

The City of Holiness, Even Zion

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“The fear of the Lord was upon all nations, so great was the glory of the Lord which was upon his people. And the Lord blessed the land, and they were blessed upon the mountains, and upon the high places, and did flourish. 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; 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.” D&C 36:2g-3a

It is in the name which our heavenly Father has established above all other names, even Jesus Christ, that I greet you again in the hope and promise of the redemption of Zion, the city of our God (D&C 94:5b).

When I think of the admonition of the apostle Peter to be ready to give a reason for the hope that is within us (I Peter 3:15), my thoughts often end up focusing on Zion. My hope is not exactly founded in Zion itself. Rather it is in the King of Zion, Jesus Christ, who is our hope (cf. I Timothy 1:1). But how can one separate Zion from His purposes among the children of men whom He seeks to redeem? I can not. And so, with this letter I hope to share some of the understandings the Lord has placed in my heart regarding the relationship between Zion and her King to His honor and glory.

When the Lord Shall Bring Again Zion

“And then shall they say, How beautiful upon the mountains are the feet of him that bringeth good tidings unto them, that publisheth peace;

that bringeth good tidings unto them of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” Isaiah 52:7-10

The redemption of Zion is directly related to the fulfillment of “the Lord’s prayer.” Specifically, that our heavenly Father’s kingdom will be established on earth and that His will might be done among us:

“Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. **Thy will be done on earth, as it is done in heaven.** Give us this day, our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And suffer us not to be led

into temptation, but deliver us from evil. For thine is the kingdom and the power, and the glory, forever and ever. Amen.” Matthew 6:10-15

Those who hope for Zion are they whose earnest prayer of faith is the establishment of the kingdom of God and His righteousness upon earth (cf. Matthew 6:38 & I Nephi 3:187). They “desire a better country,” a city prepared by God (cf. Hebrews 11:16,13:14). And as assuredly as the Lord has spoken it, their hope will not be in vain, for as written by John, the kingdoms of this world are going to become the kingdom of our God (cf. Daniel 2:44,45,7:27):

“And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever.**” Revelation 11:15

Our heavenly Father has established Jesus Christ as the King of kings and Lord of lords, so that at the naming of His name every knee will bow and every tongue will confess that Jesus Christ is Lord (I Timothy 6:13-16 & Philippians 2:5-11). Truly, Jesus Christ is God’s salvation, the arm of the Lord, for He shall save His people from their sin (Matthew 2:4 with Helaman 2:71-75). Oh, how blessed is the day when God will again bring Zion upon the earth and from there reign over all the earth.

And the Government Shall Be Upon His Shoulders

Jesus Christ is the cornerstone of Zion, a tried and precious stone (cf. Matthew 21:44-46,51, Romans 9:30-33 & Psalm 118:22,23 with Hebrews 4:14-16 & D&C 17:5a-d):

“Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure founda-

tion; he that believeth shall not make haste.” Isaiah 28:16

He is “the King of Zion; the Rock of heaven, which is broad as eternity” (D&C 36:10g). God has purposed that the government of both heaven and earth should be upon His shoulders:

“For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there is no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.” Isaiah 9:6,7

Accordingly, God has committed all judgment into His hands so that everyone should honor the Son as they honor the Father (cf. Philippians 2:9-11, John 5:22,23).

If I Be Lifted Up

How does Jesus Christ rule in His kingdom? Apostle Arthur Oakman has concluded that Jesus Christ rules the universe from the cross¹. Is there any other way Love Divine can rule those who are wont to go astray continually (cf. Isaiah 53 with Matthew 5:40-50)? The answer provided through the gospel is a simple but profound “No” (cf. Luke 9:53-56). Accordingly, Jesus came into the world to offer an eternal sacrifice to pardon repentant sinners. But to conclude that this is the extent of His purpose and work is to underestimate the glory of God. Jesus came so that we might be one in Him and thus with each other (John 17). And so He came to draw all men unto Himself, the Light

¹ Authur A. Oakman, *He Who Is*, Herald Publishing House, Indep. MO, 1963, pg. 66.

from God's own presence; He came to be lifted up by men upon the cross so that all might be drawn to Him and live (cf. Helaman 3:47,48):

