

D&C Lesson # 46  
Zion --- The Pure in Heart  
(D&C 57:1-3; 64:33-43; 97:8-28;105:1-12; Moses 7:12-19; 61-63; 68-69; Articles of Faith 1:10).  
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(Here is inspirational background and evidences supporting the Restoration)

I. It is obvious from the many changes of place that ultimately “Zion” is not just a place but a “Spirit.”

A. The many changes in place were important, however, as the Saints sought an environment to allow the “Spirit” to grow.

B. We should understand that Independence MO was called the “Center Place” (D&C 57:3).

C. That role was only temporarily abandoned; it will still fill that role in the future Zion finally established by God.

D. Additional revelation promised: “Zion shall flourish, and the glory of the Lord shall be upon her” (D&C 64:41). [But an extended Zion, far beyond the boundaries of Independence, MO.]

E. A part of that extended future Zion was established in the Mountains of Utah, and promises made of it are being partially realized right now: “And she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven” (D&C 64:42).

F. This Zion shall ultimately be feared: for at Christ’s return; “The nations of the earth shall tremble because of her, and shall fear because of her terrible ones” (D&C 64:43). For she shall be a “Judge... to judge the nations. ...And liars and hypocrites shall be proved by them, and they who are not [truly] apostles and prophets shall be known [by them]” (D&C 64:38-9).

[Judges who help determine one’s eternal destiny would indeed be feared!]

II. That Zion is a Spirit, not a place, was further shown when the Saints lost “the Place” due to the wrong “Spirit.”

A. The Lord said the saints lost Zion in Missouri because too many “have not learned to be obedient to the things which are required at their hands... and do not impart of their substance, as becometh saints, to the poor and afflicted among them. And are not united according to the union required by the law of the celestial kingdom” (D&C 105:2).

B. Therefore the saints would need to undergo chastening to prepare them for the future Zion. (vs. 6-10).

III. We learn that at past times Zion has existed on earth, but has been taken away.

A. Moses tells that Enoch and his people once established Zion.

B. They were blessed with a special “Place” (Moses 7:14, 17) because they had obtained the right “Spirit.”

1. “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**” (Moses 7:18).

C. We are told that this Zion, having become so righteous, **who had learned “Oneness,”** was actually taken to dwell with the Lord.

D. But in the future, when the Saints build Zion up on the earth, (Moses 7:62), and the wicked are swept away, and the Lord comes to dwell, Enoch’s Zion will return to join them.

1. “Then shalt thou and all thy city meet them there, and we will receive them into our bosom, and they shall see us; and we will fall upon their necks... and we will kiss each other” (Moses 7:63).

IV. So if Zion begins with a Spirit, how can we develop the “Spirit of Zion” today?

A. First we must learn **The Spirit of Competition is “Death to the Spirit of Zion (Oneness)”**

B. **The Spirit of Zion** was forecast just prior to Gethsemane, when the Savior, who had just lowered Himself and washed all of their feet, prayed for His disciples at the Last Supper

1. “Neither pray I for these alone, but for them also which shall believe on me through their word; **That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us:...that they may be one, even as we are one:**” (John 17:20-22).

B. The Spirit of Zion was actualized in Gethsemane when the Savior modeled “Not my will but Thine be done” to His Father. **And then He offered Himself as sacrifice to make us all “One” with Himself and God His Father. In fact, this was the very purpose of the At-one-ment.**

V. In addition to giving Himself to bring about the At-One-ment, to help make us “One,” the Savior has taught all dispensations the essential keys to maintaining that “Oneness.”

Again, what is taught is the antithesis of competition.

A. Through Paul He taught the early Christians:

1. All were given separate gifts, so they would come to recognize their need for each other. “that there should be no schism in the body; but that the members should have the same care one for another.” As a whole group they were One --- “the body of Christ.” He finished with his beautiful teaching that Charity is the greatest gift of all. (See I Corinthians 12-13).

B. He taught the same things through Moroni: “And all these gifts come by the Spirit of Christ; and they come unto every man severally.... And except ye have charity ye can in nowise be saved in the kingdom of God” (Moroni 10”17, 19).

C. And He taught the Saints in the last days, adding other important keys to Oneness: “... to every man is given a gift by the Spirit of God....And all these gifts come from God, for the benefit of the children of God.... And all things must be done in the name of Christ... And ye must give thanks unto God in the Spirit for whatsoever blessing ye are blessed with. And ye must practice virtue and holiness before me continually” (D&C 46:11, 26, 31-33).

**Obviously a major Key to Oneness and to Zion is to recognize we all have been given different gifts, to bless and be blessed by others, and to act as One as the Body of Christ.**

VI. A True Zion has always been a place where all also have equality in *things*.

A. Every time the Lord set up His Kingdom, He left the people with such a feeling of Oneness they had all things in common and there were no poor among them.

1. Enoch’s people: “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” (Moses 7:18).

2. The early Christians: “And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things in common” (Acts 4:32).

3. The Nephites after Christ’s coming: “And they had all things common among them; therefore there were not rich and poor, bond and free, but they were all made free, and partakers of the heavenly gift” (4 Nephi 1:3).

4. The early Latter-day Saints. “Thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken” (D&C 42:30). And they did at times try to live with all things held in common.

This is obviously a sign of the Lord's true Zion. But it must be set up by Him. Obviously, as with all things of the Lord, there are counterfeits which are not of Him.

However, would it not be wise to prepare our hearts to live with one another in such a way? To work toward no poor among us --- and no competition as to possessions of the things of the world?