

# *Liberty Jail*

*Doctrine and Covenants 121:1-10, 122*



*"Look unto me, and endure to the end, and ye shall live; for unto him that endureth to the end will I give eternal life."*

*3 Ne. 15:9*

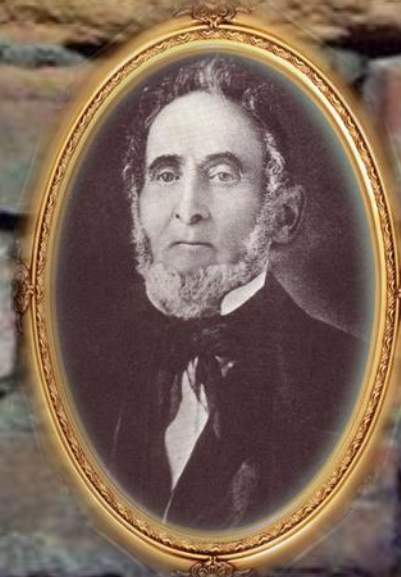


Suggested  
Hymn: #124  
*Be Still, My  
Soul*

# *Liberty Jail*

November 30, 1838

The Prophet Joseph Smith and his companions (Hyrum Smith, Lyman Wight, Caleb Baldwin, Alexander McRae and, for part of the time, Sidney Rigdon) were incarcerated in Liberty Jail



These men had not been convicted of any crime; nevertheless, they were held in the jail for several months.

HC

# *Inside Liberty Jail*

**“Many inhumanities were heaped upon them while they were there. Insufficient and improper food was their daily fare; at times only the inspiration of the Lord saved them from the indulgence of poisoned food, which all did not escape.” [Alexander McRae said, ‘We could not eat it until we were driven to it by hunger’**



**Occasionally they were permitted visits at the jail from friends and were allowed to send and receive correspondence.**

**Between 20 March and 25 March 1839, the Prophet Joseph dictated a lengthy communication that was signed by all the prisoners (actually there were two letters, although the Prophet identified the second as a continuation of the first). ’**



**“This is one of the greatest letters that was ever penned by the hand of man. In fact it was the result of humble inspiration. It is a prayer and a prophecy and an answer by revelation from the Lord. None other but a noble soul filled with the spirit of love of Christ could have written such a letter. Considering [their sufferings], it is no wonder that the Prophet cried out in the anguish of his soul for relief. Yet, in his earnest pleading, there breathed a spirit of tolerance and love for his fellow man.”**

**Joseph Fielding Smith**

# *Sustained as Scripture*

**Sections 121–23 were extracted from this communication and included in the 1876 edition of the Doctrine and Covenants. The edition of the Doctrine and Covenants that included these three sections was sustained as scripture in the October 1880 conference of the Church.  
HC**



# Pavilion and Hiding Place

Expressions of the Bible authors

*David: He made darkness his secret place;  
his pavilion round about him were dark  
waters and thick clouds of the skies.  
Psalms 18:11*

**“He considers the darkness of  
the thundercloud as a tent, or  
pavilion, in which Jehovah  
dwells in His majesty.”**

