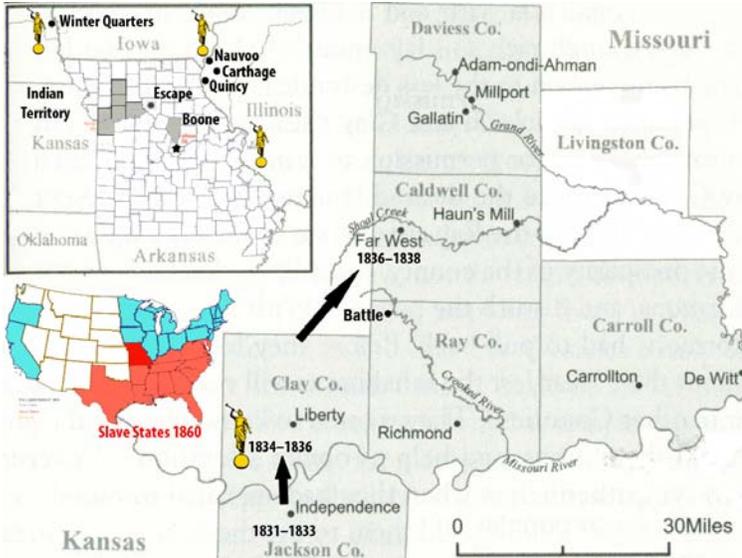


#28: "O God, Where Art Thou"

Monte F. Shelley, 16 Aug 2009

Quotes

- Do I see difficulty in every opportunity ... or opportunity in every difficulty?
- Adversity can help people sink to new heights.
- When the power of persuasion does not work, some men resort to the persuasion of power.



| Timeline of Events in Missouri (OH=Our Heritage) | |
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| 1831 | Saints begin to gather in Jackson county (stake of Zion) Cornerstone set for temple in Independence June. WW Phelps "to assist ... [with] printing, ... selecting and writing books for schools" (55:4), went with Joseph to Jackson county, appointed printer for Church (57:11). |
| 1832 | Jun. Phelps published first <i>Evening and Morning Star</i> Joseph: It "was a joyous treat to the Saints." Joseph inserted long excerpts of first three issues in his history. |
| 1833 | Apr. Persecution began (too many voters, slavery, Indians) Jul. WW Phelps wrote article on free people of color. Old settlers saw it as an invitation to settle there. His printed clarification was too late. Mob destroyed press/home. 2 girls saved sheets of Book of Commandments (cornfield); tarred & feathered bishop Partridge & others Bro & Sis Phelps warned to flee by a mobster whose wife Sis. Phelps had helped with a new baby. (Bowen) Nov-Dec. Saints move to Clay county Dec 16. D&C 101 → why driven out of Jackson county. ²I, the Lord, have suffered the affliction to come upon them ... in consequence of their transgressions; ... ⁶Behold, ... there were jarings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. ⁷They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble. ⁸In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me. (D&C 101:2-9) |
| 1834 | Feb 24. D&C 103 → gather men for Zion's camp. June. Zion's Camp reached Clay County. Jul 3. Missouri presidency: D & J Whitmer, WW Phelps Before Joseph returned to Kirtland. |

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| 1835 | Kirtland. WW Phelps prepared 1835 D&C & hymnbook, was scribe for translation of Book of Abraham, reported seeing heavenly personages. He wrote/adapted 29/91 hymns in 1835 hymnbook. Three of his hymns sung at temple dedication: Spirit of God, Now let us rejoice, Adam-ondi-Ahman. 15 of his hymns in our hymnbook. |
| 1836 | Apr. WW Phelps returned to Missouri and resumed duties as member of stake presidency, (Bowen, 76) Jun 29. Objections to Saints in Clay county: (a) poor, (b) religion, (c) customs & dialect, (d) slavery, (e) Indians. Aug. Ray co. opposed Saints. They agreed to move north of county line with a 6 mile "no-man's land" separating Sept. Missouri Saints moved to Far West Dec 26. Caldwell county created exclusively for Saints. Daviess county was open to all. Mormons bought out all non-Mormon settlers in Caldwell. |
| 1837 | Kirtland. Williams, Luke & Lyman Johnson, Boynton Jun. Missions to England over next 15 years → 51,000 Nov. Hyrum Smith in First Presidency replacing Williams. Marsh refuses to sustain D & J Whitmer and Phelps |
| 1838 | Jan. Plot to kill Joseph and Sidney in Kirtland. Joseph told his mother he had a promise that he would live at least 5 more years (lived 6.5 more). Joseph flees to Far West. Feb. High Council tries Stake presidency: D. Whitmer, J. Whitmer, WW Phelps. ¹T. Marsh & ²D. Patton are presidents pro tem. In April ³Brigham added to presidency in April (HC; Baugh) Mar 14. Joseph arrived in Far West. Mar. WW Phelps, J. Whitmer excommunicated Apr. O. Cowdery , D. Whitmer excommunicated May. McClellan, Ly. Johnson , H. Page excommunicated May. Joseph identified Spring Hill as Adam-ondi-Ahman Jun. Saints received preemption land rights for Far West to Adam-ondi-Ahman. They had to buy the land for \$1.25/acre in Nov. when it was to be opened for sale. (RLB 345). Saints also settled in DeWitt. S. Avard starts a secret society called Danites. S. Avard used flattery to convince people that First Presidency appointed him to a secret position to defend the Saints. Secret constitution, covenant, and signs were given. He set up companies of 50s and 10s that were different than those set up by the Church for self defense. Jared Carter was captain of Danites. Avard invited First Presidency to a meeting without telling them what he had been teaching. After Danites were under oath of secrecy, Avard told them they should rob, plunder, and waste the gentiles. The majority quit and Avard was later excommunicated. He became a friend of the mob and conspired against the Church. (I Barrett; HC 3:178-181) Jun 19. Sidney gives Salt sermon to get dissenters to leave. In Kirtland, apostates forced Church leaders to leave. In June 1838, all dissenters except McLellan were still living in Far West where they continued to undermine the Mormon leadership. Mormon leaders perceived that if they allowed their former associates to carry out their lawsuits and deviant operations unchecked, "they would destroy the Church," so a decision was made to encourage them to leave Far West. ... The intimidation "compelled others [e.g., Phelps & Williams] ... to confess and give satisfaction to the Church" (Baugh, 22) |

Jul 4. Sidney gave patriotic speech. "That mob that comes ... to disturb us, it shall be ... a war of extermination. We ... will stand for our own until death."
Far West temple cornerstones dedicated (OH)

Jul 8. Joseph told Twelve to leave from their missions from the Far West temple site on Apr. 26, 1839.
 WW Phelps and Williams returned to favor (HC 3:46n)

Aug 6. Mob prevented Saints from voting (OH)
 Two weeks earlier, Saints warned that William Peniston, a candidate for state representative, would use force to prevent them from voting because they opposed him. (I Barrett; RLB 357)

Sept. Mob persecution began.
 Sept 26. Saints **agree to** buy land of those wanting to leave Daviess.

Oct 1–10. DeWitt besieged and Saints forced to leave.
 Oct. Sashel Wood, a minister, told mob that "the land sales ... were coming on, and if they could get the Mormons driven out, they could get all the lands entitled to pre-emptions ... [and] all the lands back." (BYU Studies 47.1)
 Believing State would not help, Mormon defenders expelled non-Mormons from Daviess co. took food, etc.
Non-Mormons burned houses Mormons had bought 2 weeks before and blamed Mormons. (BYU Studies 47.1)
Non-Mormons went to Livingston co. and stirred up people to go to Haun's mill.

Oct 24. **Marsh's** slanderous affidavit signed by **O. Hyde**
 Oct 23–25. **Reverend/Captain Bogart's** militia patrols Ray co. line, acts like mob, harasses Saints, captures 3 men, prepares to fight in Ray co. (Baugh)
D. Patten + 2 (1 of Bogart's men) killed at battle at Crooked Creek (OH)
 David Patten had told Joseph that he had asked the Lord to let him die the death of a martyr. Joseph was deeply touched and said, "Brother David, your desire saddens me, for when a man of your faith asks the Lord for anything he generally gets it." (I Barrett, 391)
 Joseph had advised Saints in outlying areas to move to Far West or Adam-ondi-Ahman before battle.

