Zion’s redemption as considered by the Jews would be something about the Zionist movement, which is the establishment and preservation of the state of Israel. Christians generally are sympathetic to the same. The Mormon however has a different meaning. The Mormons have referred to Utah as Zion, but their revelation says far west Missouri will be the place. Zion is the place where the pure in heart dwell. The redemption of Zion refers to the economics of the Law of Consecration and the Order of Enoch. Without redeeming this order, we have not redeemed Zion. A Zionist people can exist, but their redemption is another matter. Wherever they accept the Order of Enoch, which is after the Order of the Son of God, Zion receives redemption. As to prophecy, Jews and Christians following the thought of a geographical place does not understand prophecy. This is not to say Zion does not have a place, but it is the way we live that determines the redemption of Zion. You can call yourself Zionist, but that does not mean you live in redeemed Zion. Your linage might be of Israel and you might live in Israel, but do you regard your neighbor with the highest possible concern? Most Zion lovers whether Jew, Christian, or Mormon will answer yes but unless…”He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise” (Luke 3:11). This was the message of John the Baptist. “In those days came John the Baptist, preaching in the wilderness of Judæa, And saying, Repent ye: for the kingdom of heaven is at hand” (Matthew 3:1–2). If you link the two concepts together, “let him do likewise” and “heaven at hand” you have a definition of heaven. If you do not link the two ideas, you are bound to think that the kingdom of heaven is a place you go to for acceptance after death and not a way of living. Once you establish this link, you also know more what the redemption of Zion means. OOOO Links are important in understanding prophecy. They reveal the true message. Consider when Christ spoke to his apostles in an attempt to gather the house of Israel: “But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat” (Matthew 10:6–10). We know what Christ was saying in many of his sermons, but we cannot link that to the above verse with a sense of understanding. The whole purpose of repentance is to obtain the Kingdom of Heaven when it is available on earth. What were the early saints repenting of if it was not the natural greed of human nature. We think too much in terms of immorality and not the higher law of loving thy neighbor as oneself in a true economic fashion. You have to look at what John and Christ preached to know what redemption means. Doing all the moral things but neglecting the waiter matter of giving up wealth is not redemption under the Law of Heaven, Christ or the gospel of John. The grandest message, if you can see, is that miracles follow them that believe sufficiently to sacrifice wealth for the miracles of healing and razing of the dead so to speak to a higher way of living. We receive salvation through the abundance of miracles after all that we can do. Instead, we choose honor and idolatry toward the authority of man to save us. The same faith required to consider the least in the kingdom is the same faith that will heal the sick, but we cannot see it. OOOO The above principle fulfills the redemption of Zion. Consider the revelations of Joseph Smith: “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” (Doctrine and Covenants 101:75). Later the Lord made this point: “Zion shall be redeemed in mine own due time. And if any man shall seek to build up himself, and seeketh not my counsel, he shall have no power, and his folly shall be made manifest” (Doctrine and Covenants 136:18–19). The reason we cannot obtained the redemption of Zion is that man seeks to build up himself and obtain honor. The first reference was in December 1833 and the later was winter 1847. This is fourteen years apart. They are the only two references referring to the redemption of Zion. In the first, the Lord indicates there is sufficient, but in the latter, he indicates it will have to wait until sometime later. The Lord introduce the Law of Consecration as early as 1831. It was a continued effort to establish this order according to the order of Enoch. The Lord referred to the consecration of property as a tithing in several reference in the beginning. Eventually in 1833 *in answer to Joseph’s supplication: “O Lord! Show unto thy servants how much thou requirest of the properties of thy people for a tithing”* (Doctrine and Covenants 119, Heading). The Lord first described the giving up of all surplus property and he called this the beginning of tithing. This is similar to a situation described in Acts. The Lord then followed with a tenth of one’s interest annually. Mormons have set aside the beginning of tithing by first reducing it to ten percent and later abolishing it altogether. At the same time, they changed interest to income to agree with the Mosaic Law as traditionally taught by the Protestants. The changes started happening after Joseph was martyred. By 1847, the Lord said I will redeem Zion in my own due time. OOOO The Mormons claim the Lord gave them a lesser law. This all depends on what the Lord meant by the word *interest*. If the Lord meant income or increase as in the Mosaic Law, would He have not used it? Was not Christ’s law higher than the Law of Moses as illustrated by Christ? If the Lord meant a tenth of one’s interest or net worth, you do have a higher law. Even though Brigham Young received the second salutation about the delay of the redemption, he had started the change almost immediately after the death of Joseph in 1844, three years before. All seemed to agree and accept the new interpretation because few were living the higher law. You have to link what the Lord was trying to do in the first salutation before you can understand the prophecy of the redemption yet to come. Once you do understand, other prophecies also come to your mind. OOOO The Mormons consider themselves a Zion People. All is well because they feel they have something greater. It is almost like the Jews claiming they had the Law. From The Book of Mormon we have: “For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good. And others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. (2 Nephi 28:20–21) This is a prophecy about the Mormons of today, but they attribute it to immorality and not correct economics. Even in 1831 the Lord said this to Joseph Smith: “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 (Doctrine and Covenants 68:31). Is not greediness the whole argument of the redemption? Prophecy says more than what we care to accept. If we taste prophecy correctly, we will know the sweetness of it. When we suffer desolations during very troublous times, we might just rise up from our awful condition and obtain the redemption of Zion. This is the essential plan of the Lord.

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Soldiers also asked John, “And we, what shall we do?”

Prophecy included within this site does not correspond to prophecy thus far embellished by Jewish

of revelation. Although prophecy became clear over the ten years prior, I released nothing until after 2012. As you read these articles, it will be in your mouth sweet as honey to see how the conclusions fit so well, but when the prophecy hit your belly, it will become bitter because you have to look at your tradition and see that you have selected a lie to govern your life.