

LESSON 46

“Zion – The Pure in Heart”

D&C 57:1-3; 64:33-43; 82:14-15; 97:8-28; 105:1-12; Moses 7:12-19, 61-63, 68-69; Articles of Faith 1:10, Our Heritage, pages 37-38, 145-146

OVERVIEW:

The word Zion has several meanings. Zion has existed in previous dispensations. The Saints of our dispensation have been commanded to establish Zion. The scriptures include glorious promises about the future of Zion.

BIBLE DICTIONARY

ZION

The word *Zion* is used repeatedly in all the standard works of the Church, and is defined in latter-day revelation as “the pure in heart” (D&C 97: 21). Other usages of Zion have to do with a geographical location. For example, Enoch built a city that was called his temple on Mount Zion (1 Kgs. 8: 1; cf. 2 Sam. 5: 6-7); and Jackson County, Missouri, is called Zion in many of the revelations in the D&C, such as D&C 58: 49-50; D&C 62: 4; D&C 63: 48; D&C 72: 13; D&C 84: 76; D&C 104: 47. The city of New Jerusalem, to be built in Jackson County, Missouri, is to be called Zion (D&C 45: 66-67). The revelations also speak of “the cause of Zion” (D&C 6: 6; D&C 11: 6). In a wider sense all of North and South America are Zion (HC 6: 318-19). For further references see 1 Chr. 11: 5; Ps. 2: 6; Ps. 99: 2; Ps. 102: 16; Isa. 1: 27; Isa. 2: 3; Isa. 4: 3-5; Isa. 33: 20; Isa. 52: 1-8; Isa. 59: 20; Jer. 3: 14; Jer. 31: 6; Joel 2: 1-32; Amos 6: 1; Obad. 1: 17, 21; Heb. 12: 22-24; Rev. 14: 1-5; and many others. (In the N.T., *Zion* is spelled *Sion*.)

SCRIPTURES:

D&C 57:1-3 - 1 HEARKEN, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land, which is the land of ^aMissouri, which is the ^bland which I have appointed and ^cconsecrated for the ^dgathering of the saints. (The land for the city of Zion, or the New Jerusalem, was set apart from the time of the creation of the earth. The land near Independence, Missouri, encompasses the area of the garden planted eastward in Eden, in which Adam and Eve were placed. We learn from Brigham Young that "our God will finish his work where he commenced it, where the centre [place] of Zion is, and where the garden of Eden was" (Journal of Discourses, 8:72). Revelations of the Restoration, p. 411)

2 Wherefore, this is the ^aland of promise, and the ^bplace for the city of ^cZion. (The city of Zion—the New Jerusalem to be built in Independence, Missouri— and the Jerusalem of old will be the capitals of the millennial kingdom of Christ. The latter-day city of Zion shall be blessed with the presence of Enoch and his people, who were taken to heaven without tasting death (Moses 7:62-64). It shall expand its borders to include all of North and South America, until eventually the entire globe shall be called Zion. The Prophet Joseph Smith stated: "You know there has been great discussion in relation to Zion— where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it" (Teachings of the Prophet Joseph Smith, 362). Further, "when Joseph first revealed the land where the Saints should gather," Brigham Young explained, "a woman in Canada asked if we thought that Jackson County would be large enough to gather all the people that would want to go to Zion. I will answer the question really as it is. Zion will extend, eventually, all over this earth. There will be no nook or corner

upon the earth but what will be in Zion. It will all be Zion" (Journal of Discourses, 9:138). The building up of Zion began like a seed planted in parched soil. The Prophet expressed dismay at the lack of civilization and "leanness of intellect" of the inhabitants of the surrounding regions. As the kingdom of God on earth is like the stone cut out of the mountain without hands (Daniel 2:44-45), which rolled forth until it filled the earth, so is the beginning of the establishment of Zion the commencement of a new covenant community that will likewise fill the earth, in which the citizens are the pure in heart. A great change was and is required for the environs of Independence, Missouri, to become worthy of the divinely appointed appellation—Zion. In time, under the direction of his prophets, the city of Zion will be built upon the foundations laid at the dawn of this dispensation. It will be "Zion, because it is a place of righteousness," declared the Prophet Joseph Smith, "and all who build thereon, are to worship the true and living God—and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ" (Teachings of the Prophet Joseph Smith, 80). Revelations of the Restoration, p. 411-12)

3 And thus saith the Lord your God, if you will receive wisdom here is wisdom. Behold, the place which is now called Independence is the ^acenter place; and a spot for the ^btemple is lying westward, upon a lot which is not far from the courthouse. (There are many stakes in Zion in which the Saints will gather. However, the Lord singled out Independence, Missouri, as the center place of the millennial kingdom. Bruce R. McConkie taught: "Let Israel gather to the stakes of Zion in all nations. Let every land be a Zion to those appointed to dwell there. Let the fulness of the gospel be for all the saints in all nations. Let no blessing be denied them. Let temples arise wherein the fulness of the ordinances of the Lord's house may be administered. But still there is a center place, a place where the chief temple shall stand, a place to which the Lord shall come, a place whence the law shall go forth to govern all the earth in that day when the Second David reigns personally upon the earth. And that center place is what men now call Independence in Jackson County, Missouri, but which in a day to come will be the Zion of our God and the City of Holiness of his people. The site is selected; the place is known; the decree has gone forth; and the promised destiny is assured" (New Witness, 595). See commentary on Doctrine and Covenants 42:9. The temple. Among all houses of the Lord, the temple to be built at the center place of Zion will stand supreme. It is destined to consist of a complex of twenty- four buildings, all dedicated as houses of the Lord. The Lord revealed that the gathering to and building of the city of the New Jerusalem will have its beginning at the place of the temple (D&C 84:4). Along with the companion temple to be built in the Jerusalem of old, this is the temple in which Isaiah's words will find fulfillment: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2-3). Further, it is at the temple in the New Jerusalem that "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" (D&C 133:18). See commentary on Doctrine and Covenants 133:7-16, 18. The twenty-four buildings aforementioned were located on a plot map of the future city of Zion. Joseph Smith wrote: "The names of the temples to be built on the painted squares as represented on the plot of the city of Zion, which is now about to be forwarded thither:— numbers 10, 11, and 12, are to be called, House of the Lord, for the Presidency of the High and most Holy Priesthood, after the order of Melchizedek, which was after the order of the Son of God, upon Mount Zion, City of the New Jerusalem. Numbers 7, 8, and 9, the Sacred Apostolic Repository, for the use of the Bishop. Numbers 4, 5, and 6, the Holy Evangelical House, for the High Priesthood of the Holy Order of God. Numbers 1, 2, and 3, the House of the Lord, for the Elders of Zion, an Ensign to the Nations. Numbers 22, 23, and 24, House of the Lord for the Presidency of the High Priesthood, after the Order of Aaron, a Standard for the People. Numbers 19, 20, and 21, House of the Lord, the Law of the Kingdom of Heaven, and Messenger to the People; for the Highest Priesthood after the Order of Aaron. Numbers 16, 17, and 18, House of the Lord for the Teachers in Zion, Messenger to the Church.

