

## EPISODE 40

Dr. Brent M. Rogers



*D&C 109-110*

*“It is Thy House, a Place of Thy Holiness”*

### Show Notes & Transcripts

#### Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints’ *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Sunday.

#### Podcast Episode Descriptions:

##### Part 1:

Those first moments in the Grove in 1830 led up to this revelatory event--the Kirtland Temple dedication. Dr. Brent Rogers relates how the spiritual building and the physical building of the Kirtland Temple parallel our preparation. Also, the Saints unify to build a magnificent house of the Lord and prepare themselves for the Lord to manifest Himself.

##### Part 2:

Dr. Brent Rogers returns and shares the Kirtland Temple dedicatory prayer and many spiritual manifestations witnessed by the Saints. Additionally, Dr. Rogers shares his testimony of the Savior, his thoughts about the Restoration, and the gathering of Israel.

## Timecodes:

### Part 1

- 00:00 Welcome to follow HIM with Hank Smith and John Bytheway
- 01:41 Background Dr. Brent Rogers
- 06:40 Background to Section 109
- 11:58 They began the temple without knowing how to complete it
- 13:29 They Saints needed to be spiritually prepared to build the Kirtland Temple
- 18:29 They needed to be unified in preparation for the temple experience
- 24:08 The early Saints sacrificed to build the temple
- 28:43 Joseph said the temple wouldn't be built of logs
- 31:34 Sidney Rigdon wept and prayed inside the incomplete temple asking for the means to complete it
- 32:59 Joseph and William Smith's fist fight and have to reconcile in order for the temple dedication to occur
- 38:52 The ordinance of the washing and anointing occurs
- 44:35 Joseph and others prepare the dedicatory prayer
- 46:54 The Kirtland Temple Dedication begins with prayer and Sidney Rigdon speaks over two hours
- 48:54 Joseph dedicates the Kirtland Temple and there is an overflow of Saints in neighboring buildings
- 50:27 An account of a sister with her young baby throughout the entire dedication
- 54:44 End of Part I

### Part 2:

- 00:00 Welcome to Part II 03:00 End of Part II
- 00:07 The Kirtland Temple was painted many colors
- 01:46 The dedication began with mention of mercy and the Lord keeping His promises
- 04:24 No unclean thing would be allowed in the temple
- 08:07 Repentance is taught in the dedication
- 12:38 The Saints ask for mercy for their enemies
- 16:38 They pray that the slander ends so that the gospel can go forth
- 21:40 The culmination of the prayer is asking the Lord to accept the temple
- 27:27 The Kirtland Temple prepares the Saints for higher and holier work
- 32:42 The end of the temple dedication ends with joy and many spiritual manifestations are seen
- 36:04 The Second Greatest Easter Sunday--Jesus appears in His Temple
- 39:53 The Savior as Advocate
- 45:47 Moses, Elias, and Elijah appear

- 58:23 During the dedication George A. Smith hears a “rushing, might wind” and many witness miraculous events
- 59:17 Dr. Brent Rogers shares his feelings about Joseph Smith and his contemporaries as well as his testimony of Jesus Christ
- 1:11:00 End of Part II

## Sources:

*Coming soon*

## Biographical Information:



Brent M. Rogers is an associate managing historian for the Joseph Smith Papers and a member of the Church History Department Editorial Board. He received a BA with honors in history from San Diego State University, an MA in public history from California State University, Sacramento, and a PhD in nineteenth-century United States history from the University of Nebraska–Lincoln. He previously served as a digital editor and research fellow for the Papers of William F. Cody and as an instructor in the history department at the University of Nebraska–Lincoln. He has

produced scholarship on digital history, the history of the American West, and Latter-day Saint history.

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# EPISODE 40 • PART I



Dr. Brent M. Rogers

*D&C 109-110*



Hank Smith:	00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together we followHIM.
Hank Smith:	00:20	Hello, my friends. Welcome to another episode of followHIM. My name is Hank Smith. I am your host. I am here with my wise co-host John Bytheway. John, I was looking in Section 109 and the Lord says, "To seek out words of wisdom." And to me, that's just the words of John Bytheway.
John Bytheway:	00:40	Oh, yeah. Right. Yeah.
Hank Smith:	00:41	Words of wisdom. Like the old owl in Winnie the Pooh, not the old owl, just the owl.
John Bytheway:	00:46	No, I think the old part you got it right there.
Hank Smith:	00:48	You are not old. You don't count as old.
John Bytheway:	00:51	What did you say Hank?
Hank Smith:	00:55	Hey, we want to remind everybody that you can find us on social media. We would love for you to come find us on Facebook or on Instagram and make comments. We'd love to see what you have to say, especially if it's positive. You can come to <a href="http://followhim.co">followhim.co</a> , <a href="http://followhim.co">followhim.co</a> , for transcripts quotes, references, all that you need.
Hank Smith:	01:18	And of course, please take the time to rate and review the podcast. That actually helps us quite a bit. John, we are on a

seminal two sections of the Doctrine and Covenants, huge sections of the Doctrine and Covenants. And so we had to get someone who could live up to-

- John Bytheway: 01:38 Exactly.
- Hank Smith: 01:38 ... those section. So tell us who's with us today.
- John Bytheway: 01:41 Yes. Thank you. Today we have Dr. Brent M. Rogers. He's a historian and a documentary editor for the Joseph Smith Papers, and that right there tells you something. He earned a bachelor's degree with honors in history from San Diego state, a master's in public history from California State University, Sacramento, and a PhD with emphasis in 19th century United States History from the University of Nebraska, Lincoln. He's been everywhere. He's the author of, listen to this title, A Distinction Between Mormons and Americans: Mormon Indian Missionaries, Federal Indian Policy, and the Utah War-
- Hank Smith: 02:21 Wow.
- John Bytheway: 02:21 ... which was in the Utah Historical Quarterly. And Hank, he won the Western History Associations 2015 Arrington, is that how you say that? prize for Best Article on the History of Religion in the west. And he's also a co-editor of the Journals, Volume 3 of the Joseph Smith Papers and the Documents, Volume 3 of the Joseph Smith Papers. I just think the Joseph Smith Papers project has been amazing and so glad to have you here. Dr. Rogers, thank you for joining us today.
- Dr. Brent Rogers: 02:56 Thank you. Thank you both for having me. It's an honor. And you guys know how to put people at ease just with your calm approach. So thank you.
- Hank Smith: 03:08 Dr. Rogers comes highly recommended by his peers, Dr. Harper, Dr. Dirkmaat all said that this is who we need to talk to for Sections 109 and 110. And we've said before, John, on the podcast that when you're studying the Doctrine and Covenants and studying history, I don't think you and I realized how much of a science history is, and that you need to be trained in history.
- John Bytheway: 03:34 Yeah. There comes a reliability when you know people are using the tools of scholarship and you'll hear a precision in their language when they describe things. And so that's a real wonderful thing we've had on this podcast is we have people that are acquainted with those tools of scholarship and history

and they'll separate an assumption from... And those kinds of things are great to have. So this has been wonderful.

- Hank Smith: 04:05 And they can be source-critical too. So Dr. Rogers, well, you're an all-out historian, did you always want to be a historian?
- Dr. Brent Rogers: 04:12 No. Actually, I can't say that I really took a liking to the study of history until my sophomore year of college. I was actually probably one of those kids in high school that thought history was boring and had a bad attitude about it. I remember taking some road trips as a child and stopping along the way and seeing some historic markers and always thinking that that was kind of fun.
- Dr. Brent Rogers: 04:41 But then getting into history when you're in school, it seems a lot more about rote memorization and this date, and this thing happened on that particular date. And it's just a series of chronological events. And so I can say for a certainty that I was not really into history and I had to take a US history course my second year of college and I was like, "Well, I'll take an American history course."
- Dr. Brent Rogers: 05:14 It's one of the courses that you have to take to meet a requirement and so we'll get it out of the way. And there was just something different about history in really studying the why's and the motives and the decisions that were made that caused those critical events that happened in the dates get associated with.
- Dr. Brent Rogers: 05:40 And so saw a little bit different dynamic to history as I studied it in college, and particularly interesting to me was the people dynamic and how people related to one another. And that was something that just seemed a little bit detached from other study that I had in high school and just going to markers. There might be a name of somebody mentioned, but getting to know more about the, I guess, ordinary people was fascinating to me.
- Hank Smith: 06:17 Yeah. We're hoping to do some of this dynamic that you're talking about here, Brent today. Let's jump into these sections. Sections 109 and 110 of the Doctrine and Covenants. I don't think the importance of these two sections can be overstated in the Doctrine and Covenants, right?
- Hank Smith: 06:40 This is huge. I've heard, I think, it was Steve Harper say before that 1836 may well be the best year of Joseph Smith's life. So why don't you take us as far back as you want to go and tell our

listeners what they need to know to get to lead... What leads up to March 27th, 1836.