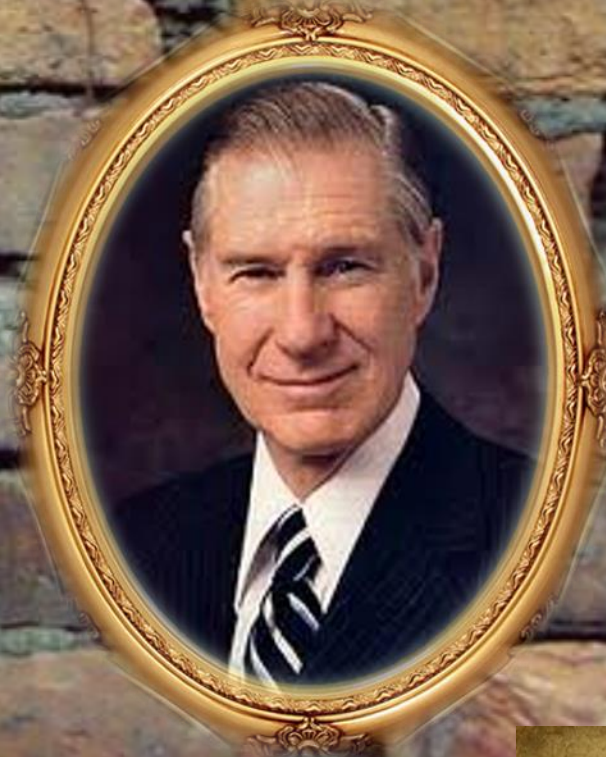


**“The thunder-bolts, the hail,  
the wind, are His messengers.”**

**“The Prophet Joseph, by using  
this grand, poetic conception,  
entreats the Lord to manifest  
Himself in His power for the  
salvation of the Saints from  
their enemies.”**

**“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. In this way the divine image can be mirrored from the soul.**

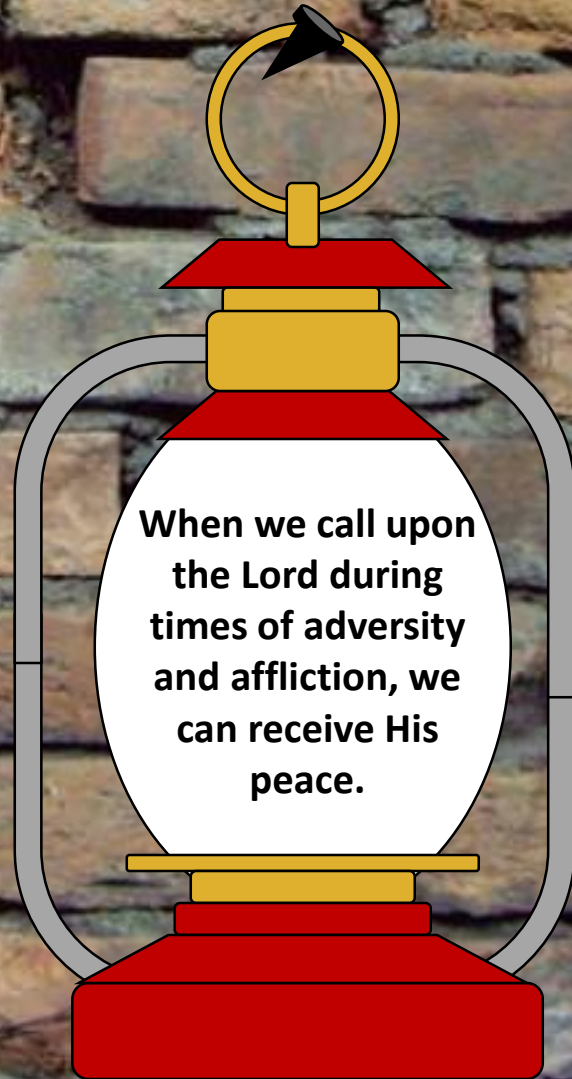
**It is part of the purging toll exacted of some to become acquainted with God. In the agonies of life, we seem to listen better to the faint, godly whisperings of the Divine Shepherd.”**



**“...unfortunately, some of our greatest tribulations are the result of our own foolishness and weakness and occur because of our own carelessness or transgression”**

# Adversity

Other afflictions are the result of disease and weakness of the mortal body. Some adversity is the result of wicked individuals misusing their agency. Also, God's judgments against the wicked cause famine, pestilence, earthquakes, and other tribulations.



"At a particularly dreary time, letters from Emma and others at home encouraged the prophet.

Joseph wrote, "all enmity, malice, and hatred, and past differences, misunderstandings, and mismanagements are slain victorious at the feet of hope; and when the heart is sufficiently contrite, then the voice of inspiration steals along and whispers, My son, peace be to thy soul; thine adversity and thine afflictions shall be but a small moment..."



