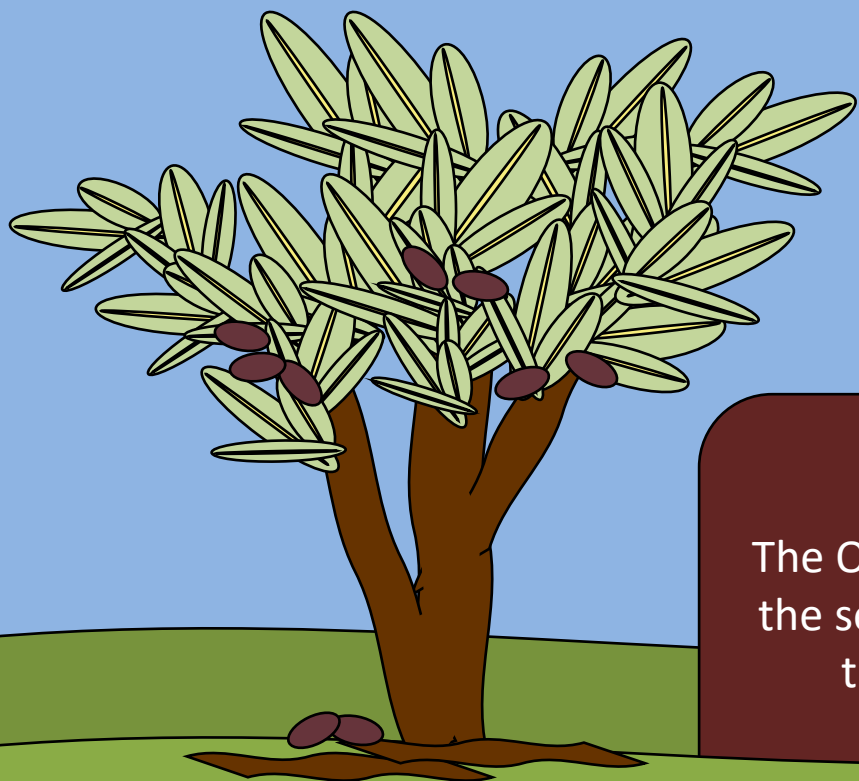


Parable of Zion

Doctrine and Covenants 101:43-101

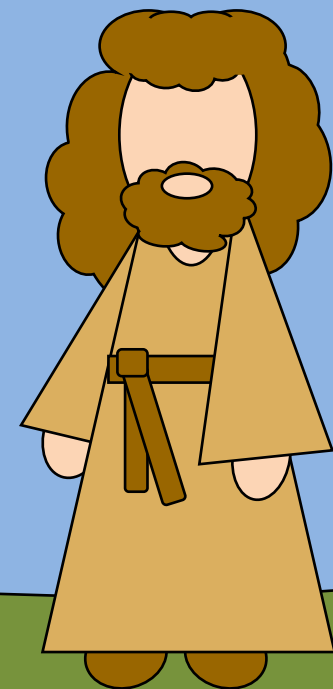
*But this I say, He which soweth sparingly
shall reap also sparingly; and he
which soweth bountifully shall reap also bountifully.
2 Corinthians 9:6*





The Olive Trees are
the settlements of
the Saints

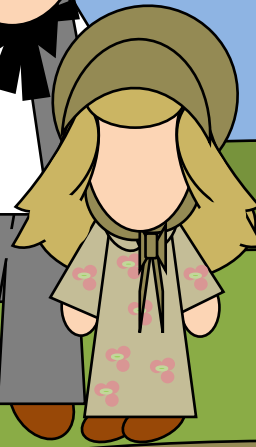
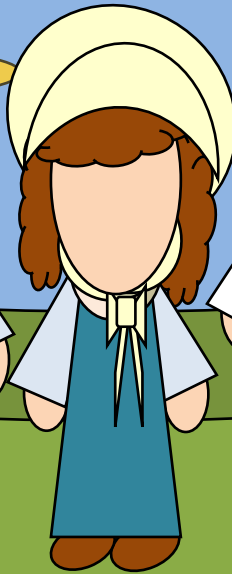
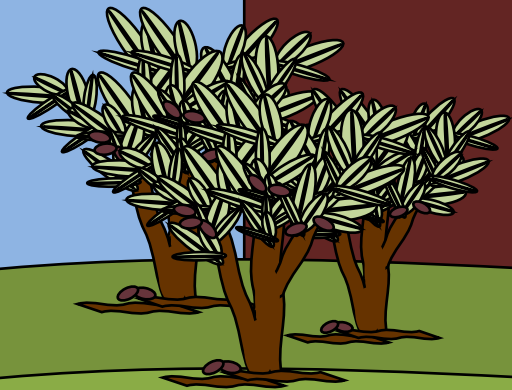
Zion is the Choice
land in His
vineyard—Jackson
County, Missouri



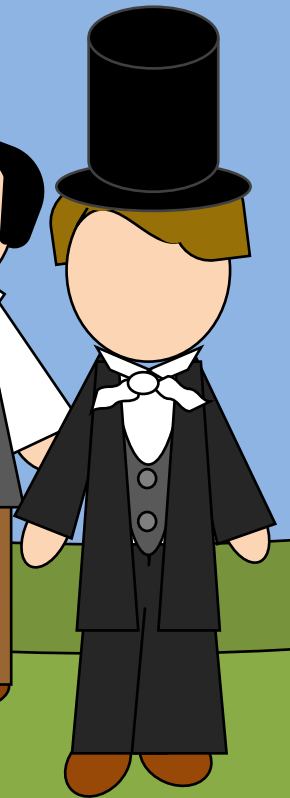
The Nobleman
Savior

D&C
101:44

The Servants
are the
members of
the Church



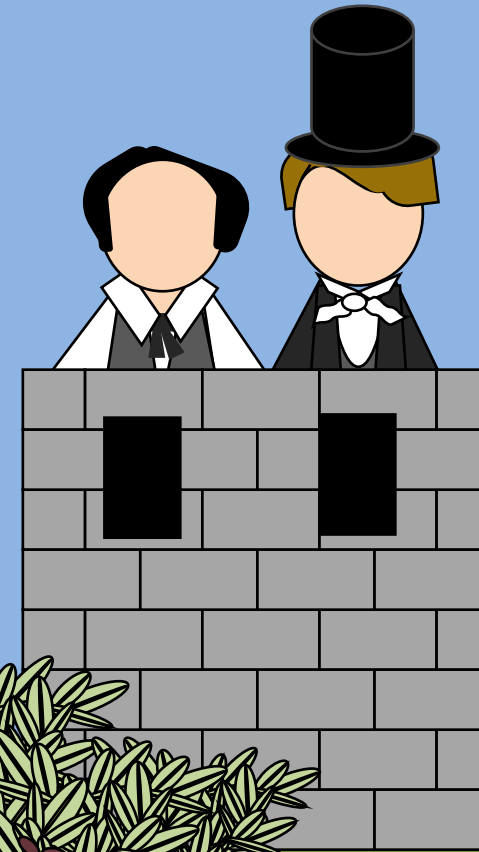
The watchmen are
the Officers of the
Church



D&C
101:45

While yet building in Zion, they become at variance with each other and do not build the tower or Temple whose site had been dedicated as early as August 3, 1831.

Had they built it as directed, it would have been a spiritual refuge for them, for from it the Lord's watchmen could have seen by revelation the movements of the enemy from afar.

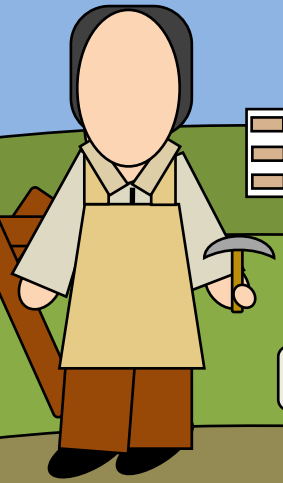
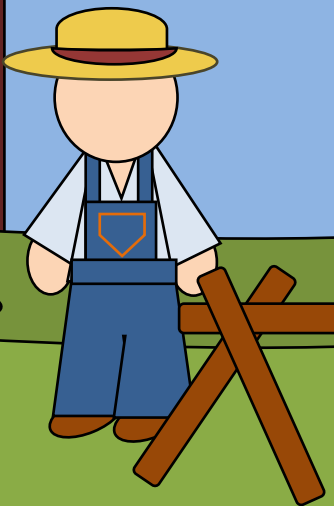


The Tower is the Temple of the Lord

D&C
101:45



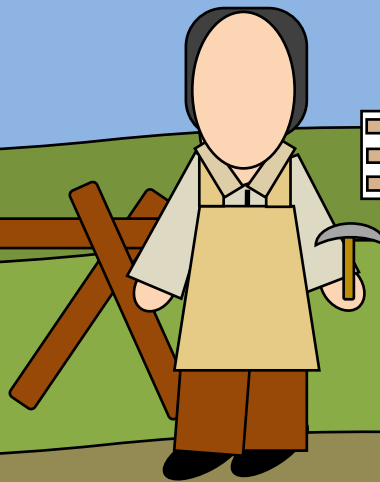
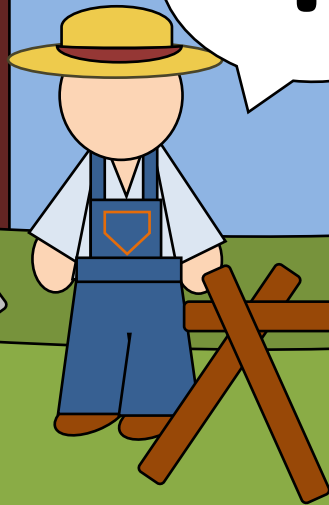
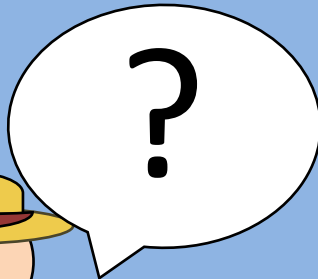
The members of
the Church
begin to build
the temple--
1833



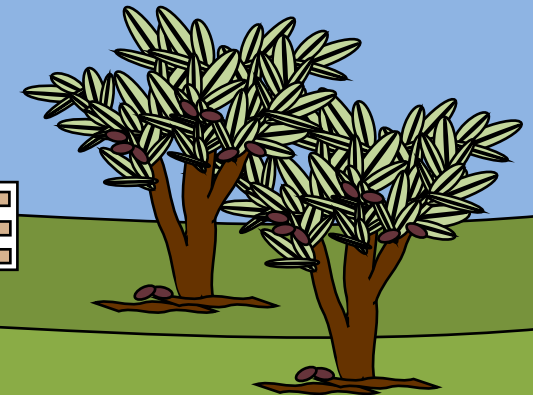
D&C
101:46

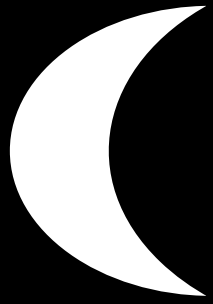


The members decided that since all was peaceful there was no need to build a Temple and wanted to use the money for other purposes



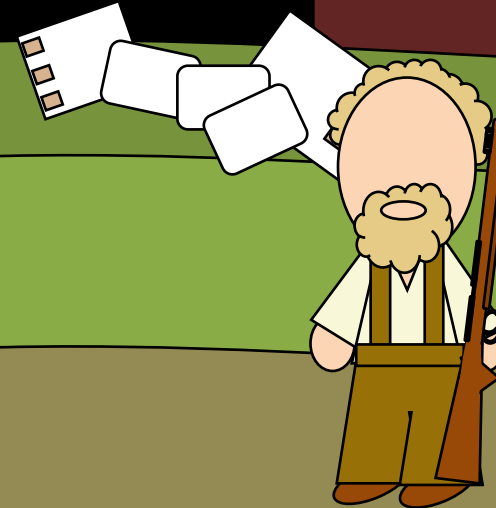
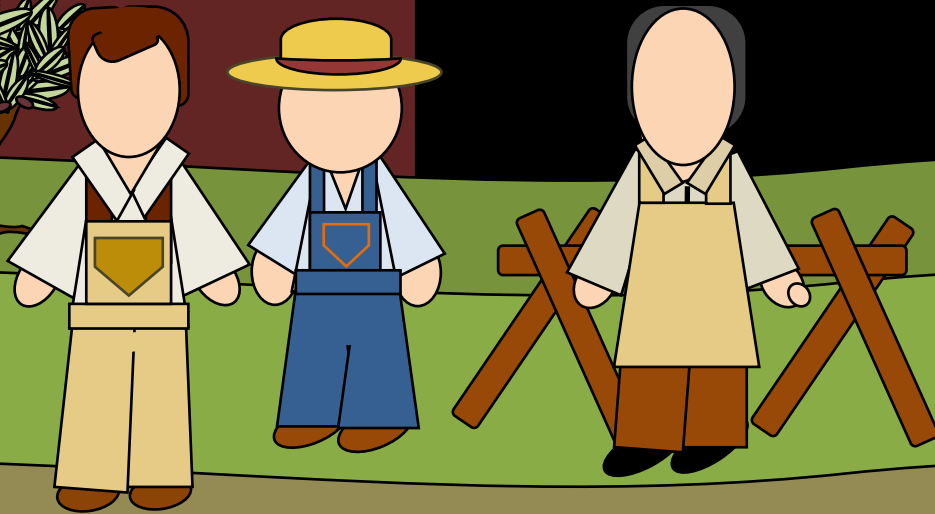
D&C
101:47-50





The members of
the Church fled

The enemy—
mobbers-- came at
night and destroyed
the foundations of
the Temple



D&C
101:51

The Lord rebuked
the members for
not building and
watching over the
Church

Go to Zion with
Joseph Smith—
redeem the
purchased lands—do
not start a war

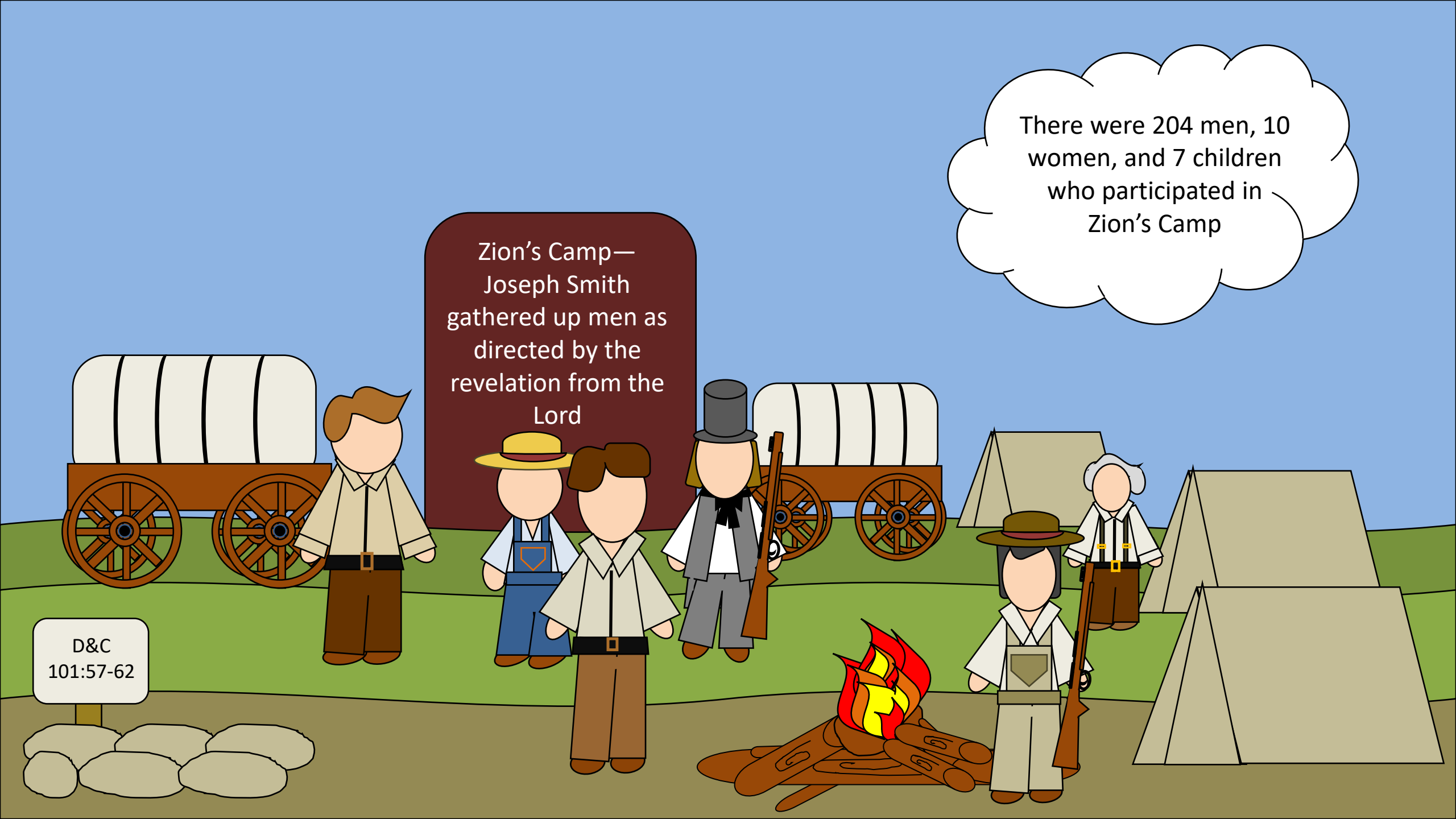
D&C
101:53-55



There were 204 men, 10 women, and 7 children who participated in Zion's Camp

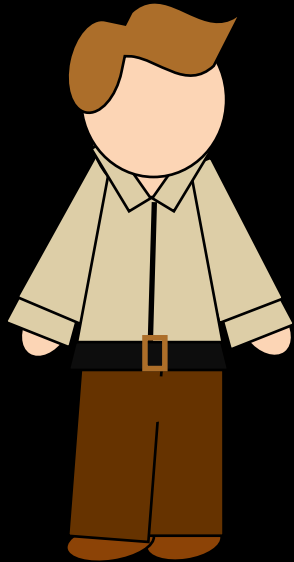
Zion's Camp—
Joseph Smith
gathered up men as
directed by the
revelation from the
Lord

D&C
101:57-62



Redemption

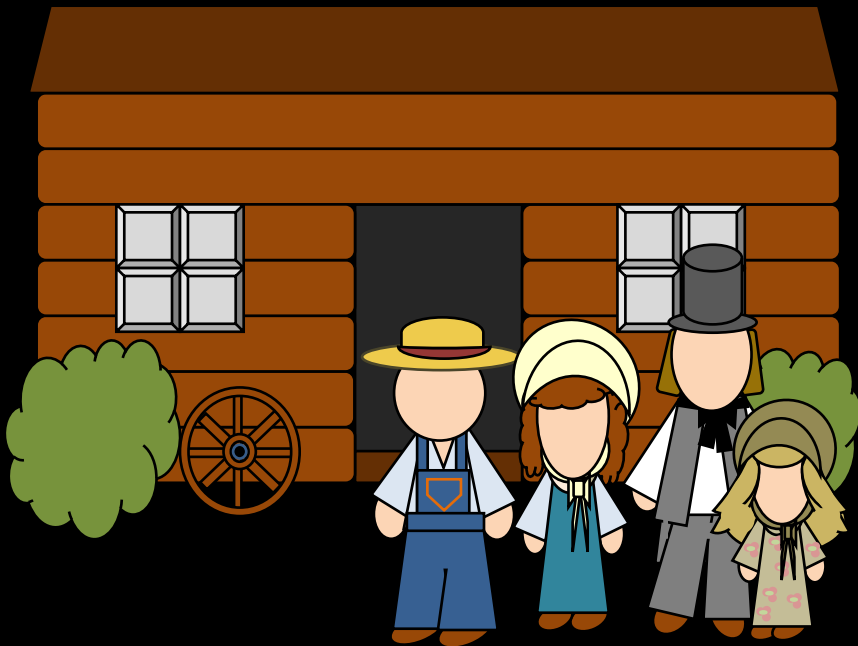
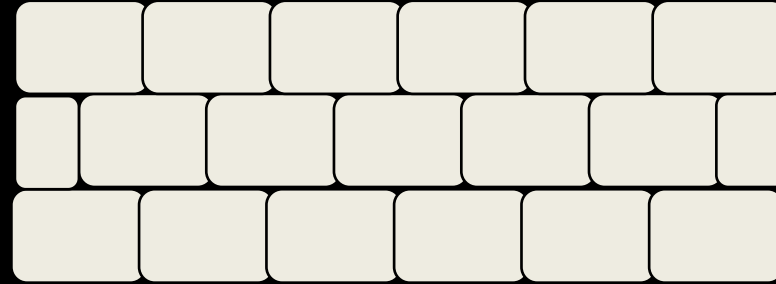
Though Joseph Smith followed the Lord's instructions to gather together the "strength of my house" by organizing Zion's Camp to redeem Zion, the Lord's purpose in sending them and His will concerning the redemption of Zion were not fully understood by His people.



The redemption of Zion did not take place at that time. When the servant in the parable asked when the land would be possessed, the Lord responded, "When I will".

Continue to Build But Not With Haste

Even though the Saints in Jackson County, Missouri, had been expelled from their homes, the Lord commanded them to continue to build His kingdom.



Part of the difficulty experienced in the original attempt to establish Zion was caused by many Saints' coming to Zion ill-prepared.

They apparently felt that the Lord would care for their needs rather than have them do it themselves.

This idea was contrary to the Lord's counsel from the very beginning of Zion's founding, for He said:

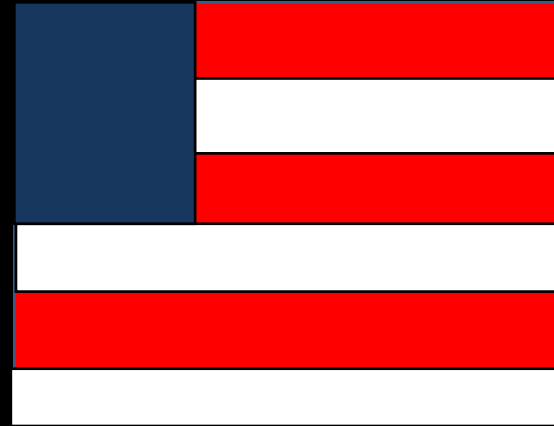
“And let the work of the gathering be not in haste, nor by flight” (D&C 58:56).

Constitutional Laws

One purpose of government is to protect individuals “in their inherent and inalienable rights”, including “the free exercise of conscience, the right and control of property, and the protection of life”.

The Saints in Zion were denied all these rights. The Constitution of the United States guarantees individuals the right to apply for redress when denied their rights.

The Lord urged the Saints in Zion “to importune for redress, and redemption” at the hands of the constituted authorities.



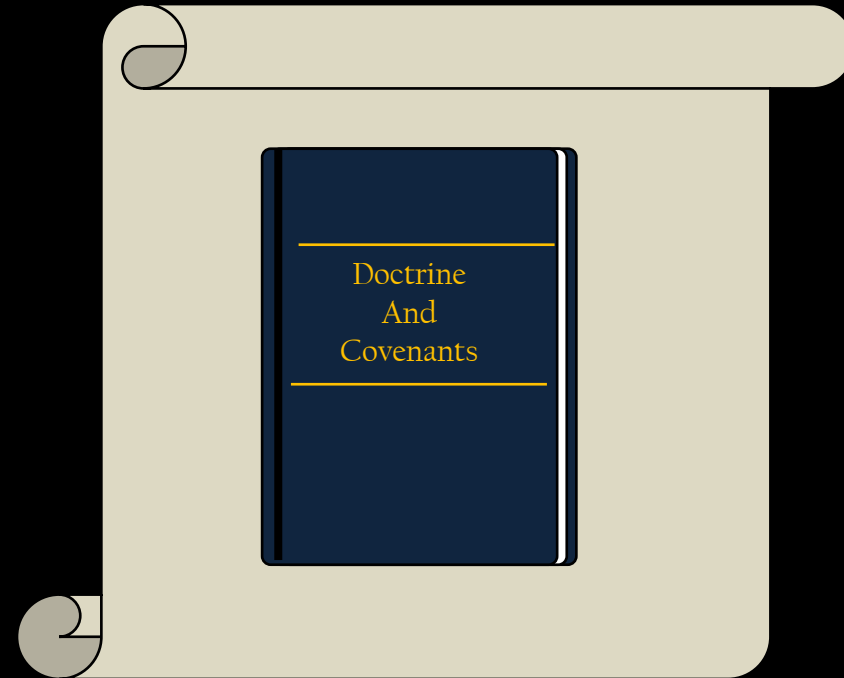
“In section 101 the Lord speaks about the constitution of this land. He says it was framed by wise men whom he raised up for that very purpose.

What for? To maintain the rights and privileges *‘of all flesh.’* Not alone the people of this land.

The principles of that great instrument are to go forth to the nations, and the time will come when they will prevail, just as sure as the sun shines even when it appears to be in darkness and the clouds are over it.” President Charles W. Penrose

God's Constitutional Law

“To me ... that statement of the Lord, ‘I have established the Constitution of this land,’ puts the Constitution of the United States in the position in which it would be if it were written in the book of Doctrine and Covenants itself.



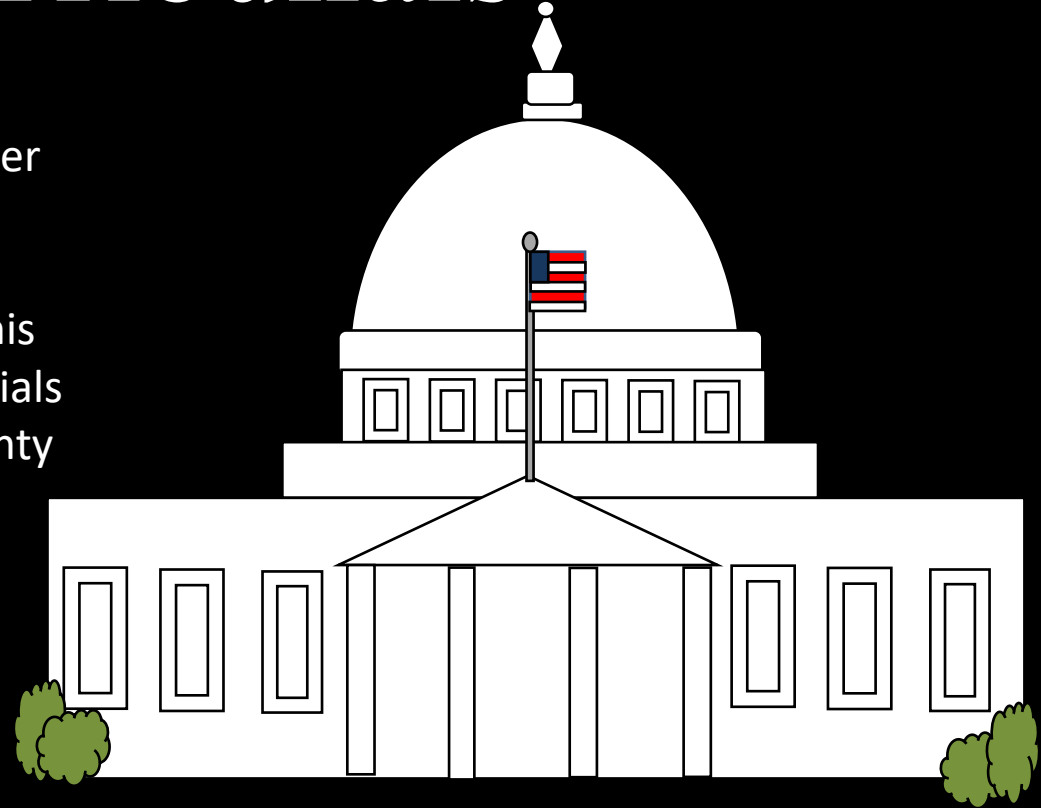
This makes the Constitution the word of the Lord to us. That it was given, not by oral utterance, but by the operation of his mind and spirit upon the minds of men, inspiring them to the working out of this great document of human government, does not alter its authority.”

J. Reuben Clark Jr.

Proper Tribunals

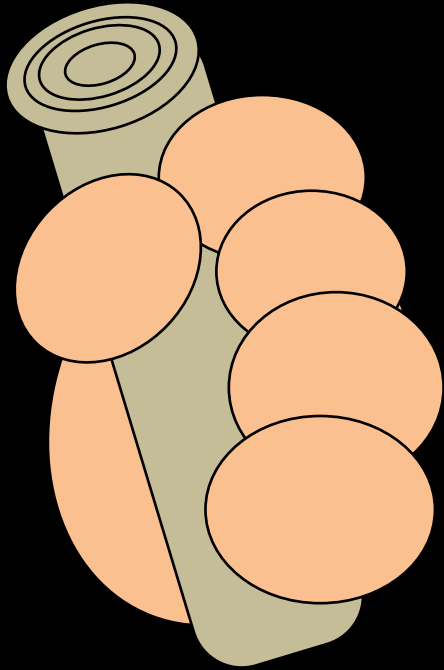
“The saints were also to carry their grievances to the proper tribunals and seek for redress of their wrongs.

This was a very necessary step, and when the Saints did this and were denied their civil and religious rights, those officials were left without excuse, and the judgments of the Almighty which later came upon them during the Civil War, were justified. ...



“Since there is a just law of retribution, as fixed and eternal as are other laws of the Almighty the day must come when there shall be adjustments made before a Just Magistrate who will not be cowed by the threats of mobs.”

Hold Claim



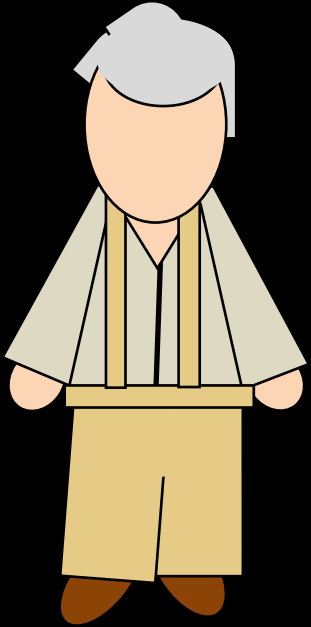
“I would inform you that it is not the will of the Lord for you to sell your lands in Zion, if means can possibly be procured for your sustenance without. Every exertion should be made to maintain the cause you have espoused.”



“Let your sufferings be what they may, it is better in the eyes of God that you should die, than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God.

Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and employ every lawful means to seek redress of your enemies; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fail you, appeal unto the executive; and when the executive fail you, appeal unto the president; and when the president fail you, and all laws fail you, and the humanity of the people fail you, and all things else fail you but God alone, and you continue to weary Him with your importuning's, as the poor woman did the unjust judge, He will not fail to execute judgment upon your enemies, and to avenge His own elect that cry unto Him day and night.”