“And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.” John 12:32,33

The love shown forth from the cross of His sufferings is the basis for Jesus Christ's lordship (cf. John 3:13-17). His sacrifice was, among other things, an invitation to accept the precious gift of redemption and eternal life in His kingdom. This was Jesus' message from the beginning of His ministry while He, the “good Shepherd,” was among His sheep (John 10:11-18 with Ezekiel 34:11-31):

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God; and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.” Mark 1:12,13

Our Lord was moved to such compassion so as to die for us that we might not suffer the wrath of God (Romans 5:6-11). But not everyone will be inclined to receive His free gift (D&C 85:6g-8b). Many live as if there has been no redemption made; and so, except they repent, they will remain in a fallen state eternally according to the principle of restoration (Mosiah 8:76-78 & Alma 8:93-107,19:73-80).

If it is not our desire to remain in a fallen state throughout eternity, how then should we respond to the love manifest at Calvary? Pondering such a question in a way that is detached from daily application has little or no worth. We must respond to “love's appeal” (as Apostle Oakman has referred to Christ offering Himself for the redemption of lost mankind) through daily activities, i.e. by our “works.” The fruit (or works) of our daily walk reveal our response no matter what our stated intent is. This is why

we are to be judged according to our works, e.g. the way we deal with each other in the mundane affairs of life (III Nephi 12:28).

Those who see what sin has cost God (Romans 5:6-11) can respond in but one of a few ways. Either they will be humbled by the revelation of divine grace and yield their hearts to the Lord, or they will remain unmoved and live lives unaffected by God's plea to turn from their rebellion and accept His full lordship over their lives (cf. Alma 14:10-22). And if they try to be indifferent to Him, the Lord will reject them as if they had rejected Him (cf. Revelations 3:16).

What we do with “love's appeal” is what will be done with us (cf. I Nephi 5:252,253 with Galatians 6:7). In other words, our works in this life are symptomatic of the relationship we will have with our Lord in eternity. Consequently, our Lord has come among us to show us how to live in love one toward another so that we might be the children of God (cf. John 13:34,35 & I John 3:14-24).

“Behold I have given unto you my gospel, and this is the gospel which I have given unto you, that I came into the world to do the will of my Father, because my Father sent me; and my Father sent me that I might be lifted up upon the cross; and after that I had been lifted up upon the cross, I might draw all men unto me: That as I have been lifted up by men, even so should men be lifted up by the Father, to stand before me, to be judged of their works, whether they be good or whether they be evil; and for this cause have I been lifted up; therefore, according to the power of the Father, I will draw all men unto me, that they may be judged according to their works. And it shall come to pass, that whoso repenteth and is baptized in my name, shall be filled; and if he endureth to the end, behold, him will I hold guiltless before my Father, at that day when I shall stand to judge the world. And he that endureth not unto the end, the same is he that

is also hewn down and cast into the fire, from whence they can no more return, because of the justice of the Father: and this is the word which he hath given unto the children of men. And for this cause he fulfilleth the words which he hath given, and he lieth not, but fulfilleth all his words; and no unclean thing can enter into his kingdom; *therefore nothing entereth into his rest, save it be those who have washed their garments in my blood, because of [1] their faith, and [2] the repentance of all their sins, and [3] their faithfulness unto the end.* **Now this is the commandment, Repent, all ye ends of the earth, and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. Verily, verily I say unto you, This is my gospel; and ye know the things that ye must do in my church; for the works which ye have seen me do, that shall ye also do; for that which ye have seen me do, even that shall ye do; therefore if ye do these things, blessed are ye, for ye shall be lifted up at the last day.** III Nephi 12:25-34

The works which Jesus said we must do in His church are not the things we are to do during our church services or while we are “at church.” Rather, they are the fruits which we are to bear as members of His body, i.e. how we are to interact and conduct our lives in all our dealings with each other (e.g. Ephesians 4:8-16).