# Endure It Well

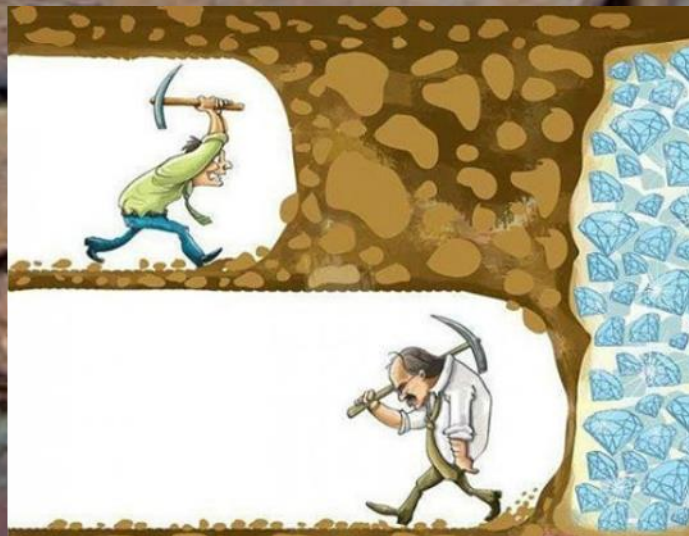


**"The fact is that enduring affliction is only a small part of what "enduring to the end" means.**

**Most frequently, the scriptures use the term *endure* to mean "to last," "to continue," or "to remain," rather than "to suffer."**

**"To endure is to continue in the path we adopted at baptism by keeping our commitments to Christ, until the end of our mortal life.**

**"It means we don't quit because of life's difficulties or temptations.**



**"Enduring means: entering into the gospel covenant (through faith in Christ, repentance, baptism, and receiving the Holy Ghost) and then remaining faithful to that covenant."**

# *Trials*



**"I cannot comprehend His power, His majesty, His perfections. But I do understand something of His love, his compassion, his mercy.**

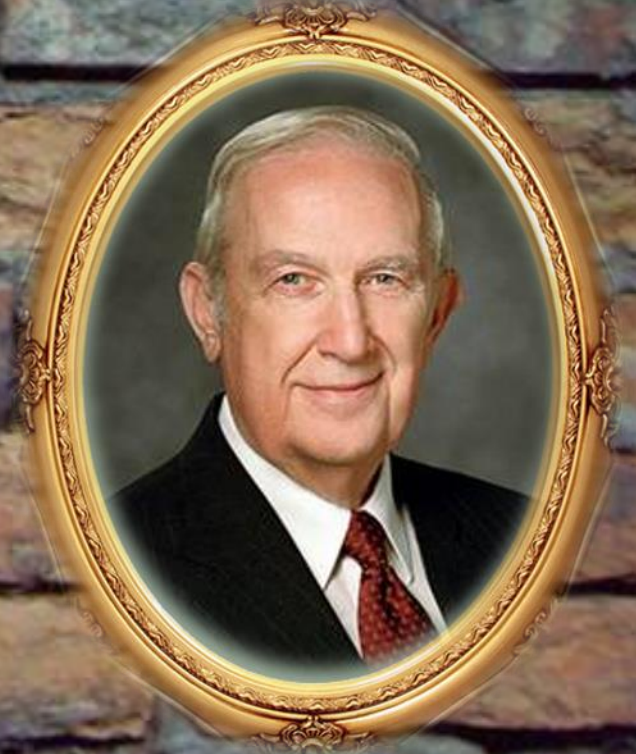
**There is no burden He cannot lift.**

**There is no heart He cannot purify and fill with joy.**

**There is no life He cannot cleanse and restore when one is obedient to his teachings.**

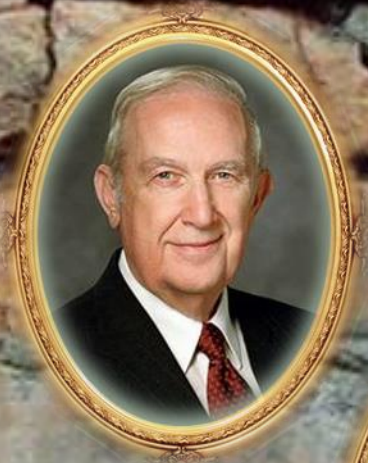
**Let my other friends guide you to Him, but find Him yourself through humble, sincere prayer, obedience, and faith."**

**Elder Richard G. Scott**



**“Even if you exercise your strongest faith, God will not always reward you immediately according to your desires. Rather, God will respond with what in His eternal plan is best for you.”**

*Elder Richard G. Scott*



**“We need have no fears, we Latter-day Saints. God will continue to sustain this work; He will sustain the right. If we are loyal, if we are true, if we are worthy of this Gospel, of which God has given us a testimony, there is no danger that the world can ever injure us. We can never be injured ... by any mortals, except ourselves.”**