Oct 26. Joseph told Jacob Haun "Move in ... if you wish to save your lives." Fearing property loss, Haun said they'd use buildings as a fort. Joseph said "You are at liberty to do so." After Haun left, Joseph said, "we will soon learn that they have been butchered." (Bowen, *Follow the Prophet*, 7–9)

Oct 27. Gov. Boggs issued extermination order (OH)
 Exaggerated rumors about Crooked River & Daviess co. caused Gov. Boggs to issue an order that "the Mormons must be treated as enemies and *must be exterminated or driven from the state*" (HC 3:175). Mobbers burned houses, drove off cattle, destroyed property, ravished women, murdered, robbed, threatened death if opposed.

Oct 30. Haun's Mill. 200 men killed 17 men & boys (OH)
 Amanda Smith prompted on how to **heal son's hip** (OH)
 Joseph said in 1842: "Up to this day God had given me wisdom to save the people who took *counsel*. None had ever been killed who abode by my *counsel*. At Haun's Mill the brethren went contrary to my *counsel*; if they had not, their lives would have been spared." (HC 5:137)

Oct 31. Joseph and others taken prisoners.
 Colonel Hinkle was commander of the Mormon forces. He helped General Lucas take leaders prisoner and

disarmed the Saints. The mob was then let loose on the unarmed citizens of Far West. (I Barrett)

Nov 1. Court-martial condemned them to die, but General Alexander Doniphan refused to kill them (OH)
 Far West surrendered, no guns or travel, deed property. Mobs loot, destroy property, beat men, ravish women.
 Lucas permitted prisoners under armed guard to go to their homes to say goodbye and get clothing. (I Barrett, 406)
Lyman Wight: About the hour the prisoners were to have been shot on the public square in Far West, they were exhibited in a wagon in the town. ..The aged father and mother of Joseph Smith were not permitted to see his face, but to reach their hands through the curtains of the wagon, and thus take leave of him. When passing his own house, he was taken out of the wagon and permitted to go into the house, but not without a strong guard, and not permitted to speak with his family but in the presence of his guard and his eldest son, Joseph, about six or eight years old, hanging to the tail of his coat, crying father, is the mob going to kill you? The guard said to him, "you damned little brat, go back, you will see your father no more." (RPJS, 240)

Nov 3. Joseph told prisoners that no one would die.
 Joseph said, "Be of good cheer, brethren; the word of the Lord came to me last night that our lives should be given to us, and that whatever we may suffer during this captivity, no one of our lives should be taken." (I Barrett 407; APPP 164)

Nov 4. Joseph preached to a woman and others in Jackson county fulfilling his earlier public prophecy that "a sermon should be preached in Jackson county by one of our Elders, before the close of 1838." (HC 3:201)

Nov 9. 53–64 prisoners taken to Richmond jail (PPPratt: guards boasted of rape murder, robbery until Joseph stood and said "Silence, ye fiends of the infernal pit.) (OH)

Nov 12. Trial began. Apostates WW Phelps, J. Whitmer, S. Avard, J. Corrill, G. Hinckle testified against them.
 Avard, excommunicated founder of Danites, accused Joseph of heading Danites to plunder and murder enemies of Saints.
 Sale of Mormon properties (**preemption right**) began for 2 weeks.
McClellan plundered Saints, stole books from Joseph's home, expressed desire to beat Joseph. (HC 3:215)

Nov 23. WW Phelps signed a document whitewashing **Clark's troops** treatment of Far West Saints (HC 3:359)

Nov 24. Mob leaders began buy Mormon land and got the improvements too (BYU Studies 47.1 2008:41–42)

Dec. 1. Move to Liberty Jail for treason (OH): Joseph, Sidney, Hyrum, L. Wight (**apostle in '41**), C. Baldwin, A. McRae
 Stay in Richmond jail for murder @ Crooked River: PP Pratt, M. Phelps, L. Gibbs, N. Shearer, and D. Chase.
Rest were released for lack of evidence.

Dec 16. Joseph wrote of tribulation caused by apostates like Phelps, J & D Whitmer, Cowdery (HC 3:232)
 Joseph wrote: "We have waded through an ocean of tribulation and mean abuse, practiced upon us by the ill bred and the ignorant, such as Hinkle, Corrill, **Phelps**, Avard, Reed Peck, Cleminson, and ... others, who are so very ignorant that they cannot appear respectable in any decent and civilized society, and whose eyes are full of

adultery, and cannot cease from sin. Such characters as McLellin, John Whitmer, David Whitmer, Oliver Cowdery, and Martin Harris, are too mean to mention; and we had liked to have forgotten them.” (HC 3:232)

Dec-Jan. Emma visited Joseph 3 times before going to Illinois in mid-Feb. Brigham in charge of departures.



Liberty Jail Visitor's Center

Liberty Jail: Walls= 4' thick (2' ext stone, 1' loose rocks, 1' wood). 14x14.5 interior. 22x22.5' exterior (4' walls). 14' lower floor to upper ceiling. 2' underground (→12' ground to upper ceiling). 6.5' lower ceiling and 7' upper ceiling

1839 8000+ Saints driven out of Missouri to Quincy in winter OH
Jan 25. Ailing Sidney released on bail, but remained for protection (RLB 374).

Feb 5. Sidney stole away at night fearing murder (Baugh).
Feb 7. Lord said prisoners could escape if all agreed. All received witness but Wight who'd go next day (HC 3:257)
When night came, the jailer came alone with our supper, threw the door wide open, put our supper on the table, and went to the back part of the room, where a pile of books lay, took up a book, and went to reading, leaving us between him and the door, thereby giving us every chance to go if we had been ready. As the next day was agreed upon, we made no attempt to go that evening.
When the next evening came, the case was very different; the jailer brought a double guard with him and with them six of our brethren. ... The jailer seemed to be badly scared; he had the door locked and everything made secure. It looked like a bad chance to get away, but we were determined to try it; so when the jailer started out, we started too. ... Hyrum took hold of the door, and the rest followed; but ... the jailer and guard succeeded in closing the door. ... [Hyrum] started to run, but put his foot in a hole and fell, a bullet from one of the guards passed very close to his head, and he thinks the fall saved his life.

Opportunity of lifetime → lifetime of opportunity

Feb 14. Brigham fled from Far West to avoid being killed

Mar 4. Prisoners caught trying to bore a hole in outer wall Auger handles gave out. Friend unwittingly aroused suspicion and they were caught working on outer stone walls (RLB 375; PWJS Mar 15, 1839 letter).

Mar 17. Phelps excommunicated by the Twelve in Quincy.
Mar 20–25. D&C 121–123 were part of letter from Joseph

Apr 5. 50 men swore not to eat or drink until Joseph killed.
8 men mocked Apr 26 Far West prophecy & said if they come, they'll be murdered. They mocked 8 witnesses. J. Whitmer replied, "I handled those plates." (HC 3:306–8)

Apr 6. Joseph & others sent to Daviess county under guard Birth of Church&Christ; week after Passover (Sat. 2 Nis)

Apr 9. Prisoners appear before a drunken grand jury.

Apr 16. On way to Boone co., prisoners escape with help of guards (saddled horses, got drunk) (OH; HC 3:321) in Chariton co. (just east of Carroll co.)

Alex Baugh: "Within a short time after the Mormon surrender on 1 November 1838, Governor Boggs and Circuit Court Judge Austin King apparently became satisfied that once the Mormons left the state, the Mormon prisoners would be let go. At least two factors likely contributed to such a decision. First, how could the state actively incarcerate and prosecute only the Mormons, without taking similar action against the Missourians, especially since it was well known that the Missourians had been involved in illegal activities and had committed terrible crimes against the Mormons? Second, while some approved of the governor's actions, the entire Mormon affair was essentially an embarrassment to the Boggs administration and the entire state; therefore, the sooner the whole affair was put completely to rest and the Mormon prisoners released and gone, the better. [also legal costs]

Sufficient evidence exists to show that Boggs and King never intended to fully prosecute Joseph Smith and his associates. ... Governor Boggs instructed Judge King to make things such that the Mormon prisoners would be released after the Mormon populace had complied with the extermination order and left the state. To ensure this, during the Richmond hearing, King charged the Mormon defendants with treason and ordered them to Liberty Jail. In the spring of 1839, King ordered the prisoners' grand jury trial be held in Gallatin and appointed Thomas Burch, the state's prosecuting attorney in the Richmond hearing (which King himself conducted), to preside at the Gallatin court. King also instructed Burch to "fix the papers" so the prisoners could be conveniently let go. This Burch did by granting a change of venue to Columbia so the prisoners could be released once en route to Boone County. Finally, as has been demonstrated, before leaving Gallatin for Columbia, the Daviess guards were instructed by Burch at some convenient location to let the prisoners go. In short, Governor Boggs and Judges King and Burch acted together and arranged for the release of the Mormon Prophet, his brother Hyrum, Caleb Baldwin, Alexander McRae, and Lyman Wight. This plan eventually became known to the prisoners themselves who later testified, "by order of the Governor of the State of Missouri, [they] were set at large, with directions to leave the State without delay."