“See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is a bond of perfectness and peace; pray always, that you may not faint

until I come; behold, and lo, I will come quickly, and receive you unto myself. Amen.” D&C 85:38a-c

If Ye Continue in My Word

Consider what the Lord is saying about being lifted up and drawing all people to Himself. This act of sacrifice is an invitation. It is the ultimate plea to come to Him and learn of His ways (Matthew 11:29,31). Everyone has been invited to come to Him at the cross where He suffered for us, yet triumphed over death for us, so that they might partake of His nature and goodness rather than suffer the wrath of divine justice (II Nephi 11:95-105). Those who come and remain will be lifted up by Him unto life eternal.

What does it take to remain, i.e. to abide in the True Vine? First, one must have charity. Only charity, the pure love of Truth, Jesus Christ, endures all things (Moroni 7:51,52). We must also be righteous, for “in righteousness there is continuance, and such shall be saved” (Isaiah 64:5). To be righteous means to be equitable and just. To have charity means to be merciful and kind (cf. Matthew 5:40-50 with Luke 6:35-36).

There is one more requirement for enduring to the end and that is to be in fellowship with the Lord always through the prayer of faith. Those who are not, even the sanctified, can be “removed out of their place” by the devil and thus fall from grace (cf. D&C 17:6d-e).

“What I say unto one I say unto all: Pray always, lest that wicked one have power in you, and remove you out of your place.” D&C 90:8d

Jesus demonstrated each of these characteristics – charity, righteousness and the prayer of faith – to reveal to us the divine nature to which we have been called to be partakers (II Peter 1:4). These three things are what God requires

of each of us as spoken by the prophet Micah (Micah 6:8 with Matthew 23:20). If the desire of our hearts is to come to Christ and endure to the end, He will provide all that is needed through the gift and power of the Holy Ghost for us to escape death and hell. But we must abide in Him (John 15:1-18). He does not equip us to go off and do what we like independent of Him. He came to be one with us as the Father and the Son are one (John 17).

Jesus Christ's presence in us through the Holy Spirit brings liberty not from Him, but from sin and eternal death (II Corinthians 3:17). Even if we must endure persecution, our Lord has promised to see us through the difficult times by remaining in us (I Peter 3:12-18 with Philippians 4:7). As it is written, if we suffer with Him, then we will be glorified with Him (Romans 8:17).

“...If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed.” John 8:31,32,36

Eventually, all the nations of the earth will come to Jesus Christ to learn of His ways (Isaiah 2:1-4). But this will happen only after much tribulation. And yet, even with the severe tribulations foretold in prophecy, there will be those who will refuse to repent and accept His lordship over their lives (cf. Revelations 9:20,21, Micah 4:1-13 & I Thessalonians 5:1-11). In fact, I read recently where there are those today who say that it would be better to rule in hell than to be a mindless slave in heaven. Clearly they misunderstand Life. Jesus liberates while Satan only captivates. The devil's promises, which he has apparently given to some about ruling in hell, are lies – there is no truth in Satan; he is the father of all lies (John 8:44). His purpose in deluding the children of men is to bring them into the same miserable state that he is in (II Nephi 1:101-121).

Jesus is Lord even over those in hell. Those who follow after Satan's lies and deceptions will go with him “into everlasting fire, prepared for them” (II Nephi 6:39,40 & Revelations 14:10,11). As Paul has written, Jesus is “the head of all principality and power” (Colossians 2:10):

“And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.” Colossians 2:15

The cross represents victory over death only to those who submit willingly to the lordship of Jesus Christ. To them who keep the faith to the end and who love and look earnestly for our Lord's appearing will be given a crown of righteousness in His kingdom (cf. II Timothy 4:7,8). Those who refuse are still under His lordship. But they remain unredeemed and thus suffer the wrath of a just God.

Oh, that all would come unto the Light and be healed and receive the newness of Life, even the rebirth of their souls. And may they continue steadfast unto the end that they may be lifted up unto eternal life at that last day to the honor and glory of the Lamb. To Him be all honor and glory forever, worlds without end. Amen

The Light of Life

Jesus Christ came as both the Son of man and the Son of God to lift up the standard of the cross. From it He calls us away from darkness and toward the light of God, i.e. He calls us to repentance (cf. Acts 26:18). He has bridged the gap, so to speak, becoming not only the mediator between us and God (I Timothy 2:4-6, I Nephi 4:38-40 & Hebrews 4:14-16), but also the only Way by which we can come to the Father. The cross, and the preaching of the cross, is the light tower from which His beacon shines to guide us into the presence of His Father in the Way. The message of the cross is intended to bring hope and direction to those who have lost

their way in the mists of darkness. The message is that while sin must not go unpunished, God is willing to suffer the punishment for us if we will but repent and come to Him to be sanctified through the reception of the Holy Ghost.