- Dr. Brent Rogers: 07:04 Well, how much time do we have in the podcast? Because I think we could... I mean, really these are five years in the making at least if not, you can go... In fact, maybe I'll go back even further at some point. But these revelations that we're talking about today are the culmination of the first five and a half, six years of the organization of the Church.
- Dr. Brent Rogers: 07:31 And then if you want to go back to when Joseph Smith saw God the Father and His son, Jesus Christ in the Sacred Grove. This is all building to these momentous days in late March and early April 1836. And so this is where Joseph learns that they would be endowed with power from on high, right? And that they were just-
- Hank Smith: 07:56 That's the amendment to move, right?
- Dr. Brent Rogers: 07:58 Yeah. In Ohio, that's where they're going to be endowed with power from on high. We could then jump forward to Doctrine and Covenants 88 is talking about establishing the house, "The house of prayer, the house of fasting, the house of faith, house of learning, house of glory, a house of order and a house of God." And so there's...
- Dr. Brent Rogers: 08:26 We can move forward again to Section 94 that talks about laying out and preparing the foundation of the city of the stake of Zion. And he says, "Beginning at my house." This means where we're going to build the temple and that's... If we were to look at a plat of the central space of the City of Zion and the City of the stake of Zion, the temple is right in the middle.
- Dr. Brent Rogers: 08:57 And it's from that space, that focal central space, that the beauty and the power of the temple was going to be a beacon and radiate out to the members of the church and be a constant reminder in their lives this is part of the pattern that the Lord is giving. And so some of the words like order and glory and prayer, and these are things that are building up to where we find ourselves in spring of 1836.
- Dr. Brent Rogers: 09:31 And one other section, maybe just to hint at here to start is Section 95, which I've long found to be a very fascinating section, but the part that the Lord says to Joseph and the Saints that, "Ye have sinned against me a very grievous sin, in that ye have not considered the great commandment in all things that I've given unto you concerning the building of mine house for



the preparation, wherewith I design to prepare mine apostles to prune the vineyard for the last time."

- Dr. Brent Rogers: 10:06 And so there's two things that I think are really important about that part of the revelation. One is it's been through the winter and just a few months into 1833, and the Lord is like, "Why aren't you guys building that house that I commanded you to build in section 88? Let's go. It's time to get moving on that."
- Dr. Brent Rogers: 10:28 And just a few days later, Hyrum Smith writes in his journal that they start digging out the trench for the walls and they get going. I mean, they take that Section 95 revelation pretty seriously, the Saints do, and they really start... That's when work begins in earnest on the temple in Kirtland. But the-
- John Bytheway: 10:52 I remember from an earlier... Maybe when we were talking about Section 95, wasn't Hyrum the first one to throw a shovel into the ground or something and said he wanted to be the first and...
- Dr. Brent Rogers: 11:03 Yeah. And he goes and he grabs it and then immediately begins digging out those areas for the foundation. And it's pretty remarkable to see how quickly they respond to that physical act of getting the temple going.
- Hank Smith: 11:22 There's a great lesson there for me, is sometimes we want to wait until we feel like we've got everything in place, right? We're going to... "Well, let's just wait a little bit longer and we'll get... What about the windows? What about the roof? What about this?" And Hyrum Smith's, "Let's get started. Let's get started."
- Hank Smith: 11:40 The Lord can start bringing people in, I've noticed that. And maybe we can talk about a little bit about this, Brent, as you prep us for 109. But it seems to me once they got started, the Lord started sending those who could do windows, who could do furniture, who could do plans, but they had to get started.
- Dr. Brent Rogers: 11:58 Yeah. Acting on that command, if you will, that revelation that prompting and doing it, not maybe knowing where it's going to go or how you're going to get some of those things accomplished. And those ways come about because of the faith taken to get started, I think. Yeah, I think that's a great point.
- Dr. Brent Rogers: 12:20 The other point I wanted to make about that line in Section 95 is about preparation. It says, "The building of mine house for the preparation wherewith I design to prepare." You got

preparation and then prepare both in the same line of that revelation. And it's fascinating to me to see how Joseph Smith goes about that preparation.

Dr. Brent Rogers: 12:48 And so we'll fast forward into the fall of 1835 in the time between when they first start digging for the foundation walls and June of 1833 until the fall of 1835, quite a lot happens. You have Zion's Camp, that expedition happens, and of course that's tied to the temple as well. If you're reading in Section 105, where it says that this isn't going to happen, meaning the taking back of Zion.

Dr. Brent Rogers: 13:29 But the elders needed first to be prepared and taught more perfectly and obtain that long promised endowment of power in the Kirtland Temple. And so when they get back from Zion's Camp, they go all in on finishing the physical construction of the temple and what Lucy Mack Smith writes about that timeframe from 1835 through early 1836, she says, "There was but one main spring to all of our thoughts," and she's talking about the Church members, the Saints.

Dr. Brent Rogers: 13:58 And she goes, "And that was building the Lord's house." And I think if we were to look at a lot of the sources of that time period, you would see that she's exactly right. That the main spring to the thoughts of the Saints is, "We need to finish building the Lord's house."

Dr. Brent Rogers: 14:15 So physical construction is one thing and then spiritual preparation is another. And that's, coming back to Section 95, where the Lord says that He's going to prepare his apostles to prune the vineyard. There's a lot that happens with Joseph Smith's direction that he takes with his teaching and counsel in late 1835 and into 1836, he really emphasizes spiritual preparation. He focuses on themes like unity and humility.

Dr. Brent Rogers: 14:49 There had been some disunity in the Quorum of the Twelve and also between members of the Twelve and the First Presidency. This stems from the first mission as a quorum for the Quorum of the Twelve Apostles. There had been some reports that were sent back to Kirtland that had some suggestions that the Twelve weren't maybe doing what they were supposed to be doing and there were letters written back from Kirtland to the Twelve that took those rumors or reports at face value. And there was upset feelings on both sides.

Hank Smith: 15:34 Now, they weren't far away, right, Brent? This was like an Eastern States mission, is that...

Dr. Brent Rogers: 15:39 Correct. Yeah. In a lot of what I'm thinking about it happened in New York, close to where the Church was organized in upstate New York in Palmyra area, but they go to Maine and Massachusetts on that mission. And so part of the issue is the delay in communication that happens with letter writing in the 19th century.

Dr. Brent Rogers: 16:07 And so without a quick ability to send a text and say, "Hey, I think we got our lines crossed," or to get on a video chat and clear the air, this just festered for the remainder of the mission for the Twelve and then they returned in September. And there's some pretty hurt feelings among Members of the Twelve and between the Twelve and the First Presidency.

Hank Smith: 16:35 So they get called in February, leave on this mission in May come back in September and there has been some hurt feeling.

Dr. Brent Rogers: 16:39 And there has been some hurt feelings that happened. And there's an effort made when they first return to try to clear the air and it seems to have helped briefly. It doesn't last as what happens sometimes with humans, right? We hold onto some feelings and we're not totally ready.

Hank Smith: 17:08 I'm just going to say, Brent, I'm happy that this never happens in the Church today. That there's no hurt feelings and words and things fester and-

John Bytheway: 17:16 We've got it all figured out.

Hank Smith: 17:17 Yeah. I'm glad that that doesn't happen today.