Apr 17. Twelve left for Far West to fulfill prophecy. (BY, HCK, JEP, OP, WW, JT, GAS. Patten died, PPP in jail; Marsh, W. Smith, O. Hyde disaffected)

Apr 22. Joseph & others welcomed by friends in Quincy OH

Apr 26. Twelve met in Far West at midnight. They stopped by home of recent apostate Isaac Russell to say goodbye. (HC 3:339)

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| | <p>May 1. Saints buy a swamp land, Commerce (Nauvoo, Ill.) WW Phelps wrote letter from Far West to wife in St. Louis that shows his apostate attitude and embitterment. (Baugh)</p> <p>May 22. In response to Phelps' letter offering to sell a damaged old mill, Joseph wrote, "mind your own affairs and ... avoid all interference in our business." (HC 3:358)</p> <p>Apr 23 letter. Phelps offered to sell for an old man a mill damaged by water overflowing a bank. (Bowen)</p> <p>Jul 4. PP Pratt and M. Phelps escaped. King Follett did not. Two boys released earlier and one man apostatized to get out (kept in jail as a spy). Follett freed in October.</p> | <p>resolved that W. W. Phelps should be received into fellowship. Come on dear Brother since the war is past. For friends at first are friends again at last." Yours as Ever, Joseph Smith Jr</p> |
| 1840 | <p>Jun 29. WW Phelps sent letter asking Joseph's forgiveness. Following his 17 Mar 1839 excommunication, Phelps moved to Dayton, Ohio, where he was living when Orson Hyde and John E. Page, en route to Europe, found him penitent and poverty stricken. Encouraged by his visitors, Phelps wrote Joseph (PWJS, HC 4:141-142) "Dayton, Ohio, June 29, 1840. Brother Joseph: ... I am as the prodigal son. ... I lately read your prophetic blessing on my head as follows: "The Lord will chasten him because he taketh honor to himself, and when his soul is greatly humbled he will forsake the evil. Then shall the light of the Lord break upon him as at noonday, and in him shall be no darkness.' ... I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me. ... I have done wrong, and am sorry. ... I ask forgiveness. ... I want your fellowship; if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet; and whenever the Lord brings us together again, I will make all the satisfaction on every point that saints or God can require. Amen. W. W. PHELPS."</p> <p>Jul 22. Joseph welcomed him back. He was appointed to publishing tasks, and was spokesman for Joseph several times.</p> <p>Dear Brother Phelps, ... You may in some measure realize what my feelings, as well as Elder Rigdon's & Bro Hyrum's were when we read your letter. Truly our hearts were melted into tenderness and compassion when we ascertained your resolves. ... Inasmuch as long-suffering patience and mercy have ever characterized the dealings of our heavenly Father towards the humble and penitent, I feel disposed to copy the example and cherish the same principles, by so doing be a Savior of my fellow men. ... We have suffered much in consequence of your behavior the cup of gall already full enough for mortals to drink, was indeed filled to overflowing when you turned against us: One with whom we had oft taken sweet council together, and enjoyed many refreshing seasons from the Lord "Had it been an enemy we could have borne it" ... However the Cup has been drunk, the will of our heavenly Father has been done, and we are yet alive for which we thank the Lord. And having been delivered from the hands of wicked men by the mercy of our God, we say it is your privilege to be delivered from the power of the Adversary ... and again take your stand among the Saints. ... Believing your confession to be real and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal. Your letter was read to the Saints last Sunday and ... it was unanimously</p> | <p>1842 Phelps came to Nauvoo sometime between 3 Oct 1841 (Bowen) and 1 Sept 1842 when he was a clerk in the prophet's office for D&C 127. Phelps' arrival was likely similar if not the same as Daniel Tyler wrote: "A man who had stood high in the Church while in Far West [Missouri], was taken down with chills or ague and fever. While his mind as well as body was weak, disaffected parties soured his mind and persuaded him to leave the Saints and go with them. He gave some testimony against the Prophet. While the Saints were settling in Commerce, having recovered from his illness, he removed from Missouri to Quincy, Illinois. There he went to work chopping cordwood to obtain means to take himself and family to Nauvoo, and [give] a present to the injured man of God if, peradventure, he would forgive and permit him to return to the fold. ... He felt that there was salvation nowhere else for him and if that was denied him all was lost as far as he was concerned. He started with a sorrowful heart and downcast look. While [the man was] on the way the Lord told Brother Joseph he was coming. The Prophet looked out of the window and saw him coming up the street. As soon as he turned to open the gate the Prophet sprang up from his chair and ran and met him in the yard, exclaiming, 'O Brother—, how glad I am to see you!' He caught him around the neck and both wept like children. Suffice it to say that proper restitution was made and the fallen man again entered the Church by the door, received his Priesthood again, went upon several important missions, gathered with the Saints in Zion and died in full faith." (TPC:JS, ch. 34)</p> |
| | | <p>1844 Jun 22. Before leaving Nauvoo, Joseph and Hyrum asked WW Phelps to take their families to Cincinnati (HC 6:547) Jun 24. WW Phelps rode with Joseph to Carthage Jun 27. Phelps visited jail (HC 6:602). Joseph murdered at Carthage Jail in afternoon. Jun 29. WW Phelps spoke at funeral service (HC 6:628). Aug 1. WW Phelps published "Praise to the Man." (T&S) He later went to Utah.</p> |
| 1976 | | <p>Jun 25. Missouri rescinds extermination order.</p> |
| 2002 | | <p>Jun 28. Tabernacle Choir concert in Quincy, Ill. Proceeds of \$75,000 donated to a Quincy community foundation.</p> |

Lessons from Missouri and Liberty Jail

1. Why adversity and affliction?

Because ...

- Own wickedness (D&C 101)
- Zeal without knowledge led to persecution. (HC 2:394)
"Many ... have been ordained, who ought not to hold official stations in the church, because they dishonor themselves and the church, and bring persecution swiftly upon us, in consequence of their zeal without knowledge." (HC 2:394)
- Wickedness of others (mobs & apostates)
by the wicked ... the wicked are punished; for ... the wicked ... stir up the hearts of ... men unto bloodshed. (Morm 4:5)
- They or their leaders ignore counsel like Jacob Haun.

To ... stir us up to a remembrance of our duty to love God & man

- To see if we will seek God's will and keep covenants (98:14)
- To purify and sanctify us (128:24). To try as Abraham (101:4)
- To know how to succor or help others in need (Alma 7:11–12)

Why did Jesus suffer "pains ... afflictions ... temptations ... and ... sicknesses"? To "loose the bands of death ... [and] that his bowels may be filled with mercy ... that he may know according to the flesh how to succor his people according to their infirmities." (Alma 7:11–12; 2 Ne 9:21)

Why did Lehi's family suffer famine and afflictions? Because "they were unfaithful. ... To stir them up in remembrance of their duty" to love God and neighbor. (Mos. 1:17; Hel. 11:34; 12:1–3)

2. Good and bad people "drink the bitter cup" (19:18) In the garden of Eden, the tree of life was bitter? (2 Ne 2 :14)

In Gethsemane, Jesus prayed that he "might not drink the bitter cup" (D&C 19:18; Mt 26:39, 43; Mk 14:36)

The Egyptians made the lives of the Israelites "bitter with hard bondage" (Ex 1:14). Jewish leaders say that a Jew in trouble should never describe his situation as "bad," but rather as "bitter." Medicine, too, is bitter tasting, but serves a beneficial purpose.