Notwithstanding the great price our Lord has made for our salvation from the wrath of divine justice, the arrogant and proud and the self-sufficient just watch from afar and wonder at the whole of the matter of the cross. They choose not come to the light for at least one of several reasons. One is that they do not want to be seen as they really are; this, of course, is the nature of light, to reveal things as they actually are (John 3:19,20). Another is that they consider God offering His Only Begotten Son in sacrifice for the good of His creation as plain foolishness.

“For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God.” I Corinthians 1:18

Nevertheless, God’s foolishness far exceeds the wisdom of man (I Corinthians 1:25). And so the Light shines and the call continues to go forth:

“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Isaiah

55:7-11 (cf. Proverbs 16:25)

Those who heed the call and come to Christ to be perfected in Him² (Moroni 10:29,30) will be given the light of life.

“Then spake Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” John 8:12

What is required to follow Jesus? We must die to the temptation to abide in darkness; at the same time, we choose to live in the light. Jesus stated it this way:

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me. And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments.” Matthew 16:25,26

What it means to take up our cross is unmistakably stated here by our Lord. We must die to ungodliness and worldly lusts (cf. I John 2:15-17), and we must live for the very commandment of our Lord.

“For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.” John 12:49-50

The commandment of our heavenly Father is life everlasting.

“And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that

² Note: This is the seventh of the “six principles of the gospel” referenced in Hebrews 6:1-3.

which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.” II John 5,6

Therefore, those who receive the commandment from the One sent down from above receive Life of the same. Jesus Christ is our life (Colossians 3:4). There is no life outside of the Lord.

Them That Despise Government, Presumptuous Are They

Those who refuse to come to Jesus Christ as the Light must remain in darkness and thus under condemnation because they love darkness rather than light (John 3:16-21 with Ephesians 4:17-19). They are they who “despise government,” desiring to walk after the flesh and not the Spirit of Truth (II Peter 2:10 & Jude 3-19). They turn themselves over to Satan, the prince of darkness.

When a people yield their hearts to Satan, iniquity abounds and the destruction of government soon follows; he leads them to be fragmented and separated (III Nephi 3:37 & 40). As our Lord has said, “if ye are not one, ye are not mine” (D&C 38:6a). One specific way that Satan seeks to destroy government is through fleshly desires for place and position.

“And thus there became a great inequality in all the land, insomuch that the church began to be broken up...Now the cause of this iniquity of the people, was this: Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world. And thus Satan did lead away the hearts of the people, to do all manner of iniquity...” III Nephi 3:17-18

Those who “despise government” (II Peter 2:10) are they who refuse to have God rule over them:

“Behold, they do not desire that the Lord their God, who hath created them, should rule and reign over them; notwithstanding his great goodness and his mercy towards them; they do set at nought his counsels, and they will not that he should be their guide.” Helaman 4:56

Consequently, everyone who will not come to the Light must, of necessity, war against the existence of Zion, for in Zion the Light of Truth reigns, and “Out of Zion, the perfection of beauty, God hath shined” (Psalms 50:2). Those who persist in the fallen nature we all inherited from our first parents, and continue to seek their own wills rather than God’s will, will receive no reward but will remain separated from the Way, the Truth and the Life.

Those who persist in their rebellion against God and refuse His chastening cannot be sanctified (D&C 98:2). Thus, they must remain unredeemed, i.e. they must remain in their fallen and depraved state (Mosiah 8:61-65).

“And again, verily I say unto you, that which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, can not be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.” D&C 85:8a-b

Those who choose to “remain filthy still” by seeking unto become a law to themselves cannot receive an inheritance among the redeemed of the Lord; they will not have a place in Zion, the city of our God. Upon such comes the wrath of God because they resist being clothed with the bond of perfectness, even charity, the pure love of Jesus Christ, the celestial law (cf. Genesis 7:40,41 with Colossians 3:14 & D&C 85:38).

