of the Gospel. Why would all the saints be unbelieving? All would certainly testify of Jesus Christ and I doubt that immorality would be a problem with religious people. It has to be greediness or an unwillingness to contribute as prescribed in section 38 where one is at one with the others in a stake and that they must esteem each brother as himself. Jesus Christ expects oneness between all those in one community or stake of Zion and without it we become wicked. We cannot be saved by morality under the Law of Moses. We have to learn equality of material things with our brothers in our own stake.

Continued…

76 But, verily I say unto all those to whom the kingdom has been given—from you it must be preached unto them, that they shall repent of their former evil works; for they are to be upbraided for their evil hearts of unbelief, and your brethren in Zion for their rebellion against you at the time I sent you.

…

98 Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song, saying:

99 The Lord hath brought again Zion; The Lord hath redeemed his people, Israel, According to the election of grace, Which was brought to pass by the faithAnd covenant of their fathers.

100 The Lord hath redeemed his people, And Satan is bound and time is no longer. The Lord hath gathered all things in one. The Lord hath brought down Zion from above. The Lord hath brought up Zion from beneath.

…

104 And let all those who have not families, who receive money, send it up unto the bishop in Zion, or unto the bishop in Ohio, that it may be consecrated for the bringing forth of the revelations and the printing thereof, and for establishing Zion.

It was important to preach Jesus Christ's doctrine of salvation, which means to become one by considering your brother as yourself. This was given in section 38. The Lord is merciful to families that have not arrived in either Ohio or Zion in Missouri. The Lord simply wanted to collect as much as reasonably possible for a stake in Zion. After they arrived, they would be expected to live the economic law of heaven or they would not receive the blessings.

[Doctrine and Covenants 85:1](https://www.lds.org/scriptures/dc-testament/dc/85.1?lang=eng&clang=eng" \l "p1" \t "_blank)

1 It is the duty of the Lord’s clerk, whom he has appointed, to keep a history, and a general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop;

2 And also their manner of life, their faith, and works; and also of the apostates who apostatize after receiving their inheritances.

3 It is contrary to the will and commandment of God that those who receive not their inheritance by consecration, agreeable to his law, which he has given, that he may tithe his people, to prepare them against the day of vengeance and burning, should have their names enrolled with the people of God.

4 Neither is their genealogy to be kept, or to be had where it may be found on any of the records or history of the church.

*A general church record of all things that transpire in Zion, and of all those who consecrate properties, and receive inheritances legally from the bishop* does not exist in our day. The saints do not consecrate property and how can they receive an inheritance in Zion. Tithing by income as practiced by the Protestants is the only requirement. The saints can now be greedy as to their own possessions. What does it mean if we do not receive any inheritance by consecration? If we do not receive an inheritance, why do we still keep our genealogy? These are questions that need honest answers but how will they explain the *commandment of God?* Does God change his mind? You cannot answer this without the actual words of Jesus Christ. The Holy Ghost will give you a confirmation or a rejection but not the words of Jesus Christ. To say you feel right about something should only pertain to that individual. There is too much justification for the change.

[Doctrine and Covenants 90:8,28,30,32,34,36](https://www.lds.org/scriptures/dc-testament/dc/90.8,28,30,32,34,36?lang=eng&clang=eng" \l "p7" \t "_blank)

8 That thereby they may be perfected in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe;

…

28 And again, verily I say unto you, it is my will that my handmaid Vienna Jaques should receive money to bear her expenses, and go up unto the land of Zion;

…

29 And the residue of the money may be consecrated unto me, and she be rewarded in mine own due time.

30 Verily I say unto you, that it is meet in mine eyes that she should go up unto the land of Zion, and receive an inheritance from the hand of the bishop;

31 That she may settle down in peace inasmuch as she is faithful, and not be idle in her days from thenceforth.

32 And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time.

…

34 Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them.

35 Nevertheless, I am not well pleased with many things; and I am not well pleased with my servant William E. McLellin, neither with my servant Sidney Gilbert; and the bishop also, and others have many things to repent of.