*Elder Heber J. Grant*

**“I cannot promise an end to your adversity in this life. I cannot assure you that your trials will seem to you to be only for a moment. One of the characteristics of trials in life is that they seem to make clocks slow down and then appear almost to stop.”**

*President Henry B. Eyring*



# *Because of Him*

**“It is through the revelations given through Joseph Smith that we have learned every truth about Christ and we have been commissioned to teach the nations of the earth.”**



**“We cannot accept Christ without accepting those he has sent in His name.”**

**“We cannot declare the message of the Restoration without telling the story of the First Vision.”**

**“If God did not speak to Joseph Smith and if he did not send the ancient prophets to him to give him the keys, powers, and authorities that were theirs, we have no message to bear.”**

# *In the Midst of His Enemies*

**“Though the influence of traitors caused Joseph Smith much difficulty and resulted in considerable suffering, their names today are virtually unknown...”**

**“The name Joseph Smith is had in great honor by millions upon millions of faithful Latter-day Saints.”**

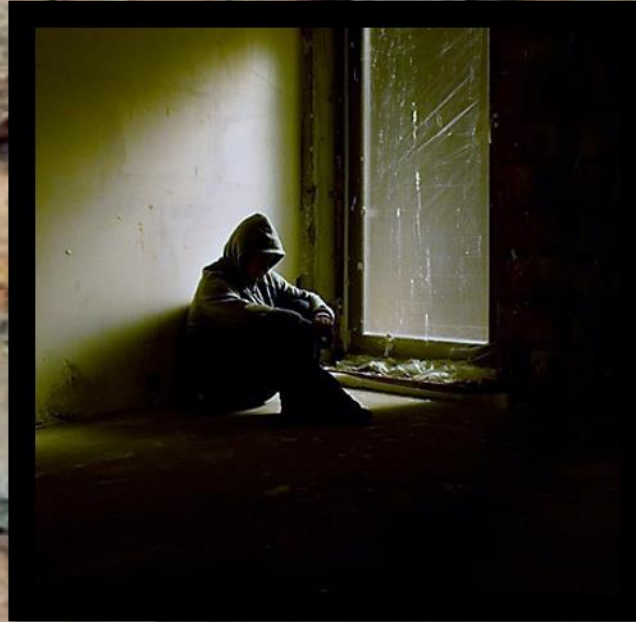


**“The truth will go forth and the gospel will be restored by Joseph Smith and through the missionaries the gospel will testify of Christ.”**



*Afflictions can give us experience and be for our good*

**“You may feel singled out when adversity enters your life. You shake your head and wonder, ‘Why me?’  
“But the dial on the wheel of sorrow eventually points to each of us. At one time or another, everyone must experience sorrow. No one is exempt. ...**



**“Learning to endure times of disappointment, suffering, and sorrow is part of our on-the-job training.**

**These experiences, while often difficult to bear at the time, are precisely the kinds of experiences that stretch our understanding, build our character, and increase our compassion for others.”**

# *The Savior Descended Below All*

The Savior told the Prophet to be of good cheer, that he understood exactly what Joseph was going through, for He had suffered even more. Such words, at once humbling and full of solace, could have been spoken by no mortal. No one can ever stand before the Savior and suggest that too much is asked. The Master has surpassed any possible suffering we may have to endure.

The Savior suffered the pains and afflictions of all people



*And he cometh into the world that he may save all men if they will hearken unto his voice; for behold, he suffereth the pains of all men, yea, the pains of every living creature, both men, women, and children, who belong to the family of Adam.*

*2 Nephi 9:21*

# *A Promise to The Prophet*

**“The Lord said that the bounds were set, his enemies could not pass. His days were known to the Lord, and notwithstanding his tribulation and persecutions and the hatred of the world, they should not be less. He was, therefore, not to fear what man can do, for through his faithfulness God would be with him for ever and ever. In this was the promise which comforted him, that suffering and the hatred of his enemies were not to shorten his life before the time appointed. There appears in this a foreshadowing of his martyrdom when his work should be finished.”**

President Joseph Fielding Smith



*Joseph Smith had the sure promise that he would not be taken until his work had been completed*