Numbers 13, 14, and 15, House of the Lord for the Deacons in Zion, Helps in Government. Underneath must be written on each house—Holiness To The Lord" (History of the Church, 1:359). The Prophet Joseph Smith further instructed the Saints to commence by building temple number five as the beginning of the city of Zion, which temple was very similar to that built in Kirtland, Ohio (History of the Church, 1:359-62). Whether the other buildings will be built before or after the Savior returns remains to be revealed. Revelations of the Restoration, p. 412-414)

D&C 64:33-43 - 33 Wherefore, be not ^aweary in ^bwell-doing, for ye are laying the foundation of a great work. And out of ^csmall things proceedeth that which is great.

34 Behold, the Lord ^arequireth the ^bheart and a ^cwilling mind; (Only when we have given our hearts to God is anything else that we give acceptable to him. We must have the attitude encouraged by so many of our leaders: It is the kingdom of God or nothing. "Zion, first and foremost," said President Joseph F. Smith. "Seek first the kingdom of God and His righteousness, that all other things may be added in the due time of the Lord, and in accordance with His pleasure. These are principles that should pervade the minds and hearts of all the Latter-day Saints. (Conference Report, April 1909, 3-5) and the willing and ^dobedient shall ^eeat the good of the land of Zion in these last days.

35 And the ^arebellious shall be ^bcut off out of the land of Zion, and shall be sent away, and shall not inherit the land. (Why would the rebellious be expelled from Zion? All who will be a part of a covenant community must keep their covenants, for their failure is hurtful not just to themselves but to the whole of the community. These verses remind us that our covenants are not simply between ourselves and God, but they also involve promises to the community of Saints. Indeed, the Saints would yet learn that they had covenant obligations to the Saints of dispensations past and to those of their kindred who had lived when the gospel was not on the earth (D&C 128:15, 18). The breaking of covenants not only hurts the transgressor but diminishes the community of believers of which they are a part. The oft-quoted text from Malachi is seen more clearly when we recognize that the Lord is addressing himself to the nation of Israel rather than particular individuals within that nation. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you [the covenant people or nation of Israel] blessed: for ye shall be a delightsome land, saith the Lord of hosts" (Malachi 3:7-12; emphasis added). Revelations of the Restoration, p. 468-69)

36 For, verily I say that the rebellious are not of the blood of ^aEphraim, (In other words by transgression one excludes oneself from being a true Israelite.) wherefore they shall be plucked out. (As a host of scriptures attests, the great promise of the last days is both the gathering and redemption of Israel. Israel is gathered by embracing the covenant of salvation restored through the Prophet Joseph Smith. She will be redeemed when each of her tribes returns to its land of promise and temples are built in both the Jerusalem of old and in the New Jerusalem. The promise of an inheritance in the New World rests with the descendants of Joseph or his sons, Ephraim and Manasseh. This promise is real and rests with his literal seed. In them is to be found believing blood and a propensity to observe the statutes of the Lord. Thus those who rebel against the laws of the Lord as revealed to the inhabitants of Zion identify themselves as not being children of the covenant or "of the blood of Ephraim." This was the last verse printed for the Book of Commandments before mobbers destroyed the press. The irony is poignant.

Those seeking to destroy the Saints are here being told that in the due course of the Lord, they themselves will be driven from the land of Missouri and will have no claim upon it. Revelations of the Restoration, p. 469. Joseph Fielding Smith: It is essential in this dispensation that Ephraim stand in his place at the head, exercising the birthright in Israel, which was given to him by direct revelation. Therefore, Ephraim must be gathered first to prepare the way through the gospel and the priesthood, for the rest of the tribes of Israel when the time comes for them to be gathered to Zion. The great majority of those who have come into the Church are Ephraimites. It is the exception to find one of any other tribe, unless it is of Manasseh. It is Ephraim, today, who holds the priesthood. It is with Ephraim that the Lord has made covenant and has revealed the fulness of the everlasting gospel. It is Ephraim who is building temples and performing the ordinances in them for both the living and for the dead, When the "lost tribes" come-and it will be a most wonderful sight and a marvelous thing when they do come to Zion-in fulfilment of the promises made through Isaiah and Jeremiah, they will have to receive the crowning blessings from their brother Ephraim, the "firstborn" in Israel. The leaders of our people from the beginning have looked forward to this great day when Ephraim would be gathered and would stand in his place to crown the tribes of Israel. In an epistle issued by the First Presidency in October, 1852, the following appears: "The invitation is to all, of every nation, kindred and tongue, who will believe, repent, be baptized, and receive the gift of the Holy Ghost, by the laying on of hands, Come home: come to the land of Joseph, to the valleys of Ephraim." The Prophet Joseph Smith looked forward to the great day when Israel would be gathered. He stated at a conference held in June, 1831, "that John the Revelator was then among the ten tribes of Israel who had been led away by Shalmaneser, king of Assyria, to prepare them for their return from their long dispersion." President Brigham Young had these same thoughts constantly in mind and frequently spoke of them. "It is the house of Israel, we are after," said he, "and it is the very lad on whom Father Jacob laid his hands, that will save the house of Israel. The Book of Mormon came to Ephraim, for Joseph Smith was a pure Ephraimite." "We are now gathering the children of Abraham who have come through the loins of Joseph and his sons, more especially through Ephraim, whose children are mixed among all the nations of the earth. I see a congregation of them before me today." President Young declares that Joseph Smith was a pure Ephraimite. This is true, Joseph Smith, father of the Prophet, received the birthright in Israel which he inherited through his fathers back to Ephraim and Joseph and Jacob to Abraham, For that reason the Patriarchal Priesthood was conferred upon him with the commandment that it should be handed down from father to son.)