Conversely, those who lay down their weapons of rebellion against God and their fellow brethren (cf. Alma 14:12) and no longer contend against the Lord by receiving His Holy Spirit (Alma 16:237,238) are led of His Spirit into “all truth,” i.e. they are led into the presence of the Father (John 16:13-15). Those who have been drawn to Jesus Christ and endure the hardships ahead until, “the Lord shall bring again Zion,” will greatly rejoice in Him (III Nephi 7:43-45).

Here Have We No Continuing City, But We Seek One To Come – A City Not Forsaken

The hope of Zion remains a guiding ray to the faith of many, as it did in the first century church of our Lord.

“For here have we no continuing city, but we seek one to come.” Hebrews 13:14

Zion must and will be redeemed with power from on high (D&C 100:3d, D&C 102:3c-f and I Nephi 3:187). Our God is the Redeemer of Zion and surely He will perform it.

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. **And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken.**” Isaiah 62:1,10-12

As with the bringing forth of the sealed books, the Lord is soon to show all people that He “is able to do mine own work” pertaining to Zion (II Nephi 11:142-143). Our redemption is His

work, not ours. He is our Savior, not we ourselves. As Paul testified, we are the workmanship of His hands; Jesus Christ is the Author and Finisher of our faith.

So what then is our part in the work of the redemption of Zion? We are to be a people willing to submit to the lordship of Jesus Christ. This includes the fiery and purifying trial of our faith so that we might become a purified people (cf. Revelation 3:15-22 with I Peter 1:3-9,4:12,13). Our hopes must be refined till we have but one hope, Jesus Christ (cf. I Timothy 1:1). We are to live in the reality of His truth, i.e. in the reality of Himself:

“Who is the image of the invisible God, the firstborn of every creature. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; And he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.” Colossians 1:15-18

Those who come to Zion do so because, when they are invited to partake of the feast, they do not make excuses as to why they cannot come (cf. Luke 14:16-28). Rather, they simply come together to the land of their inheritance where they are commanded to labor for the welfare of all in Zion (II Nephi 11:109). They come through obedience to the word of God because they love Jesus Christ. All others are left to go to their “own place” outside the kingdom of God (Jacob 4:4).

Those who despise the inequity and injustice of this world (John 12:25) rejoice in Christ, because He brings equity, for there is no respecter of persons with Him (Acts 10:34,35 & D&C 38:4c,5d). Accordingly, they pray with all ear-

nestness of heart for the fulfillment of the prayer Jesus taught His disciples.

To seek the lordship of Jesus Christ is to seek the kingdom of our God. He is our Hope and the Rock of our salvation (I Timothy 1:1 & Psalm 95:1). Therefore, as stated in a previous letter, only those for whom Jesus Christ is the Rock of their Hope can truly hope for a better world (cf. Ether 5:4 with D&C 16:4f,g). It is because of the abiding hope of the faithful that they themselves will have an inheritance in Zion (cf. Ether 5:32 with I John 3:1-3 & Hebrews 11:1).

All who do not have Jesus as their Hope will despair and revert to their own devices in bringing about a new world (cf. Jeremiah 18:12 with Moroni 10:16). Stated another way, none can hope for a better world at the right hand of God except they hope in Jesus Christ and are ready to follow Him with all their hearts (cf. Ether 5:4, John 12:25,26 & Luke 14:25-34).

Pray, therefore, that Jesus Christ would prepare a home for you and your family in Zion (cf. John 14:1-4) so that when He returns you and your family will be prepared to meet Him (cf. Genesis 7:68-72). Seek the mercy of the Lord through the prayer of faith (Jude 20,21 & Philippians 4:4-9). Seek the face of the Lord earnestly that you might have an inheritance in Zion; seek this hope for no one becomes a part of Zion because they qualify to do so. They are afforded the opportunity to partake of the riches of Zion because of the goodness of Jesus Christ, for He alone is worthy. May every knee bow and tongue confess our Lord and King, the Lamb slain from the foundation of the world so that the repentant soul might have life and have it more abundantly through the rich grace and tender mercies of our God.