Dr. Brent Rogers: 17:20 It definitely happens, and that's okay. I think the lesson maybe to learn as I keep talking through this is that if the forgiveness doesn't happen right away, that's all right. You still got to work through it. So Joseph holds a meeting in October of 1835, and he tells the Twelve Apostles that they must prepare their hearts in all humility if they're going to receive the endowment of power from on high. And so again, you have that preparation is this real key word that keeps coming up to get us to the temple.

Hank Smith: 18:03 I like how you're doing this. We've got the physical temple being built, it's being prepared, but the spiritual, the people are also being built.

Dr. Brent Rogers: 18:14 Yeah.

Hank Smith: 18:15 Right?

Dr. Brent Rogers: 18:15 Yeah. And they need to be just as ready as the plaster on the outside of the temple walls and those kinds of things, right?

Dr. Brent Rogers: 18:26 So the instruction continues in November where Joseph gives a discourse that he really is urging repentance and humility and preparation. He says, "We must have all things prepared and call our solemn assembly as the Lord has commanded us, that we may be able to accomplish this great work and it must be done in God's own way. The house of the Lord must be prepared and the solemn assembly called and organized in it according to the order of the house of God."

Dr. Brent Rogers: 18:58 And he says, "And in it," meaning in the house of God, "we must attend to the ordinance of washing the feet." So, he's preparing them for that ordinance. And then he says, "This is calculated to unite our hearts, that we may be one in feeling and sentiment, and that our faith may be strong so that Satan cannot overthrow us nor have any power over us." And so he then...

Dr. Brent Rogers: 19:22 I don't know if this is the conclusion, but part of his continuing words on that November day was, "All who are prepared and are sufficiently prepared to abide the presence of the Savior will see him in the solemn assembly to be held in the temple." And so I think that it's a strong teaching. It's specific, telling the Twelve, but also if we want to say that he's teaching all of us that we need to be united, we need to have unity.

Dr. Brent Rogers: 19:56 And I think that has continuing relevance for us today. We need to have our hearts clean and be prepared so that Satan won't have power over us and instead we'll be able to feel the presence of the savior manifest himself. And that's particularly strong in the temple, if we're able to go there with clean hearts and to be prepared spiritually.

Hank Smith: 20:25 The idea is that everyone has to look at themselves, right? And that's not easy to do sometimes. I'd rather clean someone else's heart than my own.

John Bytheway: 20:38 Do you know what I love about this two, is, I mean, there's an expectation that he just created. It's almost like another one of his prophecies, because as we're going to find out, at the dedication there were... People saw amazing things and he was right, if you are prepared you may see some incredible things. And I'm just thinking, "Wow, that's a prophecy in a way."

Dr. Brent Rogers: 21:09 Yeah. And the idea of unity being so essential to being ready to be able to see the Savior, to be able to feel of his presence,

reminds me a lot of Sister Eubank's talk that she gave, I think that was in 2020. It was one of my favorite talks from recent conferences where she talks about the need to create unity and to have mercy and to see differences, to be able to turn those to advantages and that unity takes work and that it sometimes can be uncomfortable.

- Dr. Brent Rogers: 21:50 And I think that's kind of what Joseph was telling the members of the Twelve. And if we want to extrapolate to us as well, is that this is work. It doesn't just hear, "Hey, have unity with everybody," and all of a sudden, "Hey, yep, I'm unified. Let's go." It takes work.
- Dr. Brent Rogers: 22:09 And I think what being unified or having unity means is feeling unified in Christ, and through his teachings he gives us the blueprint of how we become more unified and more kind and more loving as people. And Hank, to your point how we can look inward to clean ourselves up, he gives us that just as much as he does how to do that with other people.
- Dr. Brent Rogers: 22:45 So I think that there's a real importance to thinking about spiritual preparation and unity as we think about this Section 109. It's not necessarily... If you were just to read the section, you wouldn't maybe see that just in reading the verses, but knowing some of the background and some of the efforts that it took to get there, you can see how preparation and unity, spiritual preparation and being unified, is essential to the dedication of the temple.
- John Bytheway: 23:26 It's the definition of Zion, right? The one heart, one mind thing. It's all the same.
- Hank Smith: 23:31 I wonder if having this project, this building helps that. You would hope that as they're doing this together, that they're becoming... I would think that they're becoming closer friends, they're talking more, they're communicating. But I just don't know which one was harder, building the temple, which is incredible, right? And we can talk a little bit about that, Brent, the actual construction or becoming unified. I don't know which one is going to be more difficult, just because they're both tremendous projects.
- Dr. Brent Rogers: 24:08 Well, yeah. Let's see if we can sort through that a little bit because the physical construction of the temple was a huge challenge from getting the supplies to getting the right people, which we already alluded to, to having enough people and resources to get it constructed. And it took the sacrifice of a lot

of people's time, money, the cliché; blood, sweat, and tears, right?

- Dr. Brent Rogers: 24:46 It took so much to just get that physical building done. I think that maybe if we're thinking about this from our present day lens, we think we hear our beloved prophet talk about the building of several temples every time a conference is announced and it just seems like it's kind of a everyday thing now. We have the means and we're just going to build new temples all over the world.
- Dr. Brent Rogers: 25:19 And it's fantastic that we're in a position as a Church and an organization to be able to do that. We got to look back on those early saints and know that, one, they had barely enough means to stay alive. They don't have any of these modern conveniences of, "We'll just create an extra shipment of lumber this time around and we'll be okay." There isn't that same ability to get materials, first of all, and to have financial means.
- Dr. Brent Rogers: 25:56 The early Saints give every scrap of extra money or materials that they have to help do this. And so going back to Lucy Mack Smith's quote about, there was one main spring to all of our thoughts, and that was building the Lord's house. It's not just in their thoughts, and we're going to go out and give the effort to do it.
- Dr. Brent Rogers: 26:19 We're going to find ways to donate any means that we have. The several sisters are finding fabric to knit together or sew together, so that the veils are properly done inside the temple and the curtains are properly done inside the temple, to get the wood to build all the pews that they had to build, let alone the outside edifice.
- Dr. Brent Rogers: 26:47 I mean, they're scrapping together what they can, and they end up creating this beautiful structure. And so that physical construction is demanding and it's a major sacrifice. But I would say, I think the spiritual is just is, if not harder. And I would say for us today, the spiritual is significantly harder.
- Dr. Brent Rogers: 27:11 We have means to build and to do physical work in a way that I think at least from my observations when the ox is in the mire, there's people that are going to come running and they're going to help. Up in where I live in Farmington, we've had some wind storms and some weather issues that have created some need for people to get out with some chainsaws and cut down some fallen trees and we have so many people that will come out and help with that.

Dr. Brent Rogers: 27:48 And it's that project, having that project allows them to come out and they see there's a real need. Sometimes I don't know if we see that same need, if there's a leak in our spiritual dam or something like that, we kind of find ways just to paper it a little bit and then move on as the dam might crack a little bit more and more.

Hank Smith: 28:16 Yeah. A grudge is festering, right?

Dr. Brent Rogers: 28:18 Yeah.

Hank Smith: 28:19 I don't know if we notice that as much. This is fascinating stuff. I mean, I've been to the Kirtland Temple many times and you're right. If you view it in 2021 standards, you're going, "Oh, it's a nice building, right? That's great." But if you think of it for 1836, this had to be the biggest building within hundreds of miles.

John Bytheway: 28:43 Yeah. It was.

Hank Smith: 28:43 They were thinking a log cabin at first, and Joseph said, "No"

John Bytheway: 28:47 Joseph said, "You're going to build a house to the Lord out of logs?"

Hank Smith: 28:52 We're going to build something else. And the fact that they did it is incredible, physically incredible. But the fact that they were able to come together as a group and unified, it's also equally incredible.

John Bytheway: 29:07 But I'm glad you're pointing this out, Brent. This is good stuff, thinking about just ordinary people that may have been of a number of different occupations or farmers, because today when President Nelson might announce we're building more temples, I don't physically go there. It's contracted through the tithes or whatever.

John Bytheway: 29:29 But boy, back then it was like, "Whoever you are just come and start working and whatever skills you have or don't have, we need you." I think it's a really good point that now the spiritual preparation is probably harder, because we're not expected to go start cutting logs or hewing stone out of the quarry like they were back then. Good point.

