

Lesson 37: D&C 98-101, "Be Still and Know That I Am God"

Chastening

At this time the membership of the church is split between Missouri and Kirkland. The Lord makes it clear that the members in Kirkland need to repent and turn to Him

D&C 98:19-22

19 Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland;

20 For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

21 Verily I say unto you, that I, the Lord, will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them.

22 And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you.

What does the Lord promise those who repent and observe His commandments?

(I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you)

What action does the Lord take towards those who do not forsake their sins?

(I, the Lord, will chasten them)

In the beginning of Section 101 the Lord states what the wrongdoing of the Saints in Missouri had made it impossible to establish Zion. But He makes it clear He loves the Saints and that the trials they suffered are necessary and that good will come of it.

D&C 101:1-5

1 Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

2 I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

3 Yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

4 Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son.

5 For all those who will not endure chastening, but deny me, cannot be sanctified.

Why did the Saints need to be chastened and tried?

(in consequence of their transgressions
those who will not endure chastening, but deny me, cannot be sanctified)

D&C 101:41-42

41 Behold, here is wisdom concerning the children of Zion, even many, but not all; they were found transgressors, therefore they must needs be chastened—

42 He that exalteth himself shall be abased, and he that abaseth himself shall be exalted.

Brigham Young

“Some may ask why we did not tarry at the Center Stake of Zion when the Lord planted our feet there.... We could not abide what the Lord revealed to us. We had to go from there to gain an experience.... If we could have received the words of life and lived according to them, when we first gathered to the Center Stake of Zion we never would have been removed from that place.” (JD, 11:102)

The importance of being chastened was emphasized earlier in section 95

D&C 95:1

1 Verily, thus saith the Lord unto you whom I love, and whom I love I also chasten that their sins may be forgiven, for with the chastisement I prepare a way for their deliverance in all things out of temptation, and I have loved you—

What good comes from being chastened?

(I prepare a way for their deliverance in all things out of temptation)

It is hard to appreciate the blessings that come from being chastened while it is happening. Paul said:

Hebrews 12:6-7,11-12

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

John Taylor tells us the positive result that this chastening had on the Saints

John Taylor

"We were driven from one place to another in Missouri before we were

driven out altogether. Then we were driven from Illinois to this Territory. But what of that? I know some men who thought the work was at an end. . . . Brigham Young encouraged the people, and Joseph Smith told them to be firm and maintain their integrity, for God would be with His people and deliver them. I never saw a time that the Saints enjoyed themselves better than when they apparently, were wading through their deepest troubles; I never saw them more full of the Holy Ghost.” (JD, 11:25-6)

The Lord reminds The Saints in Missouri that if they had been quick to be obedient that He would have been quick to deliver them

D&C 101:6-8

6 Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

7 They 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.

8 In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

What did it take for the Saints to finally seek after the Lord?

(in the day of their trouble, of necessity they feel after me)

Joseph F. Smith

"The only real danger that I foresee in the path of the Latter-day Saints is in the results which naturally follow the possession of wealth—pride and vanity, self-indulgence and forgetfulness of God, and a disregard of the sacred obligations and duties that we owe to Him and to one another; and this because of the abundance of earthly blessings which He in His goodness has bestowed upon us. It is said that in adversity we are inclined to feel after the Lord, but that in prosperity we remember Him not." (JD, 24:173)

Establishing Zion

The Lord makes it clear that “Zion shall not be moved out of her place”

D&C 101:16-20

16 Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

17 Zion shall not be moved out of her place, notwithstanding her children are scattered.

18 They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—

19 And all these things that the prophets might be fulfilled.

20 And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints—

What kind of people will return and build up Zion?

(pure in heart)

D&C 100:13,15-17

13 And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season.

15 Therefore, let your hearts be comforted; for all things shall work together for good to them that walk uprightly, and to the sanctification of the church.

16 For I will raise up unto myself a pure people, that will serve me in righteousness;

17 And all that call upon the name of the Lord, and keep his commandments, shall be saved. Even so. Amen.

Note that the Lord states that the afflictions and chastening that they are experiencing will “work together for good to them that walk uprightly”

D&C 98:3

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.

Spencer W. Kimball

"May I suggest three fundamental things... for which we who labor for Zion must commit ourselves.

"First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart and darkens the mind...

"Second, we must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our action....