37 Behold, I, the Lord, have made my church in these last days like unto a ^ajudge sitting on a hill, or in a high place, to ^bjudge the nations.

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

39 And ^aliars and hypocrites shall be proved by them, and they who are ^bnot ^capostles and prophets shall be ^dknown. (Before Zion will be placed in a position to judge the world she must first set her own house in order. If there are any not worthy of the offices to which they have been called, be they apostles, prophets, or those serving at any level in the Church, they must be replaced by those who will honor the call given to them. It will be remembered that Paul, writing to the Saints in Corinth, warned that there were "false apostles, deceitful workers, transforming themselves into the apostles of Christ" (2 Corinthians 11:13). The Church must cleanse itself before it can rightfully sit in judgment on the world. Revelations of the Restoration, p. 470)

40 And even the ^abishop, who is a ^bjudge, and his counselors, if they are not faithful in their ^cstewardships shall be condemned, and ^dothers shall be planted in their ^estead.

41 For, behold, I say unto you that ^aZion shall flourish, and the ^bglory of the Lord shall be upon her; ("Who, let me ask, unless he was inspired of the Lord, speaking by the gift and power of God, at

that remote period of the Church's history, when our numbers were few, when we had no influence, name or standing in the world—who, I would ask, under the circumstances in which we were placed when this prediction was made, could have uttered such words unless God inspired him?" So queried Joseph F. Smith. To his own question he responded, "Zion is, indeed, flourishing on the hills, and it is rejoicing on the mountains, and we who compose it are gathering and assembling together unto the place appointed. I now ask this congregation if they cannot see that this prediction (which was made many years before the idea prevailed at all among this people that we should ever migrate and gather out to these mountain valleys) has been and is being literally fulfilled? If there were no other prophecy uttered by Joseph Smith, fulfilment of which could be pointed to, this alone would be sufficient to entitle him to the claim of being a true prophet" (Gospel Doctrine, 486-87). David O. McKay: Zion means, literally, a "sunny place" or "sunny mountain." It first designated an eminence in Palestine on which Jerusalem is built. In the Doctrine and Covenants, Zion has three designations: First, the land of America; second, a specific place of gathering; and third, the pure in heart. The Zion we build will pattern after the ideals of its inhabitants. To change men and the world, we must change their thinking, for the thing which a man really believes is the thing which he has really thought; that which he actually thinks, is the thing which he lives. Men do not go beyond their ideals; they often fall short of them, but they never go beyond them. Victor Hugo said: "The future of any nation can be determined by the thoughts of its young men between the ages of 18 and 25." Thus it is easy to understand why the Lord designates Zion as the "pure in heart" [Sec. 97:21], and only when we are such shall Zion "flourish and the glory of the Lord be upon her." The foundation of Zion, then, will be laid in the hearts of men: broad acres, mines, forests, factories, beautiful buildings, modern conveniences will be but means and accessories to the building of the human soul and the securing of happiness. We should choose, in building Zion, what we call the "four cornerstones of Zion's inhabitants." First: There must be a firm belief and acceptance of the truth that this universe is governed by intelligence and wisdom, and, as Plato said, "is not left to the guidance of an irrational and random chance." The second cornerstone is that the ultimate purpose in God's great plan is the perfecting of the individual. It is His desire that men and women become like Himself. He has said: "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) The third cornerstone is a realization that the first and most essential thing in man's progress is freedom—free agency. Man can choose the highest good, or he can choose the lowest good and fall short of what he was intended to be. The scale of human existence—starting from the lowest depths of degradation and rising to the heights of the sublime—indicates how men make use of their power of choice. . . . Fourth cornerstone: A sense of responsibility toward other individuals and the social group. . . . A careful analysis of the organization of the Church reveals the fact that it embodies all the strength of a strong central government, and every virtue and necessary safeguard of a democracy. 1. It has the authority of priesthood without the vice of priestcraft, every worthy man being entitled to a place and a voice in the governing quorums. 2. It offers a system of education, universal and free in its application, the safety valve, and the very heart and strength of a true democracy. 3. It offers a judicial system that extends justice and equal privileges to all alike, applicable to the poor and the millionaire. 4. In its ecclesiastical groupings efficiency and progress are enhanced because every local group attends to its own affairs, and yet each is so closely united with the central government that every mode of procedure proved useful and beneficial to the people can be adopted without delay—for the good of the group. Truly from the standpoint of enhancing efficiency and progress, the Church of Christ has that form of government for which the nations today are seeking. (I, February 1959, 94:33-34.)