Dr. Brent Rogers: 29:52 I was living in the Sacramento area when they were finishing construction on the Sacramento Temple and there was an opportunity to help with some landscaping. And that was an awesome thing, and I'm not trying to discount that, but that

was what was an opportunity or available for members of the church in the area to contribute to the temple.

- Dr. Brent Rogers: 30:17 It's pretty small when you think about the other work that it might take. But I mean, it was a fulfilling couple of hours to be able to help with some of the landscaping, but that was all that we could do. And so it just shows the difference in what the physical energy and sacrifice that the early saints had to make.
- Hank Smith: 30:44 Yeah. I can imagine those Kirtland saints, "Oh, you helped with the grass, did you?" Like, "Yeah. Yeah, I helped with the grass." "Oh, I actually built the stairs," right?
- Dr. Brent Rogers: 30:54 Right.
- Hank Smith: 30:55 John, if we showed up at the temple site today, they'd say, "Get away from here. You're going to-"
- John Bytheway: 30:59 You're going to mess it up.
- Hank Smith: 31:01 Yeah. You're going to mess it up.
- John Bytheway: 31:01 You're not building it to code.
- Hank Smith: 31:03 Yeah. And the fact that the Kirtland Temple is still standing is pretty incredible, pretty incredible miracle.
- Dr. Brent Rogers: 31:11 Right. it's still there. I mean, it's been almost 200 years and it is still there. That's a testament to them. It shows that excellent workmanship that was done to construct that building for sure.
- Hank Smith: 31:26 Right.
- Dr. Brent Rogers: 31:27 And then efforts of people along the way to make sure that it was kept up, and so we need to acknowledge that as well.
- John Bytheway: 31:34 I think Sidney Rigdon, two and a half hours... And we all know Sidney eventually fell away, but I just don't know how well any of us would do had we been dragged by our heels with our heads smacking against the cold ground, right? But I read something I had never heard before about Sidney Rigdon.
- John Bytheway: 31:59 Listen to this. Heber C. Kimball said, "He, Sidney Rigdon frequently used to go upon the walls of the building both by day and night and frequently wetting the walls with his tears, crying aloud to the almighty to send means whereby we might accomplish the building." I just love hearing that about Sydney,



that he was that invested that he was weeping next to the walls of that partway constructed temple, asking for help to finish it. That's pretty cool. Have you heard that before?

- Dr. Brent Rogers: 32:35 I hadn't. No. That's wonderful.
- John Bytheway: 32:37 That is *Times and Seasons* VI, April 15th, 1845 That's in Karl Anderson's book, *The Savior in Kirtland*. I loved hearing that because I don't want just to only remember about Sidney, that he eventually left.
- Dr. Brent Rogers: 32:59 The First Presidency and members of the Twelve have a meeting where they bring everybody together and Oliver Cowdery is there as well. There's this meeting that's held in middle of January of 1836, it's January 16th. Because there is still these lingering hard feelings. Joseph and his brother William, who's a member of the Quorum of the Twelve, had had a pretty nasty fist fight that left Joseph unable to even sit up in his bed for a couple of days because he'd been beaten so badly by his brother. And so there's still some-
- Hank Smith: 33:39 This is going to make mother of sons feel a whole lot better when they hear that Joseph Smith and his little brother William got into a pretty big fist fight.
- Dr. Brent Rogers: 33:49 Yeah.
- Hank Smith: 33:49 This is-
- Dr. Brent Rogers: 33:52 We could get into that if you want. I mean it's kind of an aside, but there was a verbal disagreement that led to a physical altercation and William apparently beat him pretty good.
- Hank Smith: 34:05 Yeah, the idea was Joseph couldn't get his coat off, had his arm caught or something, right? And...
- Dr. Brent Rogers: 34:10 Yeah, that's what he said. If they're anything like my kids and you observe the whole fight, sometimes the one that comes out on the end where maybe they didn't do so well, they have some excuses.
- Hank Smith: 34:23 Yeah. This is-
- Dr. Brent Rogers: 34:23 But no, I'm not trying to besmirch Joseph's character or anything, but-

Hank Smith: 34:27 Yeah, I know. This is maybe something that we... I like talking about this actually, Brent, because William isn't mentioned all that often. We talk about Hyrum and Joseph, we talk about Samuel, we talk about Alvin, but we don't mention William all that often.

Hank Smith: 34:41 And it's because he was difficult. He was a difficult member of the family. And I think for families out there, they might go, "Oh," right? All families may have some difficulty and the prophet and a Member of the Twelve got in a fist fight.

Dr. Brent Rogers: 35:01 Yeah. William, there is other people that know a lot more about William Smith, but I would say that I think that he was very human and he went with his feelings and passion, and in some cases went pretty hard with them, and I think that that's okay. He had a good heart and his relationship with his brothers was generally pretty good.

Dr. Brent Rogers: 35:34 Although, as is the case with a lot of families, you have times when the emotions run high and this was one of those times and it was hard on the family and there was some reconciliation that was needed. But it might just be a point to say it's a bit symbolic of... There's this underlying tension. And if we want to take them outside of their roles as brothers and say there's still an underlying tension between members of the First Presidency and the Quorum of the Twelve Apostles, it's still there.

Dr. Brent Rogers: 36:10 And so they have this meeting in January to air the grievances and everybody who wants to speak gets a chance to speak. And there's some pretty passionate talk that's made. And after all of the Members of the Twelve speak, Joseph, he acknowledges that he may have expressed some too harsh language at times, and he asks for forgiveness for hurting their feelings.

Dr. Brent Rogers: 36:36 And it's interesting if you read the minutes of that meeting. That's all it took, was his acknowledgement of the wrong and his sincere desire to seek forgiveness and to forgive on his part. And that's something that, as I've studied Joseph Smith's life, I mean his ability and desire to forgive and extend forgiveness is quite remarkable to me. And so the-

Hank Smith: 37:13 It sounds like a big, let's air out... Let's talk about it, right?

Dr. Brent Rogers: 37:22 Yeah.

Hank Smith: 37:23 Which is... Wow. It takes... That's a lot of courage and for the president of the Church to apologize and say, "You know what?"

I'm sorry." And I like how you said this, that that's what it took and they... That's a tribute to all of these men, that they were able to forgive, right? and move forward.

- John Bytheway: 37:42 Kind of see a bigger picture about keeping the temple and its blessings in their sights. We talked, I mean, just the impression ever since Section 88 and in those 90 sections, just how anxious the Lord was. The sections in some of the 90 sections, 95 -
- John Bytheway: 38:03 about would you just build the temple? The Lord just seems so anxious to give them the temple blessings. It's just a feeling that you get. And so it's good that they... We've got to do what it takes including forgiving and getting unified to get in a position where we get this done, not only the temple, but ourselves prepared for the temple.
- Dr. Brent Rogers: 38:26 Yeah. And they exchanged some promises to each other and expressed confidence in one another. There really seems to be a feeling of unity in Christ and focusing on that bigger picture that you alluded to John. And I mean, the minutes of the meeting say that there was a perfect unison of feeling on this occasion and our hearts overflowed, and that's how it ends.
- Dr. Brent Rogers: 38:52 And then why I think that that's such an important moment in getting us to the temple dedication is the things that happen as a result of that. Is just a week or days, I can't remember the exact timeframe, about five days later that they're in the temple and doing the ritual washing and anointing for the first time, right? Doing the ordinance of washing and anointing in the manner that was shown by Moses, right? who did that ordinance in ancient days.
- Dr. Brent Rogers: 39:35 And that after Joseph gets this ordinance done, he is being blessed by his father and other Church leaders are there. And this is when Section 137 is revealed as the vision of the Celestial Kingdom, the individuals that would dwell there in.
- Dr. Brent Rogers: 39:56 And so I know this is not for our time here, but that happens in the temple as they've become unified in their feelings with one another and they are in a place of spiritual preparation. So in the chronology of events, it happens before the dedication of the temple. But we read it as Section 137, which is down the road a little bit.
- Hank Smith: 40:27 Right. Yeah, you said this meeting was January 16th and here it is January 21st, 1836. I didn't know that it was just after this big reconciliation that this vision opens up. That's beautiful.