When the Jews left Egypt, they clearly perceived how the sufferings of their exile had been for their good. God had been with them through every bitter moment as He brought them through the purifying process that would result in their becoming "a kingdom of priests and a holy nation." It was after the redemption that the Jews recognized the curative nature of the exile and they gave thanks for it as well.

Neal A. Maxwell said at a friend's funeral, "Sometimes the best people ... have the worst experiences ... because they are the most ready to learn." (*A Disciple's Life*, 20)

Jeffrey R. Holland: "Every one of us... is going to spend a little time in Liberty Jail—spiritually speaking. We will face things we do not want to face for reasons that may not have been our fault. Indeed, we may face difficult circumstances for ... reasons that came *because* we were trying to keep the commandments. ... We may face persecution; we may endure heartache and separation from loved ones; we may be hungry and cold and forlorn. Yes, before our lives are over we may all be given a little taste of what the prophets faced often in their lives. ... Just because difficult things happen—sometimes unfair and seemingly unjustified things—it does not mean that we are unrighteous or that we are unworthy of blessings or that God is disappointed in us. Of course sinfulness does bring suffering, and the only answer to that

behavior is repentance. But sometimes suffering comes to the righteous, too. ... If you are having a bad day, you've got a lot of company—very, very good company. The best company that has ever lived." ("Lessons from Liberty Jail," BYU, 7 Sept. 2008)

3. The gospel is not insurance against pain

"The gospel of Jesus Christ is not insurance against pain. It is resource in event of pain, and when that pain comes (and it will come ...), rejoice that you have resource to deal with your pain." (Carlfred Broderick, "The Uses of Adversity," *My Parents Married on a Dare ...*, 121–141)

Harold B. Lee: "Living the gospel ... is no guarantee that adversity will not come into our lives; but living the gospel does give us the strength and faith and power to rise above that adversity and look beyond the present trouble to the brighter day." (quoted by A. Theodore Tuttle, Conference Report, Oct. 1967, 15)

4. Why me? Why now? ... Why not?

Marvin J. Ashton: When tragedy, disappointment, and heartache surface in our lives, ... many ... become self-condemning and resentful. ... With heavy hearts and broken spirits the parents of a wayward child ... [asked], "Where did we go wrong? What have we done to displease the Lord? What is the Lord trying to tell us? ... Why us?" ... Remember that all suffering is not punishment. It is imperative that we do not allow ourselves to be destroyed by the conduct of others. Sometimes we spend so much time trying to determine what we did wrong in the past to deserve the unpleasant happenings of the moment that we fail to resolve the challenges of the present. Og Mandino wrote ... "If we lock ourselves in a prison of failure and self-pity, we are the only jailers ... we have the only key to our freedom." ... We can let ourselves out of such a prison by turning to the Lord for strength. With His help we can use our trials as stepping-stones. The keys are in our hands. (*Ensign*, Nov 1984, 20)

5. Liberty Jail became a prison-temple for Joseph Sinking to new heights.

B. H. Roberts: Revelations "made Liberty jail, for a time, a center of instruction. ... It was more temple than prison. ... It was a place of meditation and prayer. ... Joseph Smith sought God in this rude prison, and found him" (*CHC* 1:526)

Neal A. Maxwell: Liberty Jail "was more a dungeon than a cell. ... The double walls, four feet thick, kept Joseph and his companions in, but they could not keep the Spirit and revelation out." (*But For a Small Moment*, 2) "Ironically, this period of enforced idleness, grim though the conditions were, was perhaps the only time in the Prophet's often hectic adult life when there was much time for reflection. ... Joseph Smith received some of the most sublime revelations ever received by any prophet ... [D&C 121, 122]. Therein are divine tutorials by which the Lord schooled his latter-day prophet—probably the most tender tutorials in all of holy writ now available." ("*A Choice Seer*," 30 Mar 1986, BYU)

Jeffrey R. Holland: Elder B. H. Roberts and Elder Maxwell spoke of Liberty Jail as "a 'prison-temple.' ... Certainly it lacked the purity, the beauty, the comfort, and the cleanliness of our true temples, our dedicated temples. The speech and behavior of the guards and criminals who came there was anything but templelike. In fact, the restricting brutality and injustice of this experience at Liberty would make it seem the very antithesis of the liberating, merciful spirit of our temples and the ordinances that are performed in them. So in what sense could Liberty Jail be

called a “temple” ... in the development of Joseph Smith personally and in his role as a prophet? And what does such a title tell us about God’s love and teachings, including where and when that love and those teachings are made manifest? ... Does it strike us that spiritual **experience**, revelatory **experience**, sacred **experience** can come to every one of us in all the many and varied **stages and** circumstances of our lives if we want it, if we hold on and pray on, and if we keep our faith strong through our difficulties? ... We are not alone in our little prisons here. When suffering, we may in fact be nearer to God than we’ve ever been in our entire lives. *That* knowledge can turn every such situation into a would-be temple.” (“Lessons from Liberty Jail”)

6. O God, where art thou? (121:1)

(a) After greetings and referring to wrongs and sufferings, Joseph wrote: “They practice these things upon the Saints, who have done them no wrong; ... who loved the Lord. ... **These things are awful to relate**, but they are verily true. ...”

¹ **O God, where art thou?** ... ³ How long shall they suffer these wrongs ..., before thine heart shall be softened toward them...? ⁵ **Avenge us of our wrongs**. ⁶ Remember thy suffering saints.

7. Thine afflictions shall be but a small moment (121:7)

“We received some letters. ... They were to our souls as the gentle air is refreshing. ... Those who have not been enclosed in the walls of prison, without cause ..., can have but little idea how sweet the voice of a friend is. One token of friendship ... awakens ... every sympathetic feeling; ... until finally all enmity, malice, and hatred ... are slain ... [by] Hope. and when the heart is sufficiently contrite, then the voice of inspiration ... whispers,”

^{121:7} My son, peace be unto thy soul; **thine adversity and thine afflictions shall be but a small moment**; ⁸ ... **If thou endure it well, God shall exalt thee on high**; thou shalt triumph over all thy foes.

About 5.5 months total. Joseph escapes about one month later. “After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost ... which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him; Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure” (TPJS 150; HC 3:379–381 27 Jun 1839, 3 months later)

In one of his last letters from Liberty Jail, Joseph wrote, **“I feel like Joseph in Egypt”** (Letter to Emma, 21 Mar 1839; *PWJS* 409).

Joseph in Egypt: cast into a pit, sold for the price of a slave, served Potiphar, falsely accused, put in prison for 2+ years. After interpreting Pharaoh’s dream, he became ruler, saved his family.

8. “We have learned by sad experience” (121:39)

Governors, judges, lawyers, and militia leaders exercised unrighteous dominion. Some church leaders did the same.

Government passed laws to legally plunder the property of the Saints. Militia men used the sword to force men to deed their property to “pay the cost of the war.” Mob leaders took their property “legally” knowing the government would not stop them.

In 1773 at the Boston Tea Party, the Sons of Liberty resisted “taxation without representation.” Their living descendents say “taxation with representation” is not much better.

9. Use persuasion, long-suffering, gentleness, love

⁴¹ **No power or** influence ... by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; ⁴² By kindness, and pure knowledge, ... **without hypocrisy, and without guile ...** ⁴⁵ Let thy bowels also be full of charity towards all men ... and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. ... ⁴⁶ The Holy Ghost shall be thy constant companion. (121:41–46)

10. “All these things ... shall be for thy good” (122:7)

⁵ If thou art called to pass through tribulation; ... **false brethren**; ... **robbers**; ... false accusations; if thine enemies ... tear thee from ... thy ... [family], and thine elder son ... shall be thrust from thee by the sword, and thou be dragged to prison, ... ⁷ And if thou shouldst be **cast into the pit**, or into the **hands of murderers**, and the **sentence of death** passed upon thee; ...

All of this happened during the past 6 months!

know thou, my son, that all these things shall give thee experience, and **shall be for thy good**.