36 But verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me.

Establishing a *land of Zion* is not sufficient. The *ministry* must be perfected *for the salvation of Zion.* The *brethren in Zion* must repent *and others have many things to repent of.*  Some are strong but the Lord needs to *chasten* Zion *until she overcomes and is clean before me.* Most who read this concern themselves with morality but greediness to this point has been the desire of the Lord that the saints overcome. Once in Zion, they must consider their brother as themselves. Most humans think they do but to Jesus Christ, we lie.

[Doctrine and Covenants 97:1,3-5,10,12,18-19,21,25](https://www.lds.org/scriptures/dc-testament/dc/97.1,3-5,10,12,18-19,21,25?lang=eng&clang=eng" \l "p1" \t "_blank)

1 Verily I say unto you my friends, I speak unto you with my voice, even the voice of my Spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble and are seeking diligently to learn wisdom and to find truth.

…

3 Behold, I say unto you, concerning the school in Zion, I, the Lord, am well pleased that there should be a school in Zion, and also with my servant Parley P. Pratt, for he abideth in me.

4 And inasmuch as he continueth to abide in me he shall continue to preside over the school in the land of Zion until I shall give unto him other commandments.

5 And I will bless him with a multiplicity of blessings, in expounding all scriptures and mysteries to the edification of the school, and of the church in Zion.

The Lord wishes a school in Zion and Parley P. Pratt was to provide over the school. The attempt here is for the Lord to give answers to mysteries as a reward for keeping His commandments. As he said to the Early Egyptians, “nothing would be withheld from them.” They were one but the Mormons had a hard time to achieve this form of righteousness.

Continued…

10 Verily I say unto you, that it is my will that a house should be built unto me in the land of Zion, like unto the pattern which I have given you.

11 Yea, let it be built speedily, by the tithing of my people.

12 Behold, this is the tithing and the sacrifice which I, the Lord, require at their hands, that there may be a house built unto me for the salvation of Zion—

…

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;

The saints were to build a Temple, *but if it be defiled I will not come into it, and the glory shall not be there; for I will not come into unholy temples.* This was a place of learning and a place for ordinances.

…

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.

…

25 Nevertheless, Zion shall escape if she observe to do all things whatsoever I have commanded her.

Despite the commands, the saints only committed to building temples but not for considering his brother as himself unless you try to argue that caring for your brother is only hypocritical attention without the need to spend one's wealth. We excuse ourselves by a tithe of income and not a property tithe, where the rich would unload their wealth more rapidly but they would be blessed because of it.

[Doctrine and Covenants 93:53](https://www.lds.org/scriptures/dc-testament/dc/93.53?lang=eng&clang=eng" \l "p52" \t "_blank)

53 And, verily I say unto you, that it is my will that you should hasten to translate my scriptures and to obtain a knowledge of history, and of countries, and of kingdoms, of laws of God and man, and all this for the salvation of Zion. Amen.

The Lord supports *knowledge of history, and of countries*.

[Doctrine and Covenants 94:1](https://www.lds.org/scriptures/dc-testament/dc/94.1?lang=eng&clang=eng" \l "p1" \t "_blank)

1 And again, verily I say unto you, my friends, a commandment I give unto you, that ye shall commence a work of laying out and preparing a beginning and foundation of the city of the stake of Zion, here in the land of Kirtland, beginning at my house.

2 And behold, it must be done according to the pattern, which I have given unto you.

This is where the Lord establishes *the stake of Zion, here in the land of Kirtland.* The first Zion was in Jackson County Missouri.

[Doctrine and Covenants 100:13](https://www.lds.org/scriptures/dc-testament/dc/100.13?lang=eng&clang=eng" \l "p12" \t "_blank)

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

The Lord is hinting that *Zion shall be redeemed, although she is chastened for a little season.* It will have never worked in Missouri because the saints would never keep the commandments.