## Sources:

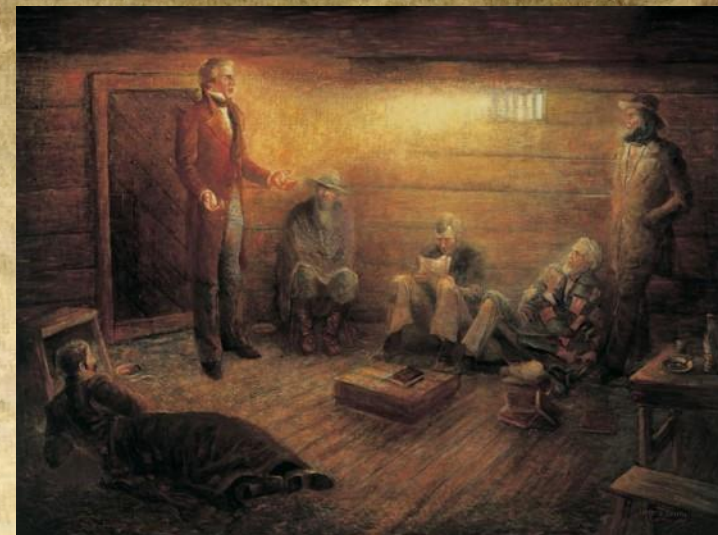
## Videos:

Haun's Mill (1:37)

“If Thou Endure It Well” (2:12)

Trial of Adversity (2:40)

Come What May, and Love It(3:31)



History of the Church, 3:188–89, 215; 3: 293; full text of document 3:289–305.)’

Art—Joseph F. Brickley

Alexander McRae (Roberts, *Comprehensive History of the Church*, 1:521).

*Doctrine and Covenants Student Manual Religion 324-325 Section*

Joseph Fielding Smith (*Church History and Modern Revelation*, 2:176.)

Hyrum M. Smith and Janne M. Sjodahl *Doctrine and Covenants Commentary* pg. 753

James E. Faust, in Conference Report, Apr. 1979, pp. 77–78; or *Ensign*, May 1979, pp. 53–54

Joseph Fielding McConkie and Craig J. Ostler *Revelations of the Restoration* pg. 945, 959-960

Stephen E. Robinson *Enduring to the End* October 1993 *Ensign*

President Henry B. Eyring *Mountains to Climb* April 2012 Gen. Conf.

Elder Richard G. Scott *The Sustaining Power of Faith in Times of Uncertainty and Testing* April 2003 Gen. Conf.

*True Friends That Lift* October 1988 Gen. Conf.

Elder Heber J. Grant (In Conference Report, Apr. 1909, p. 110

Elder Joseph B. Wirthlin “Come What May, and Love It,” *Ensign* or *Liahona*, Nov. 2008, 27).

President Joseph Fielding Smith (*Church History and Modern Revelation*, 2:182.)

**While in Liberty Jail:**

“The jail had no sleeping quarters, and thus they were forced to seek rest and recuperation on beds of straw placed on hardened plank and stone floors. They were suffered very little contact with the outside world, especially during the first month or so of their confinement. And this, at a crucial time when the Latter-day Saints were at the peak of persecution in Missouri, and were desperately in need of their prophet-leader.” (Dyer, *Refiner’s Fire*, pp. 275–76.)

**"During the time I was in the hands of my enemies I must say that although I felt great anxiety respecting my family and friends, who were so inhumanly treated and abused, and who had to mourn the loss of their husbands and children who had been slain, and, after having been robbed of nearly all that they possessed, be driven from their homes, and forced to wander as strangers in a strange country, in order that they might save themselves and their little ones from the destruction they were threatened with in Missouri,-yet as far as I was concerned I felt perfectly calm and resigned to the will of my heavenly Father. I knew my innocency, as well as that of the saints, and that we had done nothing to deserve such treatment from the hands of our oppressors. Consequently I could look to that God who has the hearts of all men in his hands, and who had saved me frequently from the gates of death, for deliverance; and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned; yet from my first entrance into the camp I felt an assurance that I with my brethren and our families should be delivered. Yes, that still small voice which has so often whispered consolation to my soul in the depth of sorrow and distress, bade me be of good cheer, and promised deliverance, which gave me great comfort. And although the heathen raged and the people imagined vain things, yet the Lord of Hosts, the God of Jacob was my refuge; and when I cried unto him in the day of trouble he delivered me; for which I call upon my soul and all that is within me to bless and praise his holy name. For although I was 'troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.' Joseph Smith**