42 And she shall be an ^aensign unto the people, and there shall come unto her out of every ^bnation under heaven.

43 And the day shall come when the nations of the earth shall ^atremble because of her, and shall fear because of her terrible ones. The Lord hath spoken it. Amen. (This prophecy is most remarkable, since it came in a day when the enemies of the Church inflicted pain and suffering upon the Saints with

impunity. Yet, the promise was that sometime in the future all the nations of the earth would find reason to fear the power held by the elders of Israel. "Their arm shall be my arm," the Lord promised, "and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them" (D&C 35:14). Revelations of the Restoration, p. 471)

D&C 82:14-15 - 14 For ^aZion must increase in ^bbeauty, and in ^choliness; her borders must be enlarged; her ^dstakes must be strengthened; yea, verily I say unto you, Zion must ^earise and put on her ^fbeautiful garments. (Isaiah's words were "awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city" (Isaiah 52:1). In a later revelation the Lord explained that Isaiah "had reference to those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel; and to put on her strength is to put on the authority of the priesthood, which she, Zion, has a right to by lineage; also to return to that power which she had lost" (D&C 113:8). For the borders of Zion to be enlarged is to have the kingdom of God extend beyond its current boundaries. Revelations of the Restoration, p. 581-82)

15 Therefore, I give unto you this commandment, that ye bind yourselves by this covenant, and it shall be done according to the laws of the Lord.

D&C 97:8-28 - 8 Verily I say unto you, all among them who know their hearts are ^ahonest, and are broken, and their spirits contrite, and are ^bwilling to observe their covenants by ^csacrifice—yea, every sacrifice which I, the Lord, shall command—they are ^daccepted of me.

9 For I, the Lord, will cause them to bring forth as a very fruitful ^atree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit.

10 Verily I say unto you, that it is my will that a ^ahouse should be built unto me in the land of Zion, like unto the ^bpattern which I have given you. (This refers to the temple in Independence, Missouri. The instructions sent to Zion indicate that the temple to be built at this time in Independence, Missouri, was identical in style to the temple in Kirtland, Ohio, except that the dimensions were larger (Roberts, Comprehensive History, 1:359).)

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

12 Behold, this is the ^atithing and the ^bsacrifice which I, the Lord, require at their hands, that there may be a ^chouse built unto me for the salvation of Zion— (Because the Saints in Zion had not lived worthily of the Lord's blessing, they were unable to build the temple in Jackson County as they had been commanded. Rather than redeem Zion according to the ancient promises, they were driven from it. Bruce R. McConkie said: "Time and time again the early saints in this dispensation were offered the precious privilege of building up Zion, of establishing the New Jerusalem, and of crowning that Holy City with the temple of temples. But always the promises were conditional. Always the divine provisos set forth the need for faith, obedience, righteousness, and complete conformity to the high, holy, and heavenly law. Sad to say, the Lord's people failed to gain the promised blessing. Obeying only in part, they received only a partial reward. Failing to live the fulness of the divine law, they were denied an inheritance in the Holy City in the days of their mortal probation. "It was with the Latter-day Saints as it had been with their ancestors in the days of Moses. The Lord Jehovah offered ancient Israel the fulness of his eternal gospel; by the mouth of Moses and others of the prophets, he pled with his people to sanctify themselves and receive the fulness of his glory while in the wilderness and again after they entered their promised Canaan. A few in Israel gained wondrous gifts and powers, but the generality of the people, obeying only in part, rose no higher in spiritual stature than provided for in the lesser law. And yet in that law, always and everlastingly, there was a call to higher things. The very law itself was a schoolmaster to prepare the people for the fulness of the gospel. "And so it has been among us. Though the newly called saints of the nineteenth century failed to build their promised Zion, yet they retained the

glorious gospel, with all its hopes and promises. They were left in that state which now exists among us. What we now have is a schoolmaster to prepare us for that which is yet to be. We are now seeking to build Zion in our hearts by faith and personal righteousness as we prepare for the day when we will have power to build the city whence the law will go forth when He rules whose right it is" (New Witness, 610-11). Revelations of the Restoration, p. 703-04)

13 For a place of ^athanksgiving for all saints, and for a place of instruction for all those who are called to the work of the ministry in all their several callings and offices; (The temple in the New Jerusalem was, like the Kirtland Temple, to house the School of the Prophets, or the School of the Elders. It was in effect to perform the function now assumed in our Missionary Training Centers. Revelations of the Restoration, p. 704)

14 That they may be perfected in the ^aunderstanding of their ministry, in theory, in principle, and in doctrine, in all things pertaining to the ^bkingdom of God on the earth, the ^ckeys of which kingdom have been ^dconferred upon you.

15 And inasmuch as my people ^abuild a ^bhouse unto me in the ^cname of the Lord, and do not suffer any ^dunclean thing to come into it, that it be not defiled, my ^eglory shall rest upon it;

16 Yea, and my ^apresence shall be there, for I will come into it, and all the ^bpure in heart that shall come into it shall see God. (The psalmist asked, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" (Psalm 24:3). His response: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face" (Psalm 24:4-6). After recounting the visions received by prophets of past ages, Joseph Smith taught, "And, fellow sojourners upon earth, it is your privilege to purify yourselves and come up to the same glory, and see for yourselves, and know for yourselves" (Teachings of the Prophet Joseph Smith, 13). The promise is given to the pure in heart that enter the house of the Lord that they shall see him. Those entering the temple with a pure heart have been baptized and have so lived as to receive a remission of sins. They have had hands laid upon their heads and been commanded to receive the Holy Ghost and have responded to that command. Thus they have been baptized by fire as the dross of sin has been purged from their souls. In the temple they have been washed and anointed and properly clothed so that they might stand in the presence of the Holy One, which becomes their privilege as they prepare themselves for it. Revelations of the Restoration, p. 704-05)

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 ^aunholy temples. (There will actually be 24 temples built in Independence.)