Dr. Brent Rogers: 40:46 And of course, I mean, we all appreciate what is taught in this about... Especially as it pertained to Joseph Smith's family with Alvin and all who have died without a knowledge of the gospel, who would have received it if they had been permitted to remain on the earth would be heirs in the Celestial Kingdom. That's beautiful. That's something that answers a lot of questions for us.

John Bytheway: 41:17 It's like theological dynamite. That's amazing-

Dr. Brent Rogers: 41:20 Right.

John Bytheway: 41:21 ... to have the Lord knows how to judge hearts and knows who would have received it. And so 137 was given before 109 and 110, what we're studying today. And it was after a meeting where they got that feeling of unity. There was some forgiveness, some promises made to each other and that's when that revelation came. That's great.

Dr. Brent Rogers: 41:49 Yeah. And no, I can't say that that's the cause and effect, but the timing of it-

John Bytheway: 41:55 But it was after that.

Dr. Brent Rogers: 41:56 Yeah. It comes after that. I think that there's something to that as Joseph is continually teaching about preparation and unity and humility, and that after they have that airing of grievances, that they're there. And that I think that it shows that they really are there and they really are in that place of spiritual preparation. And that this is when the vision of the Celestial Kingdom is shown to Joseph.

John Bytheway: 42:29 What's interesting about all of this is, I'm sure this experience has happened with both of you, but having been to dozens of youth conferences, I can remember more than once having just very fine testimony meetings and for kids getting up and really a Zion feeling kind of coming and kids saying to each other, "If I've ever offended you, if I've ever offended anybody here, I'm sorry," because there was such a wonderful spirit there, and that...

John Bytheway: 43:00 I've always thought of that as a Zion feeling, one heart, one mind, and while even in your own ward you go through ups and downs with people, but there's this feeling of, "I just want a clean slate with all of you. If I've ever offended anyone, I'm sorry." And that proceeds... I love that idea. I wish we'd have those kind of Zion moments more often.

Hank Smith: 43:25 That's what the influence of the spirit... It's what it does to you. And I personally, and Brent, you can't say that obviously there's cause and effect here, but I love that William and Joseph have this falling out, they reconcile. And then there's Alvin, right? in the vision. Almost as if the family was able to connect with him through the reconciliation with each other. I think that's a beautiful idea.

Dr. Brent Rogers: 43:54 Yeah. I like that as well. I never thought about it like that and that makes... It gives me the feels. I like that.

Hank Smith: 44:01 Yeah. One of the moments of-

John Bytheway: 44:04 Think of the word of, somebody pointed this out the other day, family reunion. We're a union, unity. It's a... We're reuniting for the family reunion and that was a little reunion there. To see their brother there must have been so huge for them. And I suppose just an understanding of, well, I guess if you didn't get baptized in this life, sorry, but there he was. Yeah.

Dr. Brent Rogers: 44:35 Yeah. The evening before the dedication, March 26th, Joseph and Oliver Cowdery, Sidney Rigdon, Warren Parrish, and I think Oliver Cowdery's brother, Warren Cowdery is there as well. They meet in the attic floor of the temple in what was called the President's Room to prepare for the dedicatory event.

Dr. Brent Rogers: 45:00 And while there's not a whole lot known about that preparation outside of the fact that Joseph says that the prayer was revealed to him, Oliver Cowdery wrote in his diary that at the meeting, he assisted in writing the prayer for the dedication of the house. And so what that means exactly, I don't know if he acted as scribe and wrote it as Joseph spoke, that is a possibility, but it's an interesting phrasing of... Says, "Assisted in writing prayer for the dedication of the house."

Dr. Brent Rogers: 45:38 But it's a revealed, inspired prayer, and the men in that room decided that they wanted to have it printed. And so they put together all the type and get printed off a broad side, a big sheet of paper, so that Joseph has a nice printed sheet to read the prayer from the next day. And so there's a lot of work to do, and-

John Bytheway: 46:06 -yeah. I mean, are you talking setting type, that kind of printing?

Dr. Brent Rogers: 46:11 That kind of printing?

John Bytheway: 46:12 Wow.

Hank Smith:	46:13	Wow.
John Bytheway:	46:14	This is a long section too.
Dr. Brent Rogers:	46:16	It's quite long
John Bytheway:	46:17	Minding your Ps and Qs and all that stuff and setting type, this is a lot of work.
Dr. Brent Rogers:	46:23	So that was a lot of work for them to do that. And then, obviously the next morning is the Sunday morning, March 27th. And the saints are so excited about this event and they rush to the temple before the doors even open. And there are throngs there that are waiting to get in. There are some that go to a secondary location that I guess they were still able to hear.
Dr. Brent Rogers:	46:54	And then others, I mean, there was such interest in it that they actually decided later to hold a second dedicatory event so that people could hear the prayer read out loud again, but it wasn't just the prayer that happened, but there's... Sidney Rigdon starts the meeting at 9:00 in the morning, gives some preliminary remarks and then there's a hymn and then Rigdon, he holds forth for two and a half hours.
Dr. Brent Rogers:	47:28	I mean, he just goes, just keeps talking, just keeps talking.
John Bytheway:	47:32	From the <i>Saints</i> book, I just loved this kind of personal... of Lydia Knight. This is on page 235 of <i>Saints, Volume 1</i> . From her seat, Lydia could watch Church leaders take their places behind the three rows of ornately carved pulpits at both ends of the room. In front of her, on the west end of the building, were pulpits for the First Presidency and other leaders in the Melchizedek Priesthood.
John Bytheway:	47:56	Behind her, along the east wall, were pulpits for the bishoprics and Aaronic Priesthood leaders. As a member of the Missouri High Council, Newel sat in a row of box seats beside these pulpits. As she waited for the dedication to begin, Lydia could also admire the beautiful woodwork along the pulpits and the row of tall columns that ran the length of the room.
John Bytheway:	48:14	It was still early in the morning, and sunlight poured into the court through the tall windows along the side walls. Overhead hung large canvas curtains, which could be rolled down between the pews to divide the space into temporary rooms. When the ushers could squeeze no one else into the room, Joseph stood and apologized to those who were unable to find

a place to sit. He suggested holding an overflow meeting in the nearby schoolroom and the first floor of the print shop.

- John Bytheway: 48:41 A few minutes later, after the congregation settled into their seats, Sidney opened the service and spoke with great force for more than two hours. After a brief intermission, during which almost everyone in the congregation stayed seated-
- Dr. Brent Rogers: 48:53 Oh, that's wonderful.
- John Bytheway: 48:54 ... Joseph stood and offered the dedicatory prayer, which he had prepared with the help of Oliver and Sidney the day before. As you were saying, Brent, they have been looking forward to this. This has been a lot of time, a lot of sacrifice. Now, here's the question I have. Okay, we're going to hold an overflow. Okay. What are they going to do? Pipe sound over there? Are they going to run notes like King Benjamin's speeches? How are they going to do that?
- Dr. Brent Rogers: 49:19 I don't know. There are no records that I've seen that speak to how that was to be held. I don't know.
- John Bytheway: 49:27 Yeah. How did you do an overflow back then?
- Hank Smith: 49:32 Someone's writing it down and someone's pretending to be Joseph Smith in the overflow. And just five minutes later he's reading what was written. I don't know.
- Dr. Brent Rogers: 49:41 One thing that we can try to do more is encourage and share the voices of the sisters that we don't always get to hear. This is an aside story, but I had one of my colleagues tell me that I had to share this, and I agree. It's a good story. And I think it starts with the importance that the saints placed on attending the dedicatory event and wanting to be there for the dedication.
- Dr. Brent Rogers: 50:11 So the story goes, and this is according to writings from two Latter-day Saints, one's name Benjamin Brown and then the other is one that I'm sure our listeners probably know a little bit better, but her name is Eliza R. Snow.
- Dr. Brent Rogers: 50:27 They both write these accounts that talk about an unnamed woman. They don't mention a name. But at least the Benjamin Brown writing of this is just days, maybe weeks after the dedication and there's corroborating stories suggested that something along these lines happen, right? But this unnamed woman could not find anyone to leave her two-month-old child with.