Search diligently, pray always, and be believing, and **all** things shall work together for your good, if ye walk uprightly and remember the covenant **wherewith ye have covenanted one with another**. (D&C 90:24; Mar 1833 Kirtland)

In Egypt Joseph said to his brothers, “be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you ... to save your lives. ... Ye thought evil against me; *but* God meant it unto good.” (Gen 45:4–7; 50:15–21)

The prison walls that kept Joseph in jail also kept the mob out! Sidney remained in jail 10 days after being released to keep from being killed. Mobs threatened to kill Joseph when he was moved.

Joseph: I was glad to see you. No tongue can tell what inexpressible joy it gives a man to see the face of one who has been a friend after having been enclosed in ... a prison for five months. ... My heart will always be more tender after this than ever it was before. My heart bleeds continually when I contemplate the distress of the Church. Oh that I could be with them I would not shrink at toil and hardship to render them comfort and consolation. ... I never could have felt as I now do if I had not suffered the wrongs that I have suffered. All things shall work together for good to them that love God. (Letter to Presendia Buell, 15 Mar 1839)

Neal A. Maxwell: “The whole experience in Liberty Jail, as Joseph indicated, was such that without it he could not possibly have understood certain dimensions of suffering.” (*But For a Small Moment*, 7)

NOTE: We are not asked to believe that trials are good or God’s will, but that God can make them work for our good.

Alma & Amulek in prison → destruction of wicked, cast out of city, converted Zeezrom and other outcasts

A King in Africa had a good friend who looked at every situation, positive or negative, and said, “This is good.” One day while hunting, the friend made a mistake while loading the gun. When the King fired it, his thumb was blown off. The friend said, “This is good!” The King replied, “No, this is NOT good!” and ordered his soldiers to put his friend into jail. A year later, cannibals captured the King. While preparing to cook him, they noticed his thumb was missing. Being superstitious about eating anyone who was not whole, they let him go. The King went to the

jail and said to his friend, “You were right. It was good that my thumb was blown off. I am sorry for sending you to jail. It was bad for me to do this.” “No, this is good!” “How could it be good?” The friend replied: “If I had NOT been in jail, I would have been with you.”

Brigham Young: “Joseph Smith progressed toward perfection more in thirty-eight years because of his trials than he would have been able to do in a thousand years without them.” (JD 2:7)

Jeffery R. Holland: “The lessons of the winter of 1838–39 teach us that *every* experience can become a *redemptive* experience if we remain bonded to our Father in Heaven through that difficulty. These difficult lessons teach us that man’s extremity is God’s opportunity, and if we will be humble and faithful, if we will be believing and not curse God for our problems, He can turn the unfair and inhumane and debilitating prisons of our lives into temples—or at least into a circumstance that can bring comfort and revelation, divine companionship and peace.” (“Lessons ...”)

James E. Faust: “In the pain, the agony, and the heroic endeavors of life, we pass through a refiner’s fire, and the insignificant and the unimportant in our lives can melt away like dross and make our faith bright, intact, and strong. ... It is part of the purging toll exacted of some to become acquainted with God. In the agonies of life, we seem to listen better to the faint, godly whisperings of the Divine Shepherd” (*Ensign*, May 1979, 53).

Marion G. Romney: “I have seen the remorse and despair in the lives of men who, in the hour of trial, have cursed God and died spiritually. And I have seen people rise to great heights from what seemed to be unbearable burdens. Finally, I have sought the Lord in my own extremities and learned for myself that my soul has made its greatest growth as I have been driven to my knees by adversity and affliction” (in Conference Report, Oct. 1969, 60).

11. “Art thou greater than He?” (122:8)

⁸The Son of Man hath descended below them all. Art thou greater than he? (122:8)

Neal A. Maxwell: “We should not complain about our own life’s not being a rose garden when we remember who wore the crown of thorns!” (*Ensign*, May 1987, 72).

Brigham Young: “When [Rigdon] came from Missouri... he said he never would follow Brother Joseph’s revelations any more, contrary to his own convenience. He said Jesus Christ was a fool to him in sufferings (Times and Seasons 5 [Oct 1844], 666; <http://www.centerplace.org/history/ts/v5n18.htm>)

Jeffrey R. Holland: I testify of God’s love and the Savior’s power to calm the storm. Always remember ... that He was out there on the water also, that He faced the worst of it right along with the newest and youngest and most fearful. Only one who has fought against those ominous waves is justified in telling us—as well as the sea—to “be still.” Only one who has taken the full brunt of such adversity could ever be justified in telling us in such times to “be of good cheer.” Such counsel is not a jaunty pep talk about the power of positive thinking, though positive thinking is much needed in the world. No, Christ knows better than all others that the trials of life can be very deep and we are not shallow people if we struggle with them. But even as the Lord avoids sugary rhetoric, He rebukes faithlessness and He deplores pessimism. He expects us to believe! (*Ensign*, Nov 1999)

12. “Thy years shall not be numbered less” (122:9)

In Jan. 1839, Joseph told his mother he had a promise that he would at least live 5 more years. He lived 6.5 more years. In Liberty Jail, Joseph told Lyman Wight that he would not live to be 40 years old. He was 38.5 when he was murdered.

13. “Cheerfully do all things ... in our power” (123:17)

Let us cheerfully do all things that lie in our power; and then may we stand still, with the utmost assurance, to see the salvation of God, and for his arm to be revealed. (123:17)

Joseph wrote letters of counsel to Saints and Emma. He tried all legal means to get out of jail. He tried to escape twice. He prayed for deliverance.

Joseph’s letters showed his long-suffering, gentleness, meekness, love, and kindness to Emma and the Saints. At the end of this letter, he persuaded them to avoid common stock organizations, to publish an account of their persecutions, to avoid secret societies like the Danites, to beware of prejudices against those who differ from us, and to support the Constitution which is “a glorious standard ... founded in the wisdom of God. It is a heavenly banner.”

Joseph B. Wirthlin: The way we react to adversity can be a major factor in how happy and successful we can be in life. ... I still remember [my mother’s] advice ... when my team lost a football game: “Come what may, and love it.” ... Adversity, if handled correctly, can be a blessing in our lives. We can learn to love it. As we look for humor, seek for the eternal perspective, understand the principle of compensation, and draw near to our Heavenly Father, we can endure hardship and trial. We can say ... “Come what may, and love it.” (*Ensign*, Nov 2008, 26–28)

Hot water softens carrots and hardens eggs.

“Because of the ... war ... many had become hardened ... and many were softened because of their afflictions, insomuch that they did humble themselves before God (Alma 62:41)

John Corrill (LDS representative) explained why he left Church: “When I ... view the doings of the church for six years past, I can see nothing that convinces me that God has been our leader; calculation and calculation has failed ... If [Joseph] said go up and prosper, still we did not prosper; but have labored and toiled, and waded through trials, difficulties, and temptations ... in hope of deliverance. But no deliverance came.” (RLB 379)

Quotes

Bruce C. Hafen: Perhaps we cannot know Christ’s love without knowing his pain. If so, the personal suffering we confront in the sanctification process ... could move the pure love of Christ from a concept in one’s head to a substance in one’s heart. And once in the heart, charity will circulate all through the body because it is being moved by “a new heart.” (*A Disciple’s Life*, 562)

Adversity can help people sink to new heights.

Elder Maxwell’s experience with leukemia

When Elder Maxwell learned he had leukemia in 1996, his wife said, “You’ve talked and written so much lately about trials and suffering. Maybe the Lord wants to let us see how we can deal with that ourselves.” He was reluctant to plead for a miracle and felt other apostles who died early were better men than he. He was willing to drink his bitter cup. His wife reminded him that Jesus made an earnest plea that His bitter cup pass from Him before He finally submitted. He endured intense treatments and chemotherapy for 46 days in 1997. In the hospital, he said, “It’s

the kind of experience in which I need some tutoring; and yet, ... I won't mind when the course is over. ... I want to play in the game ... on this side or that side. I don't want to sit on the sidelines." He then enjoyed a 15 month remission and began comforting people with cancer and other afflictions.