18 And, now, behold, if Zion do these things she shall ^aprosper, and spread herself and become very glorious, very great, and very terrible. ("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" (D&C 45:70). Joseph Smith: "You know there has been great discussion in relation to Zion— where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it" (Teachings of the Prophet Joseph Smith, 362). Brigham Young: This American continent will be Zion; for it is so spoken of by the prophets. Jerusalem will be rebuilt and will be the place of gathering, and the tribe of Judah will gather there; but this continent of America is the land of Zion. JD, 5:4)

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

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

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

22 For behold, and lo, ^avengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?

23 The Lord's ^ascourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;

24 For the ^aindignation of the Lord is kindled against their abominations and all their wicked works.

25 Nevertheless, Zion shall ^aescape if she observe to do all things whatsoever I have commanded her. (Melvin J. Ballard: Why should we hope to escape, who have been baptized into this Church, yet ignore the commandments of the Lord? For there are among us those who do not keep the Word of Wisdom, some of us do not pay our tithing; we do not sanctify ourselves by adding unto our faith, virtue; to virtue, knowledge, to knowledge, temperance, and patience, and godliness, and brotherly kindness. Why should we claim exemption—we who know the truth, we who have been warned, we who will testify that we believe God has spoken—why should we escape if we do not keep the commandments of the Lord? And I say this with a feeling in my heart of deep appreciation that the Latter-day Saints are, notwithstanding all this, the best people in the world; and I have received a witness to my soul that the innocent children and faithful Latter-day Saints were not taken because they were wicked, nor because the families that were touched needed to be chastised more than others, but that the Lord was speaking through those who have been taken—these one thousand [Latter-day Saints who died in the influenza epidemic] who have gone from us. The Lord is speaking through them to the whole Church, crying repentance unto us, calling us to set our houses in order, to keep the commandments of the Lord. (CR, June 1919, pp. 88-89.))

26 But if she ^aobserve not to do whatsoever I have commanded her, I will ^bvisit her ^caccording to all her works, with sore affliction, with ^dpestilence, with ^eplague, with sword, with ^fvengeance, with ^gdevouring fire. (Joseph Smith: If Zion, will not purify herself so as to be approved of in all things in his sight he will seek another people for his work will go on until Israel is gathered and they who will not hear his voice must expect to feel his wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God, to Zion, and yet strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind, I say to you—(and what I say to you, I say to all) hear the warning voice of God lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest, TPJS, p. 18-19)

27 Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more ^anone of these things shall come upon her;

28 And I will bless her with ^ablessings, and multiply a multiplicity of blessings upon her, and upon her generations forever and ever, saith the Lord your God. Amen.

D&C 105:1-12 - 1 VERILY I say unto you who have assembled yourselves together that you may learn my will concerning the ^aredemption of mine afflicted people—

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

3 But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not ^aimpart of their substance, as becometh saints, to the poor and afflicted among them; (In contrast to these teachings, some of the Saints in Missouri would not even care for the sick of Zion's Camp. An example of this disobedience occurred shortly before the camp disbanded. At the end of their thousand- mile journey, the men of Zion's Camp stayed temporarily on the land of a Brother Burgett. Heber C. Kimball said: "While we were here, the brethren being in want of some refreshment, Brother Luke Johnson went to Brother Burgett to get a fowl, asking him for one to

make a broth for Elder Wilcox and others [who were stricken with cholera]; but Brother Burgett denied him it, saying, 'In a few days we expect to return back into Jackson County, and I shall want them when I get there.' When Brother Johnson returned he was so angry at Burgett for refusing him, he said, 'I have a great mind to take my rifle and go back and shoot his horse.' I told Luke to never mind; that such actions never fail to bring their reward. "Judge how we felt, after having left the society of our beloved families, taking our lives in our hands and traveling about one thousand miles through scenes of suffering and sorrow, for the benefit of our brethren, and after all to be denied of a small fowl to make a little soup for brethren in the agonies of death. Such things never fail to bring their reward, and it would do well for the Saints never to turn away a brother who is penniless and in want, or a stranger, lest they may one day or other want a friend themselves" (Whitney, Life of Heber C. Kimball, 62). Revelations of the Restoration, p. 768)

4 And are not ^aunited according to the union required by the law of the celestial kingdom; (Brigham Young: "The Savior sought continually to impress upon the minds of his disciples that a perfect oneness reigned among all celestial beings— that the Father and the Son and their minister, the Holy Ghost, were one in their administration in heaven and among the people pertaining to this earth. Between them and all the heavenly hosts there can be no disunion, no discord, no wavering on a suggestion, on a thought or reflection, on a feeling or manifestation; for such a principle would differ widely from the character of Him who dictates them, who makes his throne the habitation of justice, mercy, equity, and truth. If the heavenly hosts were not one, they would be entirely unfit to dwell in the eternal burnings with the Father and Ruler of the universe" (Journal of Discourses, 7:276).)

5 And ^aZion cannot be built up ^bunless it is by the ^cprinciples of the ^dlaw of the celestial kingdom; otherwise I cannot receive her unto myself. (Zion is a celestial city; it is the earthly abode of the Lord. Zion can be built upon only one standard: those that inhabit her must be worthy to behold the face of the Lord. Before this earth can be "crowned with glory, even with the presence of God the Father" (D&C 88:19), cities of Zion must fill the breadth and width of her lands. Each time a stake of Zion was organized under the direction of Joseph Smith, a city of Zion was prepared to which the Saints were to gather. The next phase of establishing Zion is that of perfecting the Saints who live within the geographical boundaries of a stake. The earth cannot roll back into the presence of God until we have learned to build a celestial kingdom founded on the laws given by the Lord to sanctify and purify us. The labor is spiritual in nature and made possible through the atoning blood of Jesus Christ. Each individual citizen of Zion must be washed clean and be able to abide the law of a celestial kingdom (D&C 88:22). Revelations of the Restoration, p. 769)

6 And my people must needs be ^achastened until they learn ^bobedience, if it must needs be, by the things which they ^csuffer. (Melvin J. Ballard: The other great responsibility that rests upon the priesthood of this Church, and all the members of the Church, is that we shall sanctify ourselves and our sons and daughters, and preserve that which the Lord has given us; so that we may establish here a people who shall be an ensign and a pattern, an example to the world as well as to prepare the people for the coming of the Redeemer to live among men in the flesh. I wish to read a few words from the 105th section of the Doctrine and Covenants. [Sec. 105:1-6, quoted.] Now . . . I rejoice that, notwithstanding we are in the midst of these chastisements not because perhaps, of any deliberate wickedness on the part of the people but because many of us have heard the warning voice of the shepherd of Israel, but have not heeded that warning voice, I want to say to you that there is no plan devised for the solution of these vexing problems that are now before us and before the world; there is no plan devised that shall succeed, except the plan that our God has given to this people. . . . I rejoice, notwithstanding we are occasionally in need of chastisement, that we are not going to fail. (CR, October 1921, pp. 98-99.))