[Doctrine and Covenants 101:75](https://www.lds.org/scriptures/dc-testament/dc/101.75?lang=eng&clang=eng" \l "p74" \t "_blank)

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.

This was conditional that the Lord would *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.* The Church of Jesus Christ of Latter-day Saints would never be *thrown down* if they were *willing to hearken to my voice*. Did the restored church harken unto the Lord? No, because they refused to consider their brothers as themselves. What was destroyed? It was Zion and Heaven but not the priesthood and the knowledge gave as the day might come that many will cleave unto Zion without the hand of the Lord. Everyone is looking for a prophet that cannot see what is written here.

[Doctrine and Covenants 103:1,11,13,15,18,22,24,29-30,34-35](https://www.lds.org/scriptures/dc-testament/dc/103.1,11,13,15,18,22,24,29-30,34-35?lang=eng&clang=eng" \l "p1" \t "_blank)

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;

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.

The message given to those scattered upon the land because of persecution must learn *how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have bee scattered on the land of Zion* by their enemies, who *I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full.* The Lord does not punish the saints just to judge their enemies. The enemies come because *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.* They did not treat their brothers as themselves. They continued their greediness. Very few Christians overcome this problem. Perhaps there are legitimate reasons in a modern society but why do we not stop and figure something out and learn what Jesus Christ wants of us other than simply subjectively believe in him. The early Mormons believed but that was not sufficient for the Lord. They must learn to become one and that is not a superficial idea. Note the Lord uses *salvation and redemption.* They are two separate principals but who will see?

Continued…

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.

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.

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;

The Lord promises the *brethren which have bee scattered shall return to the lands of their inheritance* and *your redemption, and the redemption of your brethren* and *the land of Zion, to be established, no more to be thrown down.* This was a promise that the Lord could not keep because *they pollute their inheritances* and because of this, the Lord continued *they shall be thrown down.* This was a prophecy of what will happen but the Lord would have been merciful if *they did not pollute their inheritances*. Again, they failed to become one as required by the Lord. Those who criticize Joseph Smith cannot see that Jesus Christ never changes but so many, including Mormons think he does.

Continued…

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: Mine angel shall go up before you, but not my presence.

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

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.

22 Therefore let my servant Joseph Smith, Jun., say unto the strength of my house, my young men and the middle-aged—Gather yourselves together unto the land of Zion, upon the land which I have bought with money that has been consecrated unto me.

23 And let all the churches send up wise men with their money, and purchase lands even as I have commanded them.

24 And inasmuch as mine enemies come against you to drive you from my goodly land, which I have consecrated to be the land of Zion, even from your own lands after these testimonies, which ye have brought before me against them, ye shall curse them;

This is a comparison between Moses and Israel and their promised land and the Mormon saints and their promised land of Zion. To Moses, *Mine angel shall go up before you, but not my presence.* But to the saints of Joseph, He said, *Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land* of Zion. If you know the correct history, presence means the Higher Priesthood and the Gift of the Holy Ghost. The restoration means that first Christian Church lost the priesthood. A prophecy in Daniel indicates such:

[Daniel 11:6](https://www.lds.org/scriptures/ot/dan/11.6?lang=eng&clang=eng" \l "p5" \t "_blank)

6 And in the end of years they shall join themselves together; for the king’s daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times.

Once you understand that Daniel is a prophecy of the seventy-weeks of Christianity, you can follow each vision according to your understanding of the Christian History and come to a knowledge of all if not less being that the fourth kingdom is the LDS Church. The use of *she* in the above is the Gentile Church of the Roman Empire and the use of *he* in the above references the Knights Templar. After the above, the 62nd week is the confirmation of the covenant for one week, but this time after the covenant was given the Lord will leave the priesthood. The reason the covenant ended was not the loss of priesthood, but the covenant of exaltation or **sure sign** of salvation was lost. This is what the Lord meat by the redemption. Mormons can only receive the **sign** through the Holy Ghost. The sign is according to a promise that one keep the commandment and the sure sign is a guarantee if we consider our brother as ourselves. If we do not receive the **sure sign** (born again), we must wait until the resurrection and keep the commandment by enduring to the end. We will then be judged according to our covenant—made while we were dead or alive.