**The following is from the pen of Lucy Smith, the mother of the prophet, concerning her banishment from Missouri:-**

**"Just as we got our goods into the wagon a man came to us and said that Sidney Rigdon's family were ready to start and must have the wagon immediately. Accordingly our goods were taken out, and we were compelled to wait until the team could come after us again. We put our goods into the wagon a second time, but the wagon was wanted for Emma and her family, so our goods were again taken out. However, we succeeded after a long time, in getting one single wagon to convey beds, clothing, and provisions for our family, Salisbury's family, and Mr. M'Cleary's family, besides considerable luggage for Don Carlos, who, with his family and the remainder of his baggage, was crowded into a buggy, <sup>1</sup> and went in the same company with us.**

**"For the want of teams we were compelled to leave most of our provisions and furniture. Another inconvenience which we suffered was, the horses were windbroken, consequently we were obliged to walk much of the way, especially up all the hills, which was very tiresome work."**

**Lucy Mack Smith**

**Adversity:**

Elder Marion G. Romney said: “All ... who are being tried in the crucible of adversity and affliction: Take courage; revive your spirits and strengthen your faith. In these lessons so impressively taught in precept and example by our great exemplar, Jesus Christ, and his Prophet of the restoration, Joseph Smith, we have ample inspiration for comfort and for hope.

“If we can bear our afflictions with the understanding, faith, and courage, and in the spirit in which they bore theirs, we shall be strengthened and comforted in many ways. We shall be spared the torment which accompanies the mistaken idea that all suffering comes as chastisement for transgression. ...

“We can draw assurance from the Lord’s promise that ‘he that is faithful in tribulation, the reward of the same is greater in the kingdom of heaven.

““Ye cannot behold with your natural eyes, for the present time, [he said,] the design of your God concerning those things which shall come hereafter, and the glory which shall follow much tribulation.

““For after much tribulation come the blessings. ...’ (D&C 58:2–4.)” (In Conference Report, Oct. 1969, p. 59.)

**Elder Orson F. Whitney said:**

“The Prophet was lying in a dungeon [Liberty, Missouri] for the gospel’s sake. He called upon God, ‘who controlleth and subjecteth the devil,’ and God answered telling him that his sufferings should be but ‘a small moment.’ ‘Thou art not yet as Job,’ said the Lord, ‘thy friends do not contend against thee.’ Job’s friends, it will be remembered, tried to convince him that he must have done something wrong or those trials would not have come upon him. But Job had done no wrong; it was ‘without cause’ that Satan had sought to destroy him. God said to Joseph: ‘If thou art called to pass through tribulation; if thou art in perils among false brethren; perils among robbers; perils by land and sea; if fierce winds become thine enemy; if the billowing surge conspire against thee, if the very jaws of hell shall gape open the mouth wide after thee, know thou, my son, that *all these things shall give thee experience and shall be for thy good.*’

“There is the reason. It is for our development, our purification, our growth, our education and advancement, that we buffet the fierce waves of sorrow and misfortune; and we shall be all the stronger and better when we have swum the flood and stand upon the farther shore.”

*(Improvement Era, Nov. 1918, pp. 5–6.)*

**Before Joseph Smith was imprisoned in Liberty Jail**, he and several other Church leaders, including Parley P. Pratt, were unjustly imprisoned in Richmond, Missouri. While in the jail at Richmond, they heard the prison guards describe, in filthy language, horrid deeds of robbery, rape, and murder that had been committed against Latter-day Saints. Parley P. Pratt recounted that after listening to this for some time, Joseph responded: “On a sudden [Joseph] arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

*“SILENCE, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and bear such language. Cease such talk, or you or I die THIS INSTANT!”*

The guards “begged his pardon, and remained quiet till a change of guards.” Parley later recalled of this experience: “I have seen the ministers of justice ... in the Courts of England; I have witnessed a Congress in solemn session to give laws to nations; ... but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon in an obscure village of Missouri” (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 211; see also page 210).