Power to Choose



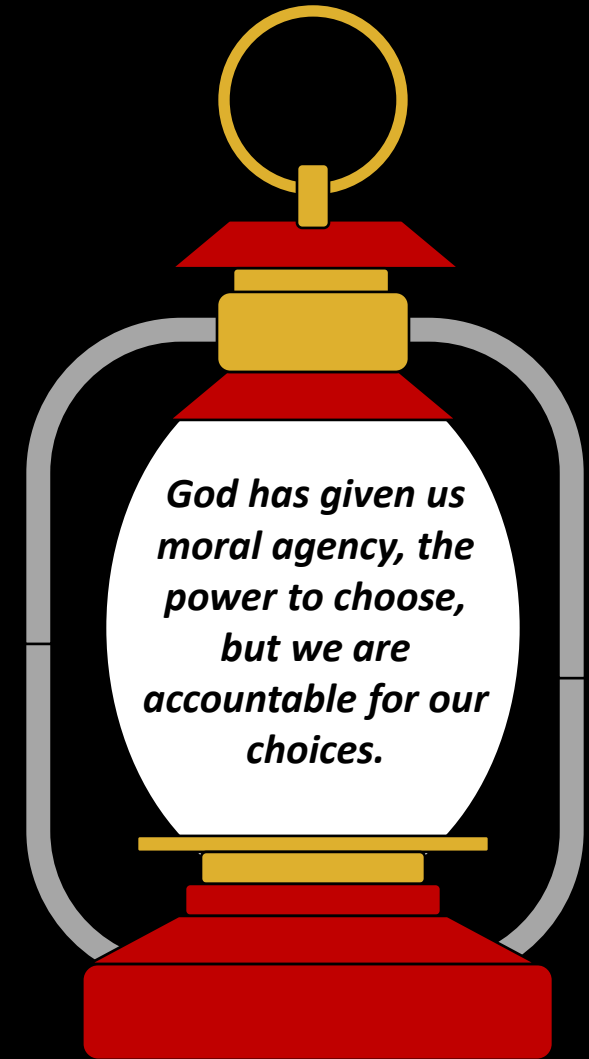
Sidney Gilbert is instructed not to sell the Lord's storehouse, and the Saints are directed not to give up their claims.

The Lord promises them that they shall come into possession of them in the Millennium, if not before.

All things will finally be adjusted, Wrongs will be righted and all injustice removed.

Then, and not till then, will there be lasting peace on Earth.

Smith and Sjordahl



Sources:

Video: God Raised Up Wise Men to Establish the Constitution (1:49) Verse 77



Doctrine and Covenants Student Manual Religion 324-325 Section 101

President Charles W. Penrose (In Conference Report, Apr. 1917, p. 20.)

J. Reuben Clark Jr., in Conference Report, Apr. 1935, p. 93.

President Joseph Fielding Smith (*Church History and Modern Revelation*, 1:462, 469.)

Prophet Joseph Smith (*Teachings*, p. 31, 35-36.)

Hyrum M. Smith and Janne M. Sjodahl *Doctrine and Covenants Commentary* pg. 653

President Brigham Young spoke of some of these “wise men” raised up by God:

“We believe that the Lord has been preparing that when he should bring forth his work, that, when the set time should fully come, there might be a place upon his footstool where sufficient liberty of conscience should exist, that his Saints might dwell in peace under the broad panoply of constitutional law and equal rights. In this view we consider that the men in the Revolution were inspired by the Almighty, to throw off the shackles of the mother government, with her established religion. For this cause were Adams, Jefferson, Franklin, Washington, and a host of others inspired to deeds of resistance to the acts of the King of Great Britain, who might also have been led to those aggressive acts, for aught we know, to bring to pass the purposes of God, in thus establishing a new government upon a principle of greater freedom, a basis of self-government allowing the free exercise of religious worship.

“It was the voice of the Lord inspiring all those worthy men who bore influence in those trying times, not only to go forth in battle but to exercise wisdom in council, fortitude, courage, and endurance in the tented field, as well as subsequently to form and adopt those wise and efficient measures which secured to themselves and succeeding generations, the blessings of a free and independent government.” (*Discourses of Brigham Young*, pp. 359–60.)

Elder D. Todd Christofferson of the Quorum of the Twelve Apostles taught why the term ***moral agency*** is preferred over the term ***free agency***:

“In years past, we generally used the term *free agency*. That is not incorrect, but more recently we have taken note that *free agency* does not appear as an expression in the scriptures. They talk of our being ‘free to choose’ and ‘free to act’ for ourselves and of our obligation to do many things of our own ‘free will.’ But the word *agency* appears either by itself or, in Doctrine and Covenants, section 101, verse 78, with the modifier *moral*: ‘That every man may act in doctrine and principle ... according to the *moral agency* which I have given unto him, that every man may be accountable for his own sins in the day of judgment’ (emphasis added). When we use the term *moral agency*, then, we are appropriately emphasizing the accountability that is an essential part of the divine gift of agency. We are moral beings and agents unto ourselves, free to choose but also responsible for our choices” (“Moral Agency” [Brigham Young University devotional address, Jan. 31, 2006], 1, speeches.byu.edu).