In the above, the name Joseph Smith is used to be *like unto the man* mentioned earlier in regards to the redemption of Zion. That verse is not shown but is here:

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

This man will come at the 69th week of the seventy-week prophecy. Isaiah calls him the rod of Jesse and during the 62nd week or Joseph Smith was the root of Jesse; The rod of Jesse will be the *one* *mighty and strong*:

[Doctrine and Covenants 85:7](https://www.lds.org/scriptures/dc-testament/dc/85.7?lang=eng&clang=eng" \l "p6" \t "_blank)

7 And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the scepter of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God;

Continued…

29 It is my will that my servant Sidney Rigdon shall lift up his voice in the congregations in the eastern countries, in preparing the churches to keep the commandments which I have given unto them concerning the restoration and redemption of Zion.

30 It is my will that my servant Parley P. Pratt and my servant Lyman Wight should not return to the land of their brethren, until they have obtained companies to go up unto the land of Zion, by tens, or by twenties, or by fifties, or by an hundred, until they have obtained to the number of five hundred of the strength of my house.

…

34 But verily I say unto you, a commandment I give unto you, that ye shall not go up unto the land of Zion until you have obtained a hundred of the strength of my house, to go up with you unto the land of Zion.

35 Therefore, as I said unto you, ask and ye shall receive; pray earnestly that peradventure my servant Joseph Smith, Jun., may go with you, and preside in the midst of my people, and organize my kingdom upon the consecrated land, and establish the children of Zion upon the laws and commandments which have been and which shall be given unto you.

The above are clarifications on the missionary efforts to teach the *restoration and redemption of Zion* and how they should gather the saints. The restoration means that the saints were scattered by their persecutors. The Lord was giving every opportunity for the saints to repent of their greediness and then receive their redemption. Some did, but not all. Today we assume that the priesthood seals people into exaltation. The priesthood only seals the covenant and not the person.

[Doctrine and Covenants 107:36-37,59,74](https://www.lds.org/scriptures/dc-testament/dc/107.36-37,59,74?lang=eng&clang=eng" \l "p35" \t "_blank)

36 The standing high councils, at the stakes of Zion, form a quorum equal in authority in the affairs of the church, in all their decisions, to the quorum of the presidency, or to the traveling high council.

37 The high council in Zion form a quorum equal in authority in the affairs of the church, in all their decisions, to the councils of the Twelve at the stakes of Zion.

…

59 To the church of Christ in the land of Zion, in addition to the church laws respecting church business—

…

74 Thus shall he be a judge, even a common judge among the inhabitants of Zion, or in a stake of Zion, or in any branch of the church where he shall be set apart unto this ministry, until the borders of Zion are enlarged and it becomes necessary to have other bishops or judges in Zion or elsewhere.

The above is given as the government of any Stake in Zion

[Doctrine and Covenants 111:2,6](https://www.lds.org/scriptures/dc-testament/dc/111.2,6?lang=eng&clang=eng" \l "p1" \t "_blank)

2 I have much treasure in this city for you, for the benefit of Zion, and many people in this city, whom I will gather out in due time for the benefit of Zion, through your instrumentality.

3 Therefore, it is expedient that you should form acquaintance with men in this city, as you shall be led, and as it shall be given you.

4 And it shall come to pass in due time that I will give this city into your hands, that you shall have power over it, insomuch that they shall not discover your secret parts, and its wealth pertaining to gold and silver shall be yours.

5 Concern not yourselves about your debts, for I will give you power to pay them.

6 Concern not yourselves about Zion, for I will deal mercifully with her.

The story behind this revelation began when Joseph Smith was seeking to rent a home that he was told had a treasure inside it. The city was Salem. The treasure the Lord referred to as many people that could help in the benefit of Zion. Joseph Smith did not follow the instructions of the Lord. Instead, he went to a city where Brigham Young was. If Joseph could not follow the Lord, why should we think the Saints did?