- Dr. Brent Rogers: 50:57 She really wanted to attend the dedication, but everybody that she knew that would watch the child was also going to the dedication. And so there were temple rules that had been created that prohibited children from assembling in the temple in times of worship. And so as there was nobody that she either could or felt comfortable with leaving her child with, she takes this two month old to the temple that morning.
- Dr. Brent Rogers: 51:25 And some of the door keepers that were there turned her away citing the rules. But Joseph Smith, Sr. was apparently also one of the door keepers, and she approached him and implored him and said, "Please." I mean, I'm filling in the words here, but she said something like, "Please, I want to be here. Let me... My baby will... I'll take care of the baby. There won't be a distraction."
- Dr. Brent Rogers: 51:50 And she asked them to allow her and her baby to enter the house of the Lord. And so Joseph Smith, Sr. reportedly said to the door keepers that were at this particular door, I quote, "Brethren, we do not exercise faith. My faith is this child will not cry a word in the house today."
- Dr. Brent Rogers: 52:12 And according to Benjamin Brown's account of summarizing what happened next, he wrote that after this declaration by Joseph Smith Sr., the woman and her child were admitted and the child did not cry. This is Benjamin Brown's writings, he said, "The child did not cry a word from 8:00 till 4:00 in the afternoon." This is the part that my colleagues-
- John Bytheway: 52:41 Eight hours?
- Dr. Brent Rogers: 52:41 ... and I especially find fascinating, we'll say. When the Saints all shouted Hosanna, the child was nursing, but let go and shouted. Also, when the Saints paused, it paused, when they shouted it shouted. For three times when they shouted amen, it shouted also for three times, then it resumed its nursing without any alarm. And so it was kind of like, I mean, a miracle.
- Dr. Brent Rogers: 53:12 I like this story for a lot of reasons and mostly, I think it's the demonstration of the faith, both on the part of the woman who felt so strongly to attend the dedication and Joseph Smith, Sr. who said, "Hey, let's exercise faith," and he has the faith that the child would not cry a word. And according to this account, the child only made a noise during the Hosanna Shout.
- Dr. Brent Rogers: 53:42 And that's a pretty incredible story. And really just speaks to the priority that that woman placed on attending the dedication



and the spirit that she would feel there and just faith. And anyway, I just like that story.

- Hank Smith: 54:00 It's a great story. Yeah. We don't expect any mother who's listening to have perfectly quiet children in Church.
- John Bytheway: 54:06 I know. I'm going, "I should have had a lot more faith in a-
- Hank Smith: 54:09 Yeah. I should have had a lot more faith.
- John Bytheway: 54:10 ... couple 100 sacrament meetings, because my kids couldn't go 40 minutes, not four hours.
- Hank Smith: 54:14 Well, I used to pinch them to make them cry so I could go out with them.
- John Bytheway: 54:18 I used to go, we called it the branch in the foyer. I'd be out there with three or four of the other elders circling in strollers.
- Hank Smith: 54:27 The dad dance, the bouncing, the dad dance.
- John Bytheway: 54:29 Yeah.
- Dr. Brent Rogers: 54:30 Fortunately we don't have those... We've lightened up the rules in times of worship. Having children around is a good thing in times of worship now. It's true.
- John Bytheway: 54:44 Please join us for Part II of this podcast.

## EPISODE 40 • PART II



Dr. Brent M. Rogers

*D&C 109-110*



- John Bytheway: 00:00:03 Welcome to Part II of this week's podcast.
- Hank Smith: 00:00:07 I've heard it said and I don't know if it's true, and it's okay if it's not that the temple itself was actually pretty colorful in that it had a tint of blue on the outside maybe and a dark red roof like an orange red roof, which I think would be pretty fun to see a colorful temple.
- Dr. Brent Rogers: 00:00:29 Yeah. I mean, I think that just speaks to the materials that were available and what they could use. I mean, I think in some renderings and things like that, it's presented as white and I think that it definitely had more of a bluish gray hue to the walls. Yeah. The color is a neat thing. Now, we have a lot of temples that are built in more stones or in colors that are more native to the area. The one that comes to mind is the Newport Beach temple that's that beautiful reddish color.
- Hank Smith: 00:01:11 Yeah. Really, I like that idea just people often see pictures of current temple today and it's white, but you had the olive green doors, the blue exterior and the red roof. I just think that the-
- John Bytheway: 00:01:25 The doors are green again, but they've painted those, right? Brent, this is just great to frame the anticipation for this event and everything, but we do have to get out before the Sabbath. So why don't we go in and look at some of the text of the prayer itself?
- Dr. Brent Rogers: 00:01:46 There's a lot we can jump in to here. Maybe I'll start with a few things that jump out at me and then we can go from there, but I think that it's a beautiful text. There's a lot in it, and there's a lot about the gospel that I think is wonderful. I mean, just starting in verse one that God is a God who keeps his covenant and shows mercy to his people. I think the idea of the God of mercy shows up again at least once, but that we know who God is and we know that he is firm and that he is going to keep his end of the bargain and he's going to have mercy on us. I think that's always a comforting thing to know and to remember and to be reminded of, and that there will be a fulfillment of the promises that have been made to us as people. That's in verse 11. Again,

that's because we know that God is a God of his word and keeps his promises.

- Dr. Brent Rogers: 00:03:07 There's a lot in this that refers to, I think, earlier sections of the Doctrine and Covenants. There's some repetition, if you will, of the description of the house of the Lord in Section 88 that we see.
- Hank Smith: 00:03:23 It's almost like he's quoting it in verse six, "And as thou hast said, in a revelation given unto us, calling us thy friends, saying-- Call your solemn assembly." It seems like he almost goes into a direct quote of Section 88 therefore a few verses, right?
- John Bytheway: 00:03:36 Yeah, verse seven, verse eight, yeah.
- Hank Smith: 00:03:39 Yeah. This is section 88:117, 118, 119, 120. That section right there he quotes word for word almost, I think.
- John Bytheway: 00:03:50 It's like, "Okay. We did what you said."
- Hank Smith: 00:03:53 Yeah. "Remember how you told us this exact thing? We did that."
- Dr. Brent Rogers: 00:03:56 Yeah, and I think that shows order. It shows order of the way that heaven wants things to work, that we're given these commandments. We've given inspiration, and we're expected to follow that, and to be obedient to it. It's a good thing to show when we have done that.
- Hank Smith: 00:04:19 So you say in verse 11 we have, "A fulfillment of the promises which thou has made."
- Dr. Brent Rogers: 00:04:24 I just like that idea of, again, a reminder to the people that God is one who keeps his end of the bargain and it's up to us to keep ours when we make covenants. In verse 20, there's a setting of expectations about the temple. It says that, "No unclean thing shall be permitted to come into thy house to pollute it." That's still an expectation for us today, and that this prayer of dedication sets forth that expectation with the first temple. I think that that's really good.
- John Bytheway: 00:05:06 I remember I think it was in Section 95 that I made a note. Here's the beginnings perhaps of the idea of a temple recommend where the leaders have to somehow try to honor that idea that no unclean thing could come in. That's interesting. I don't know where the Lord ever spells it out, "Do this," but don't you think that's the beginning of that idea?

We've got to somehow ensure that no unclean thing comes in here. I always loved that the last question in the interview is, "Do you consider yourself worthy?"