During this time, Randy Gibbs met with Elder Maxwell to get a blessing for his eyes. Randy asked how he made sense of his disease and the suffering of good people. He said "I know that [God] loveth his children; nevertheless, I do not know the meaning of all things (1 Ne 11:17). ... Our 'why' questions are so hard to answer. But ... we can know ... the Lord loves us and knows us personally. ... I've learned that sometimes when the Lord is actually lifting us, we may feel He is letting us down." In an earlier visit with Randy Gibbs, Elder Maxwell referred to "three types of trials: those we die from, those we live with, and those we pass through." (Randy Gibbs, *Spiritual Vision*, 1-3)

When Elder Maxwell's leukemia returned, he began periodic experimental treatments that lasted 4 years. "In ... 2000 when he was in a pondering mood about his illness, with its implications both dreadful and miraculous, Neal had a sacred experience. ... The soul voice of the Spirit came into his mind to whisper, 'I have given you leukemia that you might teach my people with authenticity.' The words sank in deeply, confirming his belief that the Lord had authored his tutorial—and his recovery." (Bruce C. Hafen, *A Disciple's Life*, 562). He died in July 2004.

Neal A. Maxwell: So often in life a deserved blessing is quickly followed by a needed stretching. Spiritual exhilaration may be quickly followed by a vexation or temptation. Were it otherwise, extended spiritual reveries or immunities from adversity might induce in us a regrettable forgetfulness of others in deep need. The sharp, side-by-side contrast of the sweet and the bitter is essential until the very end of this brief, mortal experience. Meanwhile, even routine, daily life provides sufficient sandpaper to smooth our crustiness and polish our rough edges, if we are meek. ... "I do not believe that sheer suffering teaches. If suffering alone taught, all the world would be wise, since everyone suffers. To suffering must be added mourning, understanding, patience, love, openness, and the willingness to remain vulnerable." ... Certain forms of suffering, endured well, can actually be ennobling. ... "Those who have suffered much are like those who know many languages; they have learned to understand and be understood by all." (*Ensign*, Apr 1997)

Neal A. Maxwell: "Laman and Lemuel ... did murmur ... because they knew not the dealings of that God who had created them' (1 Ne. 2:12). Failing to understand the "dealings" of the Lord with His children—meaning His relations with and treatment of His children—is very fundamental. Murmuring is but one of the symptoms, and not the only consequence either; in fact ... this failure affects everything else! To misread something so crucial constitutes a failure to know God, who then ends up being wrongly seen as unreachable, uninvolved, uncaring, and unable." (*Ensign*, Nov 1999, 6)

Letter from Liberty Jail (part 1, 20 Mar 1839; TPC:JS)

(a) After greetings and referring to wrongs and sufferings, Joseph said: "They practice these things upon the Saints, who have done them no wrong; ... who loved the Lord. ... These things are awful to relate, but they are verily true; it must needs be that offences come, but woe unto them by whom they come."

¹ O God, where art thou? ... ² How long shall thy hand be stayed... ³ How long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them...? ⁵ Let thine anger be kindled against our enemies; and ... avenge us of our wrongs. ⁶ Remember thy suffering saints.

(b) "The public mind has been ... turning in our favor. ... We received some letters last evening. ... They were to our souls as the gentle air is refreshing. ... Those who have not been enclosed in the walls of prison, without cause ..., can have but little idea how sweet the voice of a friend is. One token of friendship ... awakens ... every sympathetic feeling; ... until finally all enmity, malice, and hatred ... are slain ... [by] Hope. and when the heart is sufficiently contrite, then the voice of inspiration ... whispers,

⁷ My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

About 5.5 months total. Joseph escapes about one month later.

⁸ And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

"After a person has faith in Christ, repents of his sins, and is baptized for the remission of his sins and receives the Holy Ghost ... which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him; Son, thou shalt be exalted. When the Lord has thoroughly proved him, and finds that the man is determined to serve Him at all hazards, then the man will find his calling and his election made sure" (TPJS 150; HC 3:379–381 27 Jun 1839, 3 months later)

⁹ Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands. ¹⁰ Thou art not yet as Job; thy friends do not contend against thee, neither charge thee with transgression, as they did Job. ...

¹⁶ Cursed are all those that shall lift up the heel against mine anointed [ones] ... and cry they have sinned when they have not sinned before me ... but have done that which was meet in mine eyes, and which I commanded them. ...

Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. (Ps 41:9)

Judas: ¹⁸ I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. ¹⁹ Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. (John 13:18–19)

¹⁸ Those who swear falsely against my servants ... shall be severed from the ordinances of mine house. ²⁰ ... and they ... shall be despised by those that flattered them. ...

"Renegade 'Mormon' dissenters are running through the world and spreading various foul and libelous reports against us, thinking thereby to gain the friendship of the world, because ... the world hates us; therefore they [the world] make a tool of these fellows [the dissenters]; and by them try to all the injury they can, and after that they hate them worse than they do us, because they find them to be base traitors and sycophants." (HC 3:230; 16 Dec 1838, Liberty Jail)

²⁴ I have in reserve a swift judgment in the season thereof, for them all; ²⁵ For there is a time appointed for every man, according as his works shall be.

(c) "Inasmuch as God hath said that He would have a tried people, that he would purge them as gold, now we think ... he has chosen his own crucible, wherein we have been tried. ... [Beware] of an aspiring spirit, which ... has oftentimes urged men ... to make foul speeches, and influence the Church to reject milder counsels, and has eventually been the means of bringing much death and sorrow upon the Church. ... Beware of pride. ... Flattery also is a deadly poison. ... How vain and trifling have been ... our private as well as public conversations! too low; too mean; too vulgar. ... Let honesty, and sobriety, and candor, and solemnity, and virtue, and pureness, and meekness, and simplicity crown our heads in every place; and ... become as little children, without malice, guile or hypocrisy. And now, ... after your tribulations, if you do these things, and exercise fervent prayer and faith ... always."

²⁶ God shall give unto you knowledge by his Holy Spirit ... that has not been revealed since the world was. ... ³¹ All ... shall be revealed in the days of the dispensation of the fulness of times. ...

(d) "Ignorance, superstition and bigotry placing itself where it ought not, is oftentimes in the way of the prosperity of this Church; like the torrent of rain from the mountains, that floods the most pure ... stream with mire, and dirt, and filthiness. ...; We are rolled in for the time being by the mire of the flood, the next surge ... may bring to us the fountain as clear as crystal ...; while the filthiness, ... and rubbish is left and purged out by the way."

³³ How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

(e) "Hell may pour forth its rage like the burning lava of Mount Vesuvius ... and yet shall Mormonism stand. ... We are determined to endure tribulation as good soldiers unto the end. ... You will learn by the time you have read this, ... that walls and irons, doors and creaking hinges, ... and jailers, ... are calculated in their very nature to make the soul of an honest man feel stronger than the powers of hell."

Letter from Liberty Jail (part 2, a few days later)

(f) "If there are any among you, who aspire after their own aggrandizement, and seek their own opulence, while their brethren are groaning in poverty, and laboring under sore trials ... , they cannot be benefited by ... the Holy Spirit. ... We ought ... with all long suffering, bear the infirmities of the weak."

³⁴ Behold, there are many called, but few are chosen. And why are they not chosen? ³⁵ Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson— ³⁶ That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. ... ³⁹ We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. ⁴⁰ Hence many are called, but few are chosen.

⁴¹ No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; ⁴² By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile— ... ⁴⁵ Let thy bowels also be full of

charity towards all men ... and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. ... ⁴⁶ The Holy Ghost shall be thy constant companion. ... Section 122 continues directly in letter.

¹ The ends of the earth shall inquire after thy name, and fools shall have thee in derision, and hell shall rage against thee;

In 1839 Joseph's name was not widely known outside of Ohio, New York, and Missouri. Somewhat in Canada.

² While the pure in heart ... shall seek counsel, and authority, and blessings constantly from under thy hand. ³ And thy people shall never be turned against thee by the testimony of traitors. ... ⁴ And although their influence shall cast thee into trouble, and into bars and walls, ... thy God shall stand by thee forever and ever.