[Doctrine and Covenants 104:47-48](https://www.lds.org/scriptures/dc-testament/dc/104.47-48?lang=eng&clang=eng" \l "p46" \t "_blank)

47 And now, a commandment I give unto you concerning Zion, that you shall no longer be bound as a united order to your brethren of Zion, only on this wise—

48 After you are organized, you shall be called the United Order of the Stake of Zion, the City of Kirtland. And your brethren, after they are organized, shall be called the United Order of the City of Zion.

49 And they shall be organized in their own names, and in their own name, and they shall do their business in their own name, and in their own names;

50 And you shall do your business in your own name, and in your own names.

51 And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out and that which is to come.

The Lord separates the land of Zion in Kirtland from the land of Zion in Missouri. Each was to do business separately and have different names. Today the church has a central treasury that defines the command of the Lord. In one case the Lord said that one church or stake should not give money to another stake or church unless by agreement of the two and the money eventually paid back. That principle is destroyed by a central treasury. Rome did it and they fell.

[Doctrine and Covenants 105:5,8-9,13-14,32,34,37](https://www.lds.org/scriptures/dc-testament/dc/105.5,8-9,13-14,32,34,37?lang=eng&clang=eng" \l "p4" \t "_blank)

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.

7 I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation;

8 But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise, we will not go up unto Zion, and will keep our moneys.

9 Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—

The Lord is consistent in his plan and no one can consider that this is the writing of a man, who would seek for acceptance of his peers. *Zion cannot be built up unless it is by the principle of the law of the celestial kingdom; otherwise, I cannot receive her unto myself.* Inconsistent with the Lord's plan He cannot redeem Zion unless they live the Law of the celestial kingdom. This is keeping the same laws that Enoch taught—to love thy neighbor as one’s self. Jesus Christ taught it again when He was on the earth and Christians of every denomination just do not get this command because they cannot see that it is economic in nature. They think that it is attitude only. *And my people must needs be chastened until they learn obedience if it must needs be, by the things which they suffer.* It makes perfect sense that the Redemption of Zion will be in troublous times during the 69th week of the seventy-week prophecy:

[Daniel 9:25](https://www.lds.org/scriptures/ot/dan/9.25?lang=eng&clang=eng" \l "p24" \t "_blank)

25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Jerusalem means the New Jerusalem shall be built “again” because it failed in the midst of the 62nd week in the year 1844 according to the Great Pyramid. This was the stumbling block of the Restored Church. The seventy-weeks goes to a geometrical measurement to the beginning of the last lower passage of about 2097. The Grand Gallery begins at about 27 AD. This is a good beginning of the seventy weeks. Both the first vision of Joseph Smith and the last to Brigham Young fall within the 62nd-week. This is a little less than 29.571 years for Daniel's week of the seventy-week prophecy. It also agrees with the Great Pyramid. After the seventy-weeks ends, the next process is the Final Tribulation or the seven last plagues. Those that will survive it will be those accepting the Final Redemption in the midst of the 69th week.

[Doctrine and Covenants 42:9,35,62,67](https://www.lds.org/scriptures/dc-testament/dc/42.9,35,62,67?lang=eng&clang=eng" \l "p8" \t "_blank)

9 Until the time shall come when it shall be revealed unto you from on high when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God.

This was the first time and the redemption of Zion will be “again”. *Seven weeks, and threescore and two weeks* means 7 + *threescore* (60) + 2 = 69th week of the seventy-week prophecy. Between the midst of the 62nd week of 1844 to the midst of the 69th week of Daniels 70 weeks or also 1260 days from the abomination in the Midst of the 62nd week to the redemption of Zion in the midst of the 69th week of the seventy-week prophecy. If you think of 1260 as degrees, a halftime would be 180 degrees. So seven weeks of Daniel's prophecy is seven half times.

Continued…

13 Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.

14 For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so, will I fulfill—I will fight your battles.

This refers to the first New Jerusalem, but the Lord knew it would fail and hinted such by *wait for a little season, for the redemption of Zion.* The Saints failed to consider their bothers as themselves. They thought the Lord would do all for them. They failed to realize that they only had a sign through the Holy Ghost and not a sure sign by Jesus Christ. Jesus Christ will fight our battles only if we keep his commandments. The law of the celestial kingdom is a community effort like heaven and not an individual solution such as salvation. Each individual can only do the best they can.

Continued…

32 That the kingdoms of this world may be constrained to acknowledge that the kingdom of Zion is in very deed the kingdom of our God and his Christ; therefore, let us become subject unto her laws.

33 Verily I say unto you, it is expedient in me that the first elders of my church should receive their endowment from on high in my house, which I have commanded to be built unto my name in the land of Kirtland.

34 And let those commandments, which I have given concerning Zion and her law be executed and fulfilled, after her redemption.

35 There has been a day of calling, but the time has come for a day of choosing, and let those be chosen that are worthy.

The Lord predicts that the *kingdoms of this world may be constrained to acknowledge that the kingdom of Zion…so let us become subject unto her laws.* The Lord says *may be constrained* in reference to the first New Jerusalem. That is why the Lord said, *And let those commandments, which I have given concerning Zion and her law be executed and fulfilled, after her redemption.* Zion was never redeemed because the holy people broke into the sanctuary and destroyed the Law of the Celestial Kingdom by changing *interest* to income after the Protestant interpretation of the Mosaic Tithe. They destroyed Heaven and therefore it was taken up as it was with the city of Enoch.

[Doctrine and Covenants 115:3,6](https://www.lds.org/scriptures/dc-testament/dc/115.3,6?lang=eng&clang=eng" \l "p2" \t "_blank)

3 And also unto my faithful servants who are of the high council of my church in Zion, for thus it shall be called, and unto all the elders and people of my Church of Jesus Christ of Latter-day Saints, scattered abroad in all the world;

4 For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints.

5 Verily I say unto you all: Arise and shine forth, that thy light may be a standard for the nations;

6 And that the gathering together upon the land of Zion, and upon her stakes, maybe for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.

If the saints gathered and had kept the commandments of the Lord, they would have avoided the *refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth.* The saints did not obey and the prophecy given to Joseph of the Civil War thirty years before it happened at the precise place Joseph had predicted, affected the world. The prophecy said that from that point on, war would break out through the entire world.

[Doctrine and Covenants 119:1-2,5-7](https://www.lds.org/scriptures/dc-testament/dc/119.1-2,5-7?lang=eng&clang=eng" \l "p1" \t "_blank)

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.

Today the church does not *require all their surplus property* nor do they even say what Brigham Young changed it to a 10th of one’s property. There is so much darkness on this subject that the saints cannot see that the Law of Consecration was changed, despite the fact that each saint that attends the Temple covenants to keep the Law of Consecration for themselves and for those who are dead, we should wonder. I am not conserved about those who are dead because missionaries on the other side would correct the understanding. Now each saint who makes the covenant for oneself, either does not think or does not care.

Continued…

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.

This comes to Joseph Smith because many asked how much. It was sufficiently given, but the law was not followed. The Lord wanted to leave it in the hands of the bishops. Before this revelation was given Bishop Partridge said 2% of one's net worth. That in no way followed the commands of the Lord. After the revelation was given, Partridge said to imagine the value of your net worth and you invested in the bank for one year and paid interest you received to the Bishop each year. Bishop Partridge was right about net worth but did not understand the meaning of interest, which is **net worth**, so you would have to imagine that the bank would pay you 10% interest for a year and pay that, which would be the interest in your property and not income from labor. If interest were what the saints thought it was, they would define all kinds of scenarios. *To be a standing law unto them forever* would be *one-tenth of their interest annually.* You cannot think that Jesus Christ misunderstood. If he knows the heart of men, either He would be testing us or giving a definition that actually defines the word interest in terms of what each saint or family holds in terms of their property. Worth or share is the best that an 1828 English dictionary defines. In modern terms New Worth allows one to subtract their liabilities against their assets. Interest is the bottom line of a Balance Sheet while Net Income is the bottom line of an income statement. Despite this fact, the abomination in the Church changed interest to income. The saints did not understand the Lord so the stars that made the change and because of this, they were the stars that fell from heaven. Heaven requires a tithe of property but the definition created by the Protestants as income was in the mind of the saints because of hundreds of years of tradition. The revelation was both the truth and also a test. The Church failed and thus the sun hid his face because they changed scripture to turn the moon into blood. You can study the translation of the Doctrine Covenants in other languages and **income** is always used over **interest**. I have not read other languages but return missionaries have said such.

[Doctrine and Covenants 124:2,6,9,11,18,23,36,39,60,118,131](https://www.lds.org/scriptures/dc-testament/dc/124.2,6,9,11,18,23,36,39,60,118,131?lang=eng&clang=eng" \l "p1" \t "_blank)

2 Your prayers are acceptable before me; and in answer to them I say unto you, that you are now called immediately to make a solemn proclamation of my gospel, and of this stake, which I have planted to be a cornerstone of Zion, which shall be polished with the refinement, which is after the similitude of a palace.

…

6 For, behold, I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favor her.

…

9 And again, I will visit and soften their hearts, many of them for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion.

…

11 Awake, O kings of the earth! Come ye, O, come ye, with your gold and your silver, to the help of my people, to the house of the daughters of Zion.

…

18 And again, I say unto you that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world; and I will bear him up as on eagles’ wings; and he shall beget glory and honor to himself and unto my name.

…

23 And it shall be for a house for boarding, a house that strangers may come from afar to lodge therein; therefore let it be a good house, worthy of all acceptation, that the weary traveler may find health and safety while he shall contemplate the word of the Lord; and the cornerstone I have appointed for Zion.

…

36 For it is ordained that in Zion, and in her stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

…

39 Therefore, verily I say unto you, that your anointing’s, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices by the sons of Levi, and for your oracles in your most holy places wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name.

…

60 And let the name of that house be called Nauvoo House, and let it be a delightful habitation for man and a resting-place for the weary traveler, that he may contemplate the glory of Zion, and the glory of this, the cornerstone thereof;

…

118 And hearken unto the counsel of my servants Joseph, and Hyrum, and William Law, and unto the authorities which I have called to lay the foundation of Zion; and it shall be well with him forever and ever. Even so. Amen.

…

131 And again, I say unto you, I give unto you a high council, for the cornerstone of Zion—

This is a revelation about building a Nauvoo House. Even though the saints were scattered and still looking for their redemption, the Lord laid charge to build a house for the traveler and a Temple in Nauvoo. This would be the last chance to obtain redemption of Zion. The Lord did little condemnation but expected the saints to obey. They gave much to build temples but they did not care for their brothers. This was less than three years before Joseph and Hyrum were killed. The same exists to this day.

[Doctrine and Covenants 136:10,18,31](https://www.lds.org/scriptures/dc-testament/dc/136.10,18,31?lang=eng&clang=eng" \l "p9" \t "_blank)

10 Let every man use all his influence and property to remove this people to the place where the Lord shall locate a stake of Zion.

…

18 Zion shall be redeemed in mine own due time.

…

31 My people must be tried in all things, that they may be prepared to receive the glory that I have for them, even the glory of Zion; and he that will not bear chastisement is not worthy of my kingdom.

This is the last revelation to Brigham Young at Winter Quarters on there way to Utah. The Lord says that *Zion shall be redeemed in mine own due time. My people must be tried in all things that they may be prepared to receive the glory that I have for them, even the glory of Zion.* So when is the redemption of Zion? The sixty-ninth week of Christianity That is about thirty years from 2018. Are you prepared?