7 I speak not concerning those who are appointed to lead my people, who are the ^afirst 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 ^adeliver them in time of trouble, otherwise we will not go up unto Zion, and will keep

our moneys. (The phrase "churches abroad" refers to the various branches of the restored Church of Jesus Christ outside of Kirtland, Ohio. The Prophet Joseph Smith sent word to these branches that money was needed to help the afflicted Saints in Missouri. The Saints donated little in response to his plea. He wrote concerning the Saints' refusal to help pay the debts of the United Firm and aid those driven from their homes in Missouri: "If this Church, which is essaying to be the Church of Christ will not help us, when they can do it without sacrifice, with those blessings which God has bestowed upon them, I prophesy—I speak the truth, I lie not— God shall take away their talent, and give it to those who have no talent, and shall prevent them from ever obtaining a place of refuge, or an inheritance upon the land of Zion; therefore they may tarry, for they might as well be overtaken where they are, as to incur the displeasure of God, and fall under His wrath by the way side, as to fall into the hands of a merciless mob, where there is no God to deliver, as salt that has lost its savor, and is thenceforth good for nothing, but to be trodden under foot of men" (Smith, History of the Church, 2:48). Revelations of the Restoration, p. 770)

9 Therefore, in consequence of the ^atransgressions of my people, it is expedient in me that mine elders should wait for a little season for the ^bredemption of Zion— (When this revelation was given, the "little season" was to end 11 September 1836 (see commentary on Doctrine and Covenants 105:23-26). Because the Saints did not obey the Lord's counsel by imparting to those in need, the little season has lengthened to however much time passes before the Saints learn to live according to the principles of the celestial kingdom. Revelations of the Restoration, p. 770)

10 That they themselves may be prepared, and that my people may be ^ataught more perfectly, and have experience, and know more perfectly concerning their ^bduty, and the things which I require at their hands. (After citing these verses, President Lorenzo Snow said: "Hence we learn that the Saints in Jackson County and other localities, refused to comply with the order of consecration, consequently they were allowed to be driven from their inheritances; and should not return until they were better prepared to keep the law of God, by being more perfectly taught in reference to their duties, and learn through experience the necessity of obedience. And I think we are not justified in anticipating the privilege of returning to build up the center stake of Zion, until we shall have shown obedience to the law of consecration. One thing, however, is certain, we shall not be permitted to enter the land from whence we were expelled, till our hearts are prepared to honor this law, and we become sanctified through the practice of the truth. "The Lord required that those lands in Missouri should be obtained, not by force, but by purchase, through the consecrations of the properties of the Saints; and the manner was pointed out how these consecrations should be made, but it was disregarded" (Journal of Discourses, 16:276). Revelations of the Restoration, p. 770. J. Reuben Clark, Jr.: The Lord tried to give us, what I suppose is the perfect economic system, the United Order. We could not live it. He took it away. A few years thereafter he gave us tithing. [Sec. 119.] But we are not too far away from the United Order in this Welfare Plan. Our surpluses, taken from individuals either in the form of work on permanent projects or with cash, go into the store houses. From the storehouses to which every needy person has access, the necessities are provided. The storehouse is the common property of the Church, even as was the storehouse under the United Order. I say we are not far away from that Order. We have our individual family units just as they had under the United Order. The only thing we need to do is to exercise some brotherly love, and in one way and another, provide the things which those who are in need, must have. (DNCS, August 8, 1951, p. 15.) Marion G. Romney: Now, my brothers and sisters, the handwriting is on the wall; "the interpretation thereof [is] sure." (Dan. 2:45.) Both history and prophecy—and I may add, common sense—bear witness to the fact that no civilization can long endure which follows the course charted by bemused manipulators and now being implemented as government welfare programs all around the world. Babylon shall be destroyed, and great shall be the fall thereof. (See D&C 1:16.) But do not be discouraged. Zion will not go down with her, because Zion shall be built on the principles of love of God and fellowman, work, and earnest labor, as God has directed. Remember that Enoch's Zion was built in a day when wickedness was as rampant as it is among us today. Among those who rejected

the word of God in that day "there were wars and bloodshed"; they were ripening in that iniquity which brought the flood. "But the Lord came and dwelt with his people, and they dwelt in righteousness . . . because they were of one heart and one mind, . . . and there was no poor among them." (Moses 7:16, 18.) As we prepare for the building of Zion, we must not and we shall not abandon the basic principles upon which our Church Welfare Services are founded: love—love of God and neighbor—and work, or labor. We shall persevere by helping people to help themselves until "the curse of idleness [is] done away with, the evils of a dole abolished, and independence, industry, thrift and self respect [are] once more established amongst our people." (CR, April 1976, p. 169.)

11 And this cannot be brought to pass until mine ^aelders are ^bendowed with power from on high. (Brigham Young: Your endowment is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell. Discourses of Brigham Young, p. 416. Joseph Fielding Smith: The endowment received now is greater than that given in Kirtland, for the Lord has revealed additional covenants and obligations for us to keep. If we go into the temple we raise our hands and covenant that we will serve the Lord and observe his commandments and keep ourselves unspotted from the world. If we realize what we are doing then the endowment will be a protection to us all our lives—a protection which a man who does not go to the temple does not have. I have heard my father say that in the hour of trial, in the hour of temptation, he would think of the promises, the covenants that he made in the House of the Lord, and they were a protection to him. He was but fifteen years of age when he received his endowments and went forth into the mission field. This is exceptional, I know, and I do not recommend that our sons and our daughters go to the temple as young as that, but that they go as soon as they are prepared. This protection is what these ceremonies are for, in part. They save us now and they exalt us hereafter, if we will honor them. I know that this protection is given, for I, too, have realized it, as have thousands of others who have remembered their obligations. Utah Genealogical and Historical Magazine, July 1930, p. 103)

12 For behold, I have prepared a great endowment and blessing to be ^apoured out upon them, inasmuch as they are faithful and continue in humility before me.