⁵ If thou art called to pass through tribulation; if thou art in perils among false brethren; if thou art in perils among robbers; if thou art in perils by land or by sea; ⁶ If thou art accused with all manner of false accusations; if thine enemies fall upon thee; if they tear thee from the society of thy father and mother and brethren and sisters; and if with a drawn sword thine enemies tear thee from the bosom of thy wife, and of thine offspring, and thine elder son, although but six years of age, shall cling to thy garments, and shall say, My father, my father, why can't you stay with us? O, my father, what are the men going to do with you? and if then he shall be thrust from thee by the sword, and thou be dragged to prison, and thine enemies prowl around thee like wolves for the blood of the lamb;

Lyman Wight: About the hour the prisoners were to have been shot on the public square in Far West, they were exhibited in a wagon in the town, all of them having families there, but myself; and it would have broken the heart of any person possessing an ordinary share of humanity, to have seen the separation. The aged father and mother of Joseph Smith were not permitted to see his face, but to reach their hands through the curtains of the wagon, and thus take leave of him. When passing his own house, he was taken out of the wagon and permitted to go into the house, but not without a strong guard, and not permitted to speak with his family but in the presence of his guard and his eldest son, Joseph, about six or eight years old, hanging to the tail of his coat, crying father, is the mob going to kill you? The guard said to him, "you damned little brat, go back, you will see your father no more." (RPJS, 240)

⁷ And if thou shouldst be cast into the pit, or into the hands of murderers, and the sentence of death passed upon thee;

All happened. Liberty Jail like a pit.

if thou be cast into the deep; if the billowing surge conspire against thee; if fierce winds become thine enemy; if the heavens gather blackness, and all the elements combine to hedge up the way; and above all, if the very jaws of hell shall gape open the mouth wide after thee,

Jonah; Joseph before first vision

know thou, my son, that all these things shall give thee experience, and shall be for thy good.

Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another. (D&C 90:24; Mar 1833 Kirtland)

(Doctrine and Covenants 98)

August 6, 1833. HC 1:403–406. This revelation came in consequence of the persecution upon the saints in Missouri. It is natural that the saints in Missouri, having suffered

physically and also having lost property, should feel an inclination toward retaliation and revenge. Therefore the Lord gave this revelation. ...

1–3, Afflictions of the saints shall be for their good; 4–8, The saints are to befriend the constitutional law of the land; 9–10, Honest, wise, and good men should be supported for secular offices; 11–15, Those who lay down their lives in the Lord's cause shall have eternal life; 16–18, Renounce war and proclaim peace; 19–22, The saints in Kirtland are reproved and commanded to repent; 23–32, The Lord reveals his laws governing the persecutions and afflictions imposed on his people; 33–38, War is justified only when the Lord commands it; 39–48, The saints are to forgive their enemies, who, if they repent, shall also escape the Lord's vengeance.

¹ I say unto you my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks; ² Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted. ³ Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord. ⁴ And now, verily I say unto you concerning the laws of the land, it is my will that my people should observe to do all things whatsoever I command them. ...

¹⁴ be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy. ¹⁵ For if ye will not abide in my covenant ye are not worthy of me.

NOTE: We are not asked to believe that trials are good or God's will, but that God can make them work for our good.

(Doctrine and Covenants 105)

Missouri, June 22, 1834. HC 2:108–111. Mob violence against the saints in Missouri had increased, and organized bodies from several counties had declared their intent to destroy the people. The Prophet had come from Kirtland at the head of a party known as Zion's Camp, bringing clothing and provisions. While this party was encamped on Fishing River, the Prophet received the revelation.

⁴⁰ Make proposals for peace unto those who have smitten you, according to the voice of the Spirit which is in you, and all things shall work together for your good. (D&C 105:40)

Alma & Amulek in prison → destruction of wicked, cast out of city, converted Zeezrom and other outcasts

Elder Maxwell's leukemia, plead for bitter cup, why → not understand but God loves, to help him teach authentically (Piinegar... 365)

Neal A. Maxwell, "A Choice Seer," 30 Mar 1986, <http://speeches.byu.edu>

The period of adversity commencing in Richmond Jail and continuing in Liberty Jail from 1 December 1838 until the first week in April 1839 provides a special window through which we can see the process of revelation and personal consolidation under way. Elder B. H. Roberts called the jail the "prison temple" (CHC 1:526). Ironically, this period of enforced idleness, grim though the conditions were, was perhaps the only time in the Prophet's often hectic adult life when there was much time for reflection.

The dungeon at Liberty Jail had inner and outer walls which, combined, were four feet thick. Loose rocks were placed between the walls to thwart any attempt at burrowing through. Unjustly arrested and unjustly confined, Joseph and his companions tried twice to escape but failed. As thick as those walls and that door were, and as securely as they kept the Prophet and his fellow prisoners in, the walls were not thick enough to keep revelation out!

During his stay in Liberty Jail, the Prophet Joseph Smith received some of the most sublime revelations ever received by any prophet in any dispensation, known now as sections 121 and 122 of the Doctrine and Covenants. Therein are divine tutorials by which the Lord schooled his latter-day prophet—probably the most tender tutorials in all of holy writ now available.

Joseph Smith was probably first made intellectually aware of the special relationship he had with ancient Joseph, whom we commonly refer to as Joseph in Egypt, when the Prophet Joseph translated the third chapter of 2 Nephi. It was not until Liberty Jail, however, that the record indicates any public affirmation of this unusual relationship. In one of his last letters from Liberty Jail, Joseph wrote, "I feel like Joseph in Egypt" (Letter to Emma, 21 Mar 1839; *The Personal Writings of Joseph Smith*, comp. Dean C. Jessee, 409). It was not an idle comparison, for it reflected an important verse in the third chapter of 2 Nephi. Ancient Joseph spoke of the latter-day seer, saying, "And he shall be like unto me" (2 Nephi 3:15).

When Joseph Smith, Jr., was given a blessing by Father Smith in December 1834, an extensive portion of that blessing informed modern Joseph of his special relationship to ancient Joseph (see Joseph Smith, Sr., blessing, 9 Dec. 1934, Church Historical Department, 1:34).

Joseph in Egypt was cast into a pit, sold for the price of a slave, worked as Potiphar's servant, falsely accused and put in prison for two+ years, became ruler, saved family

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. (Gen 41:1)

⁴ And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. ⁵ Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. ⁶ For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. ⁷ And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. (Gen 45:4–7)

¹⁵ And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. ¹⁶ And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, ¹⁷ So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. ¹⁸ And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants. ¹⁹ And Joseph said unto them, Fear not: for *am* I in the place of God? ²⁰ But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. ²¹ Now therefore fear ye not: I will

nourish you, and your little ones. And he comforted them, and spake kindly unto them. (Gen 50:15–21)

The African King and His Friend, Author Unknown

A King in Africa had a close friend that he grew up with. The friend had a habit of looking at every situation that ever occurred in his life (positive or negative) by remarking, “This is good”. One day the King and his friend were out on a hunting expedition. The friend would load and prepare the guns for the King. The friend had apparently done something wrong in preparing one of the guns, for after taking the gun from his friend, the King fired it and his thumb was blown off. Examining the situation the friend remarked as usual, “This is good!” To which the King replied, “No, this is NOT good!” and ordered his soldiers to put his friend into jail. About a year later, the King was hunting in an area that he should have known to stay clear of. Cannibals captured the King and took him to their village. They tied his hands, stacked some wood, set up a stake and bound him to the stake. As they came near to set fire to the wood, they noticed that the King was missing a thumb. Being superstitious, they never ate anyone that was less than whole. So after untying the King, they chased him out of the village. When the King reached his Palace, he was reminded of the event that had taken his thumb and felt remorse for his treatment of his friend. He went immediately to the jail to speak with his friend. “You were right” the King said, “it was good that my thumb was blown off.” And he proceeded to tell the friend all that had just happened. “I am very sorry for sending you to jail for so long. It was bad for me to do this.” “No,” his friend replied, “This is good!” “What do you mean, “This is good”? How could it be good that I sent my friend to jail for a year?” The King’s friend replied: “If I had NOT been in jail, I would have been with you.”

8 The Son of Man hath descended below them all. Art thou greater than he?

¹¹ He shall go forth, suffering pains and afflictions and temptations of every kind; and this that the word might be fulfilled which saith he will take upon him the pains and the sicknesses of his people. ¹² And he will take upon him death, that he may loose the bands of death which bind his people; and he will take upon him their infirmities, that his bowels may be filled with mercy, according to the flesh, that he may know according to the flesh how to succor his people according to their infirmities. (Alma 7:11–12)

Brigham said: “Brother Rigdon did enough when he came from Missouri, to cut him off from the priesthood. He said he never would follow Brother Joseph's revelations any more, contrary to his own convenience. He said Jesus Christ was a fool to him in sufferings (Times and Seasons 5 [Oct 1844], 666; <http://www.centerplace.org/history/ts/v5n18.htm>)

9 Therefore, hold on thy way, and the priesthood shall remain with thee. ... Thy days are known, and thy years shall not be numbered less; therefore, fear not what man can do, for God shall be with you forever and ever.

Joseph: b=23 Dec 1805; d=27 Jun 1844 (38.5)

Summary below by Alexander L. Baugh

Joseph Smith knew at a very early stage in his ministry that he would likely suffer death because of his religious claims and testimony. As early as March 1829, he was given the promise of eternal life, “even if you should be slain” (D&C 5:22). Lucy

Mack Smith remembered that in early January 1838 as Joseph was preparing to leave Kirtland to relocate in Far West, Missouri, he remarked to her that he had a promise that he would live at least five more years. (See Lucy Mack Smith, *History of Joseph Smith*, 248). While in Liberty Jail he was given divine assurance that, “Thy days are known, and thy years shall not be numbered less” (D&C 122:9). In fact, Joseph appears to have even known approximately the remaining number of years he would live. Lyman Wight reported that while he was incarcerated in Liberty Jail with Joseph that the Prophet told him and the other prisoners that “he would not live to see forty years, but he was not to reveal it until he was dead” (HC 7:212). Brigham Young reported that he heard Joseph Smith state on more than one occasion, “I shall not live until I am forty years of age” (JD 18:361). In late 1843, Joseph must have sensed his time was short. In October of that year he declared, “I prophesy they never will have the power to kill me till my work is accomplished, and I am ready to die” (HC 6:58). Mary Elizabeth Rollins Lightner reported that in the early spring of 1844 Joseph said, “I must seal my testimony with my blood” (Mary Elizabeth Rollins, Journal, 7, L. Tom Perry Special Collections, HBLL, BYU). Finally, in a meeting held in late March 1844, Joseph told those assembled that “Some important scene is near to take place. It may be that my enemies will kill me” (Statement of the Quorum of the Twelve, Brigham Young Papers, LDS Church Archives). From these statements it seems clear that Joseph Smith understood two things: (1) he would not live a long life, and (2) it would be necessary for him to die that he might seal his testimony of the Restoration with his blood. This principle was clearly understood by Joseph’s close associates, hence John Taylor’s declaration, “The testators (Joseph and Hyrum) are now dead, and their testament is in force” (D&C 135:5). Brigham Young echoed a similar definitive testimony, “Many have marveled because of his death; but it was needful that he should seal his testimony with his blood, that he might be honored and the wicked condemned” (D&C 136:39).

(g) Let Saints find safe places somewhere between Kirtland, Ohio and Far West, Missouri until further notice.

“We ... suggest ... there be no organization ... [based] upon common stock principles ... until the Lord shall signify it in a proper manner; as it opens such a dreadful field for the avaricious, indolent, and corrupt hearted, to prey upon the innocent, virtuous, and honest ... Many things were introduced among the Saints, before God had signified the times, and notwithstanding the principles and plans may have been good, yet aspiring men ... who had not the substance of godliness ... , perhaps undertook to handle edged tools ... while they are not able to use them.”

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1–6, The saints should collect and publish an account of their sufferings and persecutions; 7–10, The same spirit that established the false creeds also leads to persecution of the saints; 11–17, Many among all sects will yet receive the truth.

(h) Counsels against secret societies like Danites. “Pure friendship always becomes weakened the very moment you undertake to make it stronger by penal oaths and secrecy.”

“We ought always to be aware of those prejudices ... against our neighbors, friends and brethren of the world, who choose to differ with us in opinion, and in matters of faith. Our religion is between

us and our God. Their religion is between them and their God. ... The Constitution of the United States is a glorious standard, it is founded in the wisdom of God. It is a heavenly banner."

B.H. Roberts: "Such outgivings as these made Liberty jail, for a time, a center of instruction. The eyes of the saints were turned to it as the place whence would come encouragement, counsel—the word of the Lord. It was more temple than prison, so long as the Prophet was there. It was a place of meditation and prayer. A temple, first of all, is a place of prayer; and prayer is communion with God. It is the 'infinite in man seeking the infinite in God.' Where they find each other, there is holy sanctuary—a temple. Joseph Smith sought God in this rude prison, and found him. Out of the midst of his tribulations he called upon God in passionate earnestness." (CHC, 526)

“A Wintry Doctrine”

Elder Neal A. Maxwell has often referred to the necessity of affliction and chastisement in life as “a wintry doctrine.” He learned this doctrine more deeply firsthand when he was diagnosed with leukemia with a grim prognosis. More intensely, he learned the suffering of the Savior and His role and support in our own private sufferings, as we learn from his biography:

[Those] close to Elder Maxwell soon learned that he felt he had no claim to a special miracle. He would talk about such people as Richard L. Evans, Bruce R. McConkie, A. Theodore Tuttle, Marvin J. Ashton, and other General Authorities who had met death early. They were better men than I am, he would say. He didn't want to give any false hopes, and, as one friend put it, he didn't want “to promote a fan club to demand a miracle.”

This attitude explains what looked like pessimism to some in his closest circle. He had worked so long on making himself “willing to submit” to the Lord (Mosiah 3:19, a verse he had quoted often), that some people thought he was actually too resigned, too ready to yield. He had a related tendency that prompted some to lecture him a little. Since boyhood, he was ever the anticipator—impatient, anxious to get on with whatever was to come next. . . . And if it was time to face death, he had no need to argue or, for him, much worse, to shrink from drinking whatever bitter cup was his.

Colleen [his wife] saw things differently, and she didn't hesitate to coach him with the loving directness she had long cultivated. She could see that in his desire to accept what had been allotted to him, he was reluctant to importune the Lord with much pleading. But she pointed out that Jesus' first cry in the Garden of Gethsemane was, “If it be possible, let this cup pass from me.” Only after he had made this earnest plea did the Savior finally submit Himself with, “Nevertheless not as I will, but as thou wilt” (Matthew 26:39). With Jesus as our example in all things, she said, it must be permissible to plead. Then of course we submit, as He did. Neal saw her insight and

agreed. (Bruce C. Hafen, *A Disciple's Life* [Salt Lake City: Deseret Book, 2002], 14–15).

What followed was an intense regimen of medical treatments and chemotherapy. The leukemia went into remission for a while (about fifteen months), but Elder Maxwell was not through the trial. The disease returned in full force, requiring more chemotherapy and even some experimental treatments. The beloved Apostle was blessed with a second remission from the disease for some years before passing away. His longevity was surely a miracle bestowed by a merciful and understanding Lord. Elder Maxwell described adversity as instructive. Surely at this time He must have felt very close to the Savior, coming to know Him better and coming to be more like Him. His biography continues:

Perhaps the experiences of such people as Neal Maxwell . . . teach us that those who seek apprenticeship with the Master of mankind must emulate his sacrificial experience to the fullest extent of their personal capacity. Then they might taste His empathy and His charity. For only then are they like him enough to feel his love for others *the way he feels it*. . . .

The Savior's love for all mankind is fully bound up in his exquisite pain. “How sore you know not . . . how hard to bear you know not” (D&C 19:15). Perhaps we cannot know his love without knowing his pain. If so, the personal suffering we confront in the sanctification process—“the fellowship of His suffering”—could move the pure love of Christ from a concept in one's head to a substance in one's heart. And once in the heart, charity will circulate all through the body because it is being moved by “a new heart.”

In March 2000 when he was in a pondering mood about his illness, with its implications both dreadful and miraculous, Neal had a sacred experience. . . . The soul voice of the Spirit came into his mind to whisper, “I have given you leukemia that you might teach my people with authenticity.” The words sank in deeply, confirming his belief that the Lord had authored his tutorial—and his recovery. (Bruce C. Hafen, *A Disciple's Life* [Salt Lake City: Deseret Book, 2002], 562).

(/Chapter Twenty-Eight - "O God, Where Art Thou?"/3. THE LORD'S COUNSEL AND SUPPORT OF US IN ADVERSITY/Illustrations for Our Times)