"Third, we must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a 'broken heart and a contrite spirit.' We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally, we consecrate our time, talents, and means as called upon by our leaders and as prompted by the whisperings of the spirit". (CR, April 1978)

Gathering of Israel

Even though they have been driven from Independence the Saints are to continue to gather.

D&C 101:21-22

21 Until the day cometh when there is found no more room for them; and then I have other places which I will appoint unto them, and they shall be called stakes, for the curtains or the strength of Zion.

22 Behold, it is my will, that all they who call on my name, and worship me according to mine everlasting gospel, should gather together, and stand in holy places;

Where are the Saints commanded to gather?

(Stakes, holy places)

Dallin H. Oaks

"With the creation of stakes and the construction of temples in most nations with sizeable populations of the faithful, the current commandment is not to gather to one place but to gather in stakes in our own homelands. There the faithful can enjoy the full blessings of eternity in a house of the Lord. There, in their own homelands, they can obey the Lord's command to enlarge the borders of His people and strengthen her stakes. In this way, the stakes of Zion are 'for a defense, and for a refuge from the storm, and from wrath when it shall be poured out without mixture upon the whole earth' (D&C 115:6)." (CR, April 2004)

D&C 101:63-68

63 Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation—

64 That the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled.

65 Therefore, I must gather together my people, according to the parable of the wheat and the tares, that the wheat may be secured in the garners to possess eternal life, and be crowned with celestial glory, when I shall come in the kingdom of my Father to reward every man according as his work shall be;

66 While the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire.

67 Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed.

68 Nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you.

Why is it important that the Saints gather?

(that I may build them up unto my name upon holy places; for the time of harvest is come
that the wheat may be secured in the garners to possess eternal life
While the tares shall be bound in bundles... that they may be burned)

Parable of the Redemption of Zion

The Lord helped the Saints better understand their current situation by presenting them with a parable

D&C 101:43-46

43 And now, I will show unto you a parable, that you may know my will concerning the redemption of Zion.

44 A certain nobleman had a spot of land, very choice; and he said unto his servants: Go ye unto my vineyard, even upon this very choice piece of land, and plant twelve olive trees;

45 And set watchmen round about them, and build a tower, that one may overlook the land round about, to be a watchman upon the tower, that mine olive trees may not be broken down when the enemy shall come to spoil and take upon themselves the fruit of my vineyard.

46 Now, the servants of the nobleman went and did as their lord commanded them, and planted the olive trees, and built a hedge round about, and set watchmen, and began to build a tower.

The 'nobleman' represents the Lord

The 'very choice land' represents Jackson Co.

The '12 olive trees' represent the settlements for the gathering in Jackson Co.

The 'tower' represents the temple (The land was dedicated and the cornerstone set)

But the servants question the wisdom of the noblemen wanting them to build a tower

D&C 101:47-50

47 And while they were yet laying the foundation thereof, they began to say among themselves: And what need hath my lord of this tower?

48 And consulted for a long time, saying among themselves: What need hath my lord of this tower, seeing this is a time of peace?

49 Might not this money be given to the exchangers? For there is no need of these things.

50 And while they were at variance one with another they became very slothful, and they hearkened not unto the commandments of their lord.

What had the Lord commanded them to do that they thought was not important?

(what need hath my lord of this tower)

Mark E. Petersen

"When we regard our work in the Church, let us remember that we are working in the vineyard of the Lord, and that we are his servants, just as the servants who worked in the planting of those olive-trees. And remember, too, that if we esteem lightly the word of the Lord in the day of our prosperity, in the day of our trouble he may be slow to hearken unto our prayers, to answer us and provide for our needs." (CR, Oct. 1944)

What did they think was more important than building a tower (temple)?

(might not this money be given to the exchangers)

This is not a very Zion-like way of thinking

Joseph Smith told the Saints before they started having serious problems with the Missourians that they needed to 'immediately' begin work on the temple.

Joseph Smith

"We send by this mail, a draft of the city of Zion, with explanations, and a draft of the house to be built immediately, in Zion, for the Presidency, as well as all purposes of religion and instruction." (HC 1:363, June 25, 1833)

Because they concluded that the "nobleman" was wrong the servants became slothful in keeping his commandments

D&C 101:51-54

51 And the enemy came by night, and broke down the hedge; and the servants of the nobleman arose and were affrighted, and fled; and the enemy destroyed their works, and broke down the olive trees.

52 Now, behold, the nobleman, the lord of the vineyard, called upon his servants, and said unto them, Why! what is the cause of this great evil?

53 Ought ye not to have done even as I commanded you, and—after ye had planted the vineyard, and built the hedge round about, and set watchmen upon the walls thereof—built the tower also, and set a watchman upon the tower, and watched for my vineyard, and not have fallen asleep, lest the enemy should come upon you?

54 And behold, the watchman upon the tower would have seen the enemy while he was yet afar off; and then ye could have made ready and kept the enemy from breaking down the hedge thereof, and saved my vineyard from the hands of the destroyer.

If they had built the tower, what could they have done?

(the watchman upon the tower would have seen the enemy...)

The watchman on the tower is the Prophet

The next few verses seem to be a commandment to Joseph Smith to gather a number of Kirkland Saint together to go up against the Missouri mob. This commandment

would result in the creation of Zion's Camp which we'll discuss in our next lesson

D&C 101:55-58

55 And the lord of the vineyard said unto one of his servants: Go and gather together the residue of my servants, and take all the strength of mine house, which are my warriors, my young men, and they that are of middle age also among all my servants, who are the strength of mine house, save those only whom I have appointed to tarry;
56 And go ye straightway unto the land of my vineyard, and redeem my vineyard; for it is mine; I have bought it with money.

57 Therefore, get ye straightway unto my land; break down the walls of mine enemies; throw down their tower, and scatter their watchmen.

58 And inasmuch as they gather together against you, avenge me of mine enemies, that by and by I may come with the residue of mine house and possess the land.

When does the Lord say He will 'possess the land'?

(by and by)

Joseph Fielding Smith

"In this instruction the Lord gave them the opportunity to obtain the redemption of Zion and for the exiles to be reinstated in their possessions. Had they remained faithful he would have fulfilled his promise to them. They understood the warnings and that through their continued unfaithfulness the redemption would have to be postponed and they themselves would be thrown down.... The promise is made that they would have to be obedient in all things and keep inviolate their covenants, or these blessings would be indefinitely postponed. The fact that the Lord declared here once again, that the redemption was not to come until after much tribulation indicates that he was fully aware that the time for Zion's redemption had not come, although it could have come if the commandments were fulfilled." (Church History and Modern Revelation, 3:19)

D&C 101:59-62

59 And the servant said unto his lord: When shall these things be?

60 And he said unto his servant: When I will; go ye straightway, and do all things whatsoever I have commanded you;

61 And this shall be my seal and blessing upon you—a faithful and wise steward in the midst of mine house, a ruler in my kingdom.

62 And his servant went straightway, and did all things whatsoever his lord commanded him; and after many days all things were fulfilled.

Again, when does the nobleman say that he will again take possession of his vineyard?

(When I will)

What is the Lord's commandment to his servant?

(go ye straightway, and do all things whatsoever I have commanded you)

Mark E. Petersen

"May we have the wisdom, to accept the Lord's program as it is given to us. May we be willing to undertake this work of prevention in saving our girls and our boys from the onslaught of the destroyer. May we be willing to be awake to our responsibilities. May we be willing to follow the leadership of the great nobleman who stands at the head of the vineyard." (CR, Oct. 1953)

Government

The header to section 98 states: "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."

D&C 98:4-10

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.

5 And that law of the land which is constitutional, supporting that principle of freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me.

6 Therefore, I, the Lord, justify you, and your brethren of my church, in befriending that law which is the constitutional law of the land;

7 And as pertaining to law of man, whatsoever is more or less than this, cometh of evil.

8 I, the Lord God, make you free, therefore ye are free indeed; and the law also maketh you free.

9 Nevertheless, when the wicked rule the people mourn.

10 Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil

What does the Lord say about the Constitution?

(supporting that principle of freedom in maintaining rights and privileges the law also maketh you free)

J. Reuben Clark, Jr

"The Lord has said about the Constitution and its Framers, that the Constitution should be 'established, and should be maintained for the rights and protection of all flesh' (D&C 101:77), that it was for the protection of the moral agency, free agency, God gave us, that its 'principle of freedom in maintaining rights and privileges, belongs to all mankind' (D&C 98:5) all of which point to the destiny of the free government our Constitution

provides.... It is a revelation from the Lord. I believe and reverence its God-inspired provisions. My faith, my knowledge, my testimony of the Restored Gospel, based on the divine principle of continuous revelation, compel me so to believe. Thus has the Lord approved of our political system, an approval, so far as I know, such as he has given to no other political system of any other people in the world since the time of Jesus." (CR, April 1957)

Why is it important that we diligently seek after good and wist men and women to be our political leaders?

(when the wicked rule the people mourn
whatsoever is less than these cometh of evil)

Ezra Taft Benson

"Righteousness is an indispensable ingredient to liberty. Virtuous people elect wise and good representatives. Good representatives make good laws and then wisely administer them. This tends to preserve righteousness. An unvirtuous citizenry tend to elect representatives who will pander to their covetous lustings. The burden of self-government is a great responsibility. It calls for restraint, righteousness, responsibility, and reliance upon God. It is a truism from the Lord that 'when the wicked rule the people mourn.'" (CR, April 1976)

He reminds them that the constitution is a divine document

D&C 101:76-80

76 And again I say unto you, those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers and are in authority over you—

77 According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles;

78 That every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto him, that every man may be accountable for his own sins in the day of judgment.

79 Therefore, it is not right that any man should be in bondage one to another.

80 And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

Where does the Lord tell them that they should go to get 'redress and redemption' for the wrongs that they suffered in Jackson County?

(by the hands of those who are placed as rulers and are in authority over you)

He states that He established the constitution "for the rights and protection

of all flesh, according to just and holy principles”

But if they don't get justice from those who should uphold the law the Lord promises that he will intervene.

D&C 101:81-95

81 Now, unto what shall I liken the children of Zion? I will liken them unto the parable of the woman and the unjust judge, for men ought always to pray and not to faint, which saith—

82 There was in a city a judge which feared not God, neither regarded man.

83 And there was a widow in that city, and she came unto him, saying: Avenge me of mine adversary.

84 And he would not for a while, but afterward he said within himself: Though I fear not God, nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me.

85 Thus will I liken the children of Zion.

86 Let them importune at the feet of the judge;

87 And if he heed them not, let them importune at the feet of the governor;

88 And if the governor heed them not, let them importune at the feet of the president;

89 And if the president heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation;

90 And in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards, and appoint them their portion among hypocrites, and unbelievers;

91 Even in outer darkness, where there is weeping, and wailing, and gnashing of teeth.

92 Pray ye, therefore, that their ears may be opened unto your cries, that I may be merciful unto them, that these things may not come upon them.

93 What I have said unto you must needs be, that all men may be left without excuse;

94 That wise men and rulers may hear and know that which they have never considered;

95 That I may proceed to bring to pass my act, my strange act, and perform my work, my strange work, that men may discern between the righteous and the wicked, saith your God.

Problems Between the Missouriians and the Saints

Growth

In July 1831 a few families, mostly from the Colesville Branch, began to settle Jackson County. By July 1833 the Mormon population in the county was almost twelve hundred, with more arriving each month.

John C. McCoy reported that Abel Prior declared: "Brother McCoy, I have the greatest regard and friendship for you; I pray without ceasing for the Lord to open your eyes to see and understand the near approach of the end, as revealed to us through the chosen prophet, Joseph. This land of promise is already parceled to the Saints by divine authority. Your tract, brother M., is included in my inheritance and in the Lord's own good time I will possess it, for it is so recorded."

(Kansas City Journal April 24, 1881, pg 9 – As written in "Sacred Places (Missouri, Volume 4)")

Religious Differences

Protestant ministers also resented the Mormon intrusion into the county. Latter-day Saints were labeled fanatics and knaves and were denounced as gullible and ignorant because they believed in and frequently experienced miracles, prophecy, healings, and speaking in tongues. Jealousy and fear of losing some from their flocks added to the antagonism of the ministers. The Reverend Finis Ewing of the Cumberland Presbyterian Church asserted, "The 'Mormons' are the common enemies of mankind and ought to be destroyed." Some of the latter had also failed to show the proper discretion and wisdom, for they openly stated that the Lord had given them the land for their eternal inheritance. (Church History in the Fulness of Times (Religion 341-43), pg 131)

Political Differences (Slavery)

"Nearly all the Latter-day Saints were from the Eastern States, while the Missouriians were from the South. The Missouriians feared that the 'Mormons' would increase and take from them their political domination. The question of slavery, even in that day, was quite keen, and the Missouriians were determined to keep the state within the control of the slave holders."

(Joseph Fielding Smith, Essentials in Church History, pg 131)

Economic

In addition. Mormon merchants and tradesmen successfully took over a portion of the lucrative Santa Fe Trail trade previously dominated by the Missouriians. Some of the old settlers feared that the Church members were determined to take over their lands and businesses. Moreover, the Saints "did not purchase goods from the local merchants, but traded among themselves at the Church storehouse.... Some of the old settlers were selling their property to the Mormons and moving away. This meant fewer and fewer customers in the stores, and future financial ruin" for the remaining old settlers.

(Joseph Fielding Smith, Essentials in Church History, pg 131)

Culture

Jackson County's residents were a rough-and-ready group who had come from the

mountainous regions of several southern states to the western edge of the United States to find freedom from societal restraints. Most of them were uneducated and lacked the cultural refinement that was more common in New England and the East. Many of them indulged in profanity, Sabbath-breaking, horse-racing, cock-fighting, idleness, drunkenness, gambling, and violence.

(Joseph Fielding Smith, Essentials in Church History, pg 130)

Mob Actions

Manifesto of the mob

During the summer of 1833, the many differences between the Saints and the old settlers combined to set the stage for violence. On 20 July 1833 a call went out for all Missourians opposed to the Mormons to meet at the Independence courthouse. Between four and five hundred men assembled and decided that the Mormons had to be expelled, peacefully if possible, forcibly if necessary.

A declaration was drawn up for presentation to the Saints; it included the following provisions:

- (1) No Mormons would be allowed to settle in the county in the future.
- (2) The Mormons would be allowed time to sell their property and finish their affairs if they promised to leave as soon as possible.
- (3) The printing office of the Evening and Morning Star was to close immediately.
- (4) The leaders of the Church had to use their influence to get the Saints to comply with the provisions of the declaration.

A committee presented demands to the elders of the Church. Aghast, the leaders asked for three months time to consider them. This request was denied. They then asked for ten days. They were told that fifteen minutes was sufficient and that if the committee did not return to the courthouse with an acceptance, the consequences would be severe.

(HC 1:374)

July 20th – Day of the manifesto

The meeting quickly turned into a mob that decided to destroy the printing office and the press. They surrounded the printing office and residence of W. W. Phelps, threw the furniture into the street and garden, broke the press and hauled it away, scattered the type, and destroyed nearly all the printed work, including most of the unbound sheets of the Book of Commandments. They soon leveled the two-story printing office.

Two teenage girls rescued some uncut sheets of the unfinished Book of Commandments amidst the clamor and violence. The girls, Mary Elizabeth Rollins, who said that she watched the mob 'tearing down the printing office,' and her younger sister, Caroline, grasped sheets in their arms and fled, terrified, to a cornfield, escaping the mob. This courageous act enabled a couple dozed copies of this sacred work to be preserved.

(Sacred Places (Missouri, volume 4) pg 55)

With loud cursings, the mob then searched for the leading elders of the Church. Men, women, and children ran in all directions. The mob took Bishop Edward Partridge from

his home and dragged him to the public square.
(Church History in the Fulness of Times (Religion 341-43), pg 133)

"I was taken from my house by the mob, George Simpson being their leader, who escorted me about half a mile to the courthouse, on the public square of Independence; and then and there, a few rods from said courthouse, surrounded by hundreds of the mob, I was stripped of my hat, coat and vest and daubed with tar from head to foot, and then had a quantity of feathers put upon me; and all this because I would not agree to leave the country, and my home where I had lived two years.

"Before tarring and feathering me I was permitted to speak. I told them that the Saints had suffered persecution in all ages of the world; that I had done nothing which ought to offend anyone; that if they abused me they would abuse an innocent person; that I was willing to suffer for the sake of Christ, but to leave the country, I was not then willing to consent to it.... I bore my abuse with so much resignation and meekness, that it appeared to astound the multitude, who permitted me to retire in silence, many looking very solemn, their sympathies having been touched as I thought; and as to myself, I was so filled with the Spirit and love of God, that I had no hatred toward my persecutors or anyone else."
(HC 1:390-391)

The same night... the brick part attached to the dwelling house of A. S. Gilbert, was partly pulled down, and the windows of his dwelling broken in with brickbats and rocks... Three doors of the store of Gilbert and Whitney were split open, and after midnight the goods, such as calicos, handkerchiefs, shawls, cambrics, lay scattered in the streets."
(HC 1:427-428)

Mob violence during the summer

The mob appeared again on 23 July with rifles, pistols, whips, and clubs. They searched for Church leaders, cursing and profaning as they went. They set fire to haystacks and grain fields and destroyed several homes, barns, and businesses. The mob eventually confronted six leaders of the Church who, seeing the property and lives of the Saints in jeopardy, offered their lives as a ransom. Their names - Edward Partridge, Isaac Morley, John Corroll, John Whitmer, W. W. Phelps, and Sidney Gilbert - are held in honorable remembrance by the Church.

Rejecting this offer, the mob leaders threatened that every man, woman, and child would be whipped unless they consented to leave the county. Under duress the brethren signed an agreement to leave the county – the leaders by 1 January 1834 and the members themselves by 1 April.

Throughout the summer, the mobs broke into the Mormon homes daily and continued their violence to the Jackson County inhabitants even though they had agreed to refrain from harassing the Saints.
(Church History in the Fulness of Times (Religion 341-43), pg 134)

Resisting the mob

In early October Church leaders engaged the services of four prominent lawyers in Clay County. These lawyers became friends of the Saints and defended them against their oppressors throughout the rest of the decade in Missouri. One was Alexander Doniphan.

In addition to seeking legal redress, Church leaders ended their policy of passive resistance and counseled the members to arm themselves for the defense of their families and homes. A delegation to Clay County purchased powder and lead, and Church officials announced on 20 October 1833 their intent to defend themselves against any physical attack.

(Church History in the Fulness of Times (Religion 341-43), pg 135)

Final Events of the Expulsion

Battle of the Blue

Monday, 4 November several Missourians captured a Mormon ferry (Porter Rockwell ferry) on the Big Blue River, and soon thirty or forty armed men from each side confronted each other in the corn fields.

"Some of the mob cried, 'Fire, God damn ye, fire.' Two or three guns were then fired by the mob, which fire was returned by the other party without loss of time.... The mob retreated immediately after the first fire, leaving some of their horses in Whitmer's corn field, and two of their number, Hugh L. Brazeale and Thomas Linvill dead on the ground. Thus fell Hugh L. Brazeale, who had been heard to say, 'With ten fellows, I will wade to my knees in blood, but that I will drive the Mormons from Jackson county.' Several were wounded on both sides, but none mortally among the brethren except Andrew Barber, who expired the next day."

(HC 1:430)

Betrayal and Disarming

On the morning of the fifth of November, Independence began to be crowded with individuals from different parts of the county armed with guns and other weapons; and report said the militia had been called out under the sanction or at the instigation of Lieutenant Governor Boggs; and that one Colonel Pitcher had the command.... The arms of the Saints were demanded by Colonel Pitcher.

Lyman Wight said: "I here agreed that the Church would give up their arms provided the said Colonel Pitcher would take the arms from the mob. To this the Colonel cheerfully agreed, and pledged his honor with that of Lieutenant Governor Boggs, Owens and others. This treaty entered into, we returned home resting assured on their honor, that we should not be further molested; but this solemn contract was violated in every sense of the word. The arms of the mob were never taken away, and the majority of the militia, to my certain knowledge, were engaged the next day with the mob, Colonel Pitcher and Boggs not excepted, going from house to house in gangs of from sixty to seventy in number, threatening the lives of women and children if they did not leave forthwith."

(HC 1:432-435)

Exiting Jackson County, Everett's Ferry

"Thursday, November 7th, the shores of the Missouri river began to be lined on both sides of the ferry, with men, women and children; goods, wagons, boxes, chests, and provisions; while the ferrymen were busily employed in crossing them over. When night again closed upon the Saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for children and children for parents. Some had the good fortune to escape with their families' household goods and some provisions; while others knew not the fate of their friends and had lost all their effects. The scene was indescribable, and would have melted the hearts of any people upon, earth, except the blind oppressor, and the prejudiced and ignorant bigot....

"The Saints who fled from Jackson county, took refuge in the neighboring counties chiefly in Clay county, the inhabitants of which received them with some degree of kindness. Those who fled to the county of Van Buren were again driven, and compelled to flee, and these who fled to Lafayette county, were soon expelled, or the most of them, and had to move wherever they could find protection."

(Joseph Smith, HC 1:437-438)