Moses 7:12-19, 61-63, 68-69 - 12 And it came to pass that Enoch continued to call upon all the people, save it were the people of Canaan, to repent; (Enoch is not allowed to preach to the descendants or followers of Cain.)

13 And so great was the ^afaith of Enoch that he led the people of God, and their enemies came to battle against them; and he ^bspake the word of the Lord, and the earth trembled, and the ^cmountains fled, even according to his command; and the ^drivers of water were turned out of their course; and the roar of the lions was heard out of the wilderness; and all nations feared greatly, so ^epowerful was the word of Enoch, and so great was the power of the language which God had given him.

14 There also came ^aup a land out of the depth of the sea, and so great was the fear of the enemies of the people of God, that they fled and stood afar off and went upon the land which came up out of the depth of the sea. (Nature is more obedient than men. Instead of repenting, the people run away from Enoch.)

15 And the ^agiants of the land, also, stood afar off; and there went forth a ^bcurse upon all people that fought against God;

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

17 The ^afear of the Lord was upon all nations, so great was the ^bglory of the Lord, which was upon his people. And the Lord blessed the ^cland, and they were blessed upon the mountains, and upon the high places, and did flourish.

18 And the Lord called his people ^aZION, because they were of ^bone 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.

61 And the day shall come that the earth shall ^arest, but before that day the heavens shall be ^bdarkened, and a ^cveil of darkness shall cover the earth; and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I ^dpreserve;

62 And ^arighteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear ^btestimony of mine Only Begotten; his ^cresurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to ^dgather out mine elect from the four quarters of the earth, unto a place which I shall prepare, an Holy City, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called ^eZion, a New ^fJerusalem.

63 And the Lord said unto Enoch: Then shalt thou and all thy ^acity meet them there, and we will ^breceive them into our bosom, and they shall see us; and we will fall upon their necks, and they shall fall upon our necks, and we will kiss each other; (This will occur after the Second Coming.)

68 And all the days of ^aZion, in the days of Enoch, were three hundred and sixty-five years.

69 And Enoch and all his people ^awalked with God, and he dwelt in the midst of Zion; and it came to pass that Zion was not, for God received it up into his own bosom; and from thence went forth the saying, ZION IS FLED. (Enoch and the city are translated. Bruce R. McConkie: After the Lord called his people Zion, the scripture says that Enoch “built a city that was called the City of Holiness, even Zion;” that Zion “was taken up into heaven” where “God received it into his own bosom; and that from thence went forth the saying, Zion is fled.” (Moses 7:69.) After the Lord’s people were translated—for it was people who were caught up into heaven, not brick and mortar and stone; for there are better homes already in heaven than men can build on earth—after these righteous saints went to dwell beyond the veil, others, being converted and desiring righteousness, looked for a city which hath foundation, whose builder and maker is God, and they too “were caught up by the powers of heaven into Zion.” This same Zion which was taken up into heaven shall return during the Millennium, when the Lord brings again Zion, and its inhabitants shall join with the new Jerusalem, which shall then be established. (Moses 7:4-69.) Tambuli, Sep 1977, p. 12, Ensign, May 1977.)

Articles of Faith 10 - We believe in the literal ^agathering of Israel and in the restoration of the ^bTen Tribes; that ^cZion (the New Jerusalem) will be built upon the American continent; that Christ will ^dreign personally upon the earth (Joseph Smith: He will visit it from time to time when it is necessary to govern it. TPJS, p. 268); and, that the earth will be ^erenewed and receive its ^fparadisiacal ^gglory. (Bruce R. McConkie: As to the Second Coming, the time is fixed, the hour is set, and, speaking after the manner of the Lord, the day is soon to be. The appointed day can be neither advanced nor delayed. It will come at the decreed moment, chosen before the foundations of the earth were laid, and it can be neither hastened by righteousness nor put off by wickedness. It will be with our Lord's return as it was with his birth to Mary: the time of each coming was fixed by the Father. True, no man knows or shall know the day or the hour of our Lord's return; that knowledge is retained in the bosom of heaven, for good and sufficient reasons. But all men may read the signs of the times, and those whose souls are attuned to the things of the Spirit know that the great and dreadful day of the Lord is near, even at the door. But they also know there are many things yet to be done before earth's rightful King comes to change the kingdoms of this world into the kingdom of our God and of his Christ. One of these is the building of the New Jerusalem in Jackson County, Missouri. As to the building of the New Jerusalem, different criteria apply than those pertaining to the Second Coming. Zion could have been redeemed a century and a half ago. If the newly called saints of that day had kept the commandments and seen eye to eye as did the saints of Enoch's day, they too could have built a City of Holiness, called Zion, and the glory of God would have rested upon it. That day of opportunity passed, however, and the Lord's people began the arduous process of establishing stakes of Zion in all nations as part of a schooling process to prepare them for the day when