- Hank Smith: 00:05:45 Yeah, and I think also it doesn't do us a service to people. Say I was unworthy to enter the temple. It's not a service to me to let me in at that point, right? I need to prepare myself spiritually.
- John Bytheway: 00:05:58 As we've talked about, you prepare yourself and you build, yeah.
- Hank Smith: 00:06:01 Yeah. I want to be a disciplined disciple, right? I mean, those are the same words. So there's some discipline that goes into before you can enter into the Lord's house. So I know if anybody might say, "Well, I don't think that that's good for the Lord." It's good for the Lord to require some things of us. He does that often.
- John Bytheway: 00:06:25 He raises the bar for us and if we meet it, we're blessed in our strivings. He helps us do that and tells us how to repent, how to be changed, and he's the one who does it. I mean, yeah, it's an invitation.
- Hank Smith: 00:06:40 If I can't pass a temple recommend interview feeling good about it, I don't know if I understand how to ... It says in verse 21, "Reverence thee in thy house." To me, that's part of reverencing thee in thy house is the idea of doing what is required.
- John Bytheway: 00:07:01 Look at the word revere in reverence, "I revere thee."
- Dr. Brent Rogers: 00:07:05 I think that speaks exactly the long history that we talked about with preparing and it's that spiritual preparation that was important to get to this point for the Saints in 1836 and it's what's important for us today to be really ready to go into the temple so that we can feel of the Savior and as it says there, reverence him in his own house, and that's the way that we do.
- Dr. Brent Rogers: 00:07:38 I think that coming back to verse 21 where we're at right, it uses that word or the phrase speedily repent, and the word repent or repentance shows up in this section I think a handful of times and I think that speaks a lot to just the gospel of repentance and why repenting is so important.
- Dr. Brent Rogers: 00:08:07 I think you see it in verse 53. It says, "Inasmuch as they will repent, thou art gracious and merciful and will turn away thy wrath and now look us upon the face of thine Anointed." It's saying, "Hey, it's pretty easy if we really think about it." If we

really, really want to be in the presence of the Lord and of our Heavenly Parents, repentance is key.

- Dr. Brent Rogers: 00:08:34 I think that part of what we learn in the scriptures about repentance helps that we must repent. I think Alma says this in Alma 7, "We must repent and be born again, for the spirit sayeth if ye are not born again you cannot inherit the kingdom of heaven." So as we talk about why repentance is important and how Christ's Atonement and him being the Anointed One to be our Advocate and to be the Mediator, it's so that he can bring to pass the immortality and eternal life of humans, right? That we on conditions of repentance can know and live and abide in the presence of heaven and of God.
- Dr. Brent Rogers: 00:09:28 So that I know talks about it in several sections of the Doctrine and Covenants. We read about it often in the Book of Mormon, but the soul that repenteth, how great and how much joy is there in that soul. That I think is really, you can see that in this prayer of dedication that that is imploring an encouragement from the Lord through Joseph Smith in this prayer is that the gospel is a gospel of repentance and repentance is important that you can be made clean and whole. That's part of our spiritual preparation.
- Hank Smith: 00:10:08 I was just going to say, John, what's the quote from Elder Maxwell that you talk about beckoning? What is that one?
- John Bytheway: 00:10:13 I love to share that. For those who can see me on this video, this is the international symbol for scolding. Maybe it's international. I don't know. So I like to do this when I share the quote.
- Hank Smith: 00:10:26 The finger point, right?
- John Bytheway: 00:10:27 Yeah. You're like, "Naughty, naughty." It's the finger wagging thing. That's the gesture I'm making. I'll change when I get to the part in the quote and you'll know what I do. So Elder Neal A. Maxwell said, "When conscience calls to us from the next ridge, it is not solely to scold, but also to beckon."
- John Bytheway: 00:10:49 I mean, nobody could put things together like Elder Maxwell, but that idea is you're being invited higher. I think President Eyring said something similar, "Don't be surprised," he said, "when you feel the Spirit if it's accompanied by what you feel is a rebuke."

John Bytheway: 00:11:06 There's a little bit of both in there. You can do better than that. Come up higher. I love that idea.

Hank Smith: 00:11:12 It's a beckoning, yeah, to live a better way. "I have a better way. Come."

John Bytheway: 00:11:16 Brent, what you said about repentance, thank you, and it reminded me of the Lord's prayer. If we want to be forgiven, forgive us our debts as we forgive our debtors. I'm looking at verse 50, "Have mercy, O Lord, upon the wicked mob." See? Sometimes when I'm reading Church history, I'm not there. I'm like, "Send fire upon the wicked mob," right? Look at the prayer, "Have mercy upon the wicked mob who have driven thy people that they may cease to spoil, that they may repent of their sins if repentance is to be found."

John Bytheway: 00:11:55 Wow. Your heart's got to be in a good place to be able to say that. Hank, what's that funny story you relate? I can't remember where it is, but in the New Testament where the Twelve are like, "Hey, should we send down fire on these people?"

Hank Smith: 00:12:11 Yeah. In Luke 9, James and John get offended by a Samaritan village, and the first thing they want to do is blow it up, right? "Lord, should we command fire to come from heaven and consume them?" The Lord, "No. No. That's not-"

John Bytheway: 00:12:27 "No. That's not why I came."

Hank Smith: 00:12:29 Yeah. The Lord, he says, "I came not to destroy but to save," right? I think you're right, John. If you have this-

John Bytheway: 00:12:35 Yeah, that's hard to do. Have mercy on the mob.

Hank Smith: 00:12:38 "Have mercy upon the wicked mob." Yeah. I was looking at verse 22, the blessings that they asked for are just glorious, right? The people who come here will leave, "Armed with thy power, and that thy name may be upon them, and thy glory round about them, and thy angels have charge over them." That's a beautiful request.

John Bytheway: 00:13:05 I'm thinking about all the missionaries who have gone forth already but maybe there's a little bit more when they leave with power from this house. Is that fair?

Dr. Brent Rogers: 00:13:18 Yeah. I think that speaks to that long promise endowment of power that in this moment, praying for that and what unfolds over the hours and days after the dedication is that receiving of

the Lord's endowment of power that is, in this case, specific to missionary work and to arming the preachers of the Church to go out and to be able to teach the gospel. I think that's exactly what is being prayed for there.

- John Bytheway: 00:13:58 Another reason why we get that sense that the Lord was so anxious that they get this done, it will bless you, it will bless your missionary efforts. We were way up in 53 about repentance. Hey, I have an interesting theological not as much a point, but a question, but a point. Look at verse 42 and I've underlined all the Holy Fathers that they are using that term to address God and then look at verse 42.
- Hank Smith: 00:14:31 Yeah, "O Jehovah."
- John Bytheway: 00:14:32 Yeah. I remember Robert J. Matthews on just explaining they were not as, I can't remember the word he used, they didn't make the distinction as much as we do now, and they're one. We believe that. We believe they're one in purpose. So interestingly, though, they mentioned Jehovah here, but in verse four, "Holy Father in the name of Jesus Christ." So interesting that we've now more formally been reminded we pray to the Father in the name of the Son.
- Hank Smith: 00:15:10 Well, the entire, I mean, as I'm looking from 24 through the next 20 or 30 verses, there's this idea of we don't want our enemies to be destroyed, right? Look at verse 43, "We delight not in the destruction of our fellowmen. Their souls are precious before thee," but they do ask, go back to 29, "We ask thee, Holy Father, to confound, and astonish and bring shame and confusion, to all those who spread lying reports abroad over the world, against thy servants, if they will not repent.
- "John Bytheway: 00:15:48 Interesting.
- Hank Smith: 00:15:48 So there's we don't want our enemies to be destroyed, but we don't want them to be successful either. We want the work to roll forth. There's a beautiful little dichotomy there of we want people to repent, but we want to succeed in our work.
- Dr. Brent Rogers: 00:16:10 Yeah. I think verse 30 speaks to that as well because it says they want an end to the lyings and slanders against the Lord's people, against the members of the Church because as long as people are creating those reports about them, it's going to make it harder for them to really teach the gospel and to teach the people about the work that they believe they've been sent there to do, right?

Hank Smith: 00:16:41 Brent, as a historian, do you see that today at all, lyings and slanderings?

Dr. Brent Rogers: 00:16:49 Yeah. I mean, I would say the thing about history and about the way that the Church is written about today is it's hard because you have social media allows for such a variety of different voices and maybe interpretations and viewpoints, and there's such a gradation of the way that it's talked about, the way that the Church and its teachings and policies and people are discussed.

Dr. Brent Rogers: 00:17:27 When it comes to the history, I think that's a harder one because there's things that we learn as we go more about the history, but there are things that are used by people for, I would say, for ill against the Church. There are people who use history to try to promote aspects of the church and history can be very malleable.

Dr. Brent Rogers: 00:17:57 So I don't know. I think it's more in the presentation and interpretation of the history than maybe it is in the falsehoods or lying, if you want to call it those same words that Joseph used in this section.

Hank Smith: 00:18:21 The purpose of using it. You can almost hear his frustration in verse 30, the end of the lying and the slander, right? That's got to be frustrating for him to have to combat all of these. It's hard enough just teaching the gospel to people, but teaching it already seems to be from a negative standpoint trying to turn that around is a difficult thing to do and you can sense that coming out of this. What else that you want to point out here?