they would build Zion itself. The stakes of Zion that now are must be strengthened and perfected before they can uphold and sustain that Zion which is destined to be. When Zion is fully established, it will be by obedience to the law of the celestial kingdom, which law is operative in the stakes of Zion only in part. As of now, we are living under a preparatory law, as it were; as the Mosaic law was a schoolmaster to prepare Israel for the fulness of the gospel, so the church and kingdom, as now constituted, is a schoolmaster to prepare the saints for an inheritance in that perfect society of souls of which Zion will be composed. The most obvious illustration of this concept is that we today have the law of tithing, which we do not live perfectly, but when Zion is built we will have the law of consecration in its fulness. It follows that the righteousness of the saints can hasten the redemption of Zion. And, viewing the present state of the Church, good as it is when compared with the world, the day of the building of Zion seems to be some years away. In the course of abiding the law given of God to govern it, the earth is to be renewed and receive again its paradisiacal glory. It is to rise from its fallen telestial state to the terrestrial state it once enjoyed. It cannot be renewed—becoming again paradisiacal and terrestrial—unless it once possessed those very states. When the change comes, it will be so dramatic and the earth will be altered in so many respects that it will have a new aerial heaven and become, in fact, a new earth. In that day, the former things will not be remembered nor come to mind, and men will rejoice in the Lord and glory in the good things that are theirs. During the Millennium there will be both mortal and immortal people on earth. Those who are receiving their temporal bodies for the first time, and who are marrying and begetting children, will be living lives comparable to ours, except they will not be subject to disease and death. Our Lord, who shall reign as King and Lord, is immortal, as also are all who have been redeemed "out of every kindred, and tongue, and people, and nation," and of whom it is written: "Thou [the Lamb, who] wast slain . . . hast made us unto our God kings and priests: and we shall reign on the earth." (Revelation 5:9-10.) Thus, they, under Christ, each man in his own place and sphere, will also reign on earth. Those who are mortals—who have the paradisiacal type of mortality that will then exist—shall be changed to immortality in the twinkling of an eye when they become a hundred years old. New Witness for the Articles of Faith, p. 591-2, 649, 650)

Our Heritage, pages 37-38 - Chapter Four Establishing Zion in Missouri

The Early Years in Missouri

At the same time the Saints were striving to build the kingdom of God in Kirtland, Ohio, many members of the Church were undergoing great struggles in Jackson County, Missouri.

When called upon to do so, the Saints living in Colesville, New York, had willingly left their homes to gather to Kirtland (see page 18). When they arrived in Ohio in mid-May 1831, they found that the land set aside for them was not available. The Prophet Joseph Smith took the plight of these Saints to the Lord in prayer. He had just received the revelation directing himself, Sidney Rigdon, and 28 other elders to go on a proselyting mission to Missouri, and the Lord instructed that the Colesville Saints also journey "unto the land of Missouri" (**D&C 54:8**). They were the first group of Saints to settle in the land that was to become known as Zion.

Newel Knight, president of the Colesville Branch, immediately gathered his people. Emily Coburn related, "We most truly were a band of pilgrims, started out to seek a better country." At Wellsville, Ohio, they boarded a steamboat and, using the Ohio, Mississippi, and Missouri Rivers, traveled to Jackson County, Missouri. The captain of the steamboat said that they "were the most peaceable and quiet emigrants they had ever carried west; 'no profanity, no bad language, no gambling and no drinking.'"

Using an overland route, the Prophet and other Church leaders hurried ahead of the Colesville Saints to make advance arrangements for locating them in Jackson County. The Prophet's party reached Independence, Missouri, on 14 July 1831. After viewing the country and prayerfully seeking divine guidance, the Prophet said, "[The Lord] manifested himself unto me, and designated to me and others, the very spot upon which he designed to commence the work of the gathering, and the upbuilding of an holy city, which should be called Zion."

This revelation specified that Missouri was the place intended by the Lord for the gathering of the Saints, and that "the place which is now called Independence is the center place; and a spot for the temple is lying westward, upon a lot which is not far from the courthouse" (**D&C 57:3**). The Saints were to buy every tract of land lying west of that city to the line separating the state of Missouri and Indian territory (see **D&C 57:1-5**).

Joseph Smith and Bishop Partridge acquired land for the Colesville Branch in Kaw Township, some 12 miles west of Independence. On 2 August 1831, after the arrival of the branch members, a ceremony was conducted that was filled with symbolism. Twelve men, representing the 12 tribes of Israel, carried a freshly cut oak log and placed it across a stone that had been set by Oliver Cowdery, thus laying the symbolic foundation for the establishment of Zion. From that humble beginning the Saints constructed a building that was used as both a church and a schoolhouse.

On the following day, a number of the brethren gathered at an elevated point one-half mile west of the Independence courthouse. The Prophet Joseph Smith set in place the cornerstone for the contemplated temple and dedicated it in the name of the Lord. The central feature of the land of Zion was to be the house of the Lord.

Our Heritage, pages 145-46 - Conclusion

Each of us has a place in Church history. Some members are born into families who for generations have embraced the gospel and nurtured their children in the ways of the Lord. Others are hearing the gospel for the first time and entering the waters of baptism, thereby making sacred covenants to do their part in building the kingdom of God. Many members live in areas where they are just beginning their era of Church history and are creating a heritage of faith for their children. Whatever our circumstances, we are each a vital part of the cause of building Zion and preparing for the second coming of the Savior. We are "no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (**Ephesians 2:19**).

Whether we are new members or old, we inherit a legacy of faith and sacrifice from those who have gone before us. We are also modern-day pioneers to our children and to those millions of our Heavenly Father's children who have yet to hear and accept the gospel of Jesus Christ. We make our contributions in different ways throughout the world by faithfully carrying out the work of the Lord.

Fathers and mothers prayerfully train their children in principles of righteousness. Home and visiting teachers care for those in need. Families bid good-bye to missionaries who have chosen to devote years of their lives to carrying the gospel message to others. Selfless priesthood and auxiliary leaders answer calls to serve. Through countless hours of quiet service given in searching out the names of ancestors and performing sacred ordinances in the temple, blessings are extended to the living and the dead.

We are each helping to fulfill the destiny of The Church of Jesus Christ of Latter-day Saints that was revealed to the Prophet Joseph Smith. In 1842 he prophesied:

“The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done.”

Although the Church remained very small during the Prophet Joseph Smith’s lifetime, he knew that it was the kingdom of God on earth with a destiny to fill the whole earth with the truths of the gospel of Jesus Christ. We have seen the dramatic growth of the Church in recent years. We are privileged to live at a time when we can offer our faith and sacrifices in helping to establish the kingdom of God, a kingdom that will stand forever.

For more details on the Zion of Jackson County, Missouri, see lessons 12 and 18.