Dr. Brent Rogers: 00:18:59 Well, just along these same lines, I think it continues in verse 54 about the idea of having mercy and asking for mercy. I think that that dichotomy that you spoke of of both wanting to see people repent, but then to confound or to stop the slanders and the lies of people, but at the same time I think as I read this, it feels like what is really winning the day is that they're just praying for the people. It's a prayer for the world to say, "Please have mercy on these people. We're going to do our best, but we want some blessings for others so that maybe they can feel the light to do their best as well."

Hank Smith: 00:20:00 54, have mercy. Verse 55, "Remember the kings, princes, nobles, great ones of the earth, all the way down to the poor, needy, and the afflicted ones of the earth that everyone's heart can be softened," in verse 56. So, yeah, I like how you said that. That's what wins the day. They do express their frustration. He



does express his frustration, but then asks for mercy, which I think is a beautiful human thing.

- John Bytheway: 00:20:28 I love what Elder Holland said that repentance is perhaps the most encouraging word in the whole Christian vocabulary. He wants it for everybody. Yeah.
- Hank Smith: 00:20:40 There it is again in verse 62, "We ... ask thee to have mercy upon the children of Jacob." I'm going to write that down. Mercy wins the day. I like that.
- Dr. Brent Rogers: 00:20:51 I think the only other things that I made note of was in verses 77 and 78. I really like the way that this is phrased because it's a plea with the Lord for them to hear like, "Hear our petitions, and we want to keep a dialogue with you. Answer us from heaven," it says, but at the same time there's a very strong demonstration of humility and where they know the glory ought to go. It's not about hearing us and answering our petitions for our sake, but for His glory, honor, power, and majesty.
- Dr. Brent Rogers: 00:21:40 In 78 it says, "O hear, O hear, O hear us, O Lord, and answer these petitions and accept the dedication of this house unto thee. The work of our hands which we have built unto thy name." So that's the culmination. If we're going to look at the prayer of dedication in this event as the culmination of the previous several years, that's the culmination of the prayer is pleading with the Lord to accept the house and like, "Is this good enough? Did we do what it was that was wanted?" I think we get an answer to that in the next section.
- John Bytheway: 00:22:20 I wonder how many hours they spent writing this dedicatory prayer.
- Dr. Brent Rogers: 00:22:26 I've thought about that, too. I haven't been able to find anything that directly speaks to that, but I guess, I mean, again, it probably depends on if Joseph is feeling inspired and it just comes out and he scribes it, it's more the time to do the type and maybe it went pretty quick to get the words, but to get it into a form to present it was probably the time that it took, and I bet that took a few hours.
- John Bytheway: 00:23:01 Then take the copies of it over to the overflow. There's a really cool phrase, I think, in verse 73 here of the dedicatory prayer, "That thy church may come forth out of the wilderness of darkness," wilderness of darkness. It sounds like a book of Revelation reference, "and shine forth," and listen to this, "fair

as the moon, clear as the sun, and terrible as an army with banners." What a phrase.

- John Bytheway: 00:23:33 Here's one of the few times you will ever see this book footnoted in your scriptures. Go to footnote 73B and you will see Song. This is actually from the Song of Solomon. It's also repeated, look underneath, in D&C 5, Doctrine and Covenants 5 and Doctrine and Covenants 105. That phrase, that's an awesome phrase, "Fair as the moon, clear as the sun, and terrible as an army with banners." That's good.
- Hank Smith: 00:24:05 That's fantastic. I see in this also the Gathering of Israel. If you start, yeah, if you go to verse 62, he says, "We ask thee to have mercy upon the children of Jacob," that's Israel right there. Jacob's name was changed to Israel. "That Jerusalem, from this hour, may begin to be redeemed." That's another way of begin to be gathered, right? "And the children of Judah," that's verse 64, "return to the lands which thou did give to Abraham." There we have the Abrahamic Covenant.
- Hank Smith: 00:24:39 He talks about them coming back. Look at verse 67, "And may all the scattered remnants of Israel, who have been driven to the ends of the earth, come to a knowledge of the truth, believe in the Messiah, be redeemed from oppression, and rejoice before thee."
- Hank Smith: 00:24:55 That is the gathering of Israel. So if we were going to connect 1836 here with 2021, that's where a major connection would be is President Nelson's focus is on the gathering of Israel, and here it is in the very first temple dedication that one of the major purposes of the temple is the gathering of Israel.
- Hank Smith: 00:25:16 Then also, Brent talked about how we could go way back to the first vision with this. I was also thinking of Moroni's visit to Joseph Smith when he quotes, "The turning of the hearts to the fathers, and the hearts of the fathers to the children." Again, the gathering of Israel, right? Here's the promise that was made so long ago that when the Lord scattered Israel and we know that Lehi and his family was part of that scattering. Isaiah lived part of that scattering that one day God would gather Israel, and here you almost see almost the, I don't know, the ribbon cutting here, part of the grand opening of the gathering of Israel with the dedication of the Kirtland Temple.
- John Bytheway: 00:26:04 It's a good way to put it. Yeah. This is fun reading because there's a lot of eloquent language from many other places in the scriptures and like you said, mercy wins the day. Is there anything else in here? I mean, we could spend weeks on this.

We'll let people read it, but anything else, Brent, in here that you wanted to point out for us ... us today?

- Dr. Brent Rogers: 00:26:27 The only other thing that I think is maybe worth mentioning, and it's just I think briefly in verse 15 where it says, "And that they may grow up in thee, and receive a fullness of the Holy Ghost, and be organized according to thy laws, and be prepared to obtain every needful thing." I think that it sets up in some ways our next revelation, but it just sets up the idea of the doctrine of the temple that we can grow up by degrees, that we can obtain a fullness, and that we can obtain and become like heavenly parents. Of course, there's some connection that we could make there to what we learn in Section 93 as well.
- Dr. Brent Rogers: 00:27:27 I guess one other thing that occurs to me just maybe not about the text itself but about the temple, the Kirtland Temple, I think, it's sometimes been called or referred to as a "preparatory temple." We've talked a lot about preparation. It's a temple that prepares the Church for a next step.
- Dr. Brent Rogers: 00:27:52 I was thinking about this in the same way that the two levels of priesthood are we have a preparatory priesthood that prepares us to do a higher and holier work, and I think the Kirtland Temple's purpose was to be that same kind of way, a preparatory temple to prepare the Church members for a higher and holier work to be done. So I think that as you think about maybe that analogy a little bit of the preparatory priesthood and the Kirtland Temple as a preparatory temple, it's the time that we prepare.
- Dr. Brent Rogers: 00:28:38 The Aaronic Priesthood is to prepare us to do I think a number of things, but prepare us to repent, and we see a lot about repentance in this prayer of dedication, and it prepares us to come in to Christ and to be accepted by Christ. That is, again, something that the prayer of dedication is asking that we come in to Christ and then ask Christ to ask of our works.
- Dr. Brent Rogers: 00:29:10 So that was just something that as I thought about that idea of preparation, the preparation to get to the temple both the 1830s and today and the preparation that we have among the priesthood, it just seems like that's part of God's way to prepare us and we take things as we are prepared, and we then grow based on our preparation.
- Hank Smith: 00:29:41 Yeah. I see the beginnings of what we would say is our temple experience in some of these verses, right? You talked about them doing anointings, verse 35, "Let the anointing of thy ministers be sealed upon them with power from on high." Verse

78, you have, "O hear, O hear, O hear us, O Lord!" Right? These are all kind of you can see the foundation being laid for what we would have in what we would see as the temple today. We have the, what is it? The benefit of being able to have the extended version, the more nuanced version, I don't know, more of the final product, and we can look back and see the seeds being planted here.

- John Bytheway: 00:30:27 I'm just reminded of how President Nelson has given us that phrase, "The Continuous Restoration." That helps me to see Kirtland-
- Hank Smith: 00:30:36 We can see it here.
- John Bytheway: 00:30:37 ... as something different than Nauvoo. We're going to get more later on.
- Dr. Brent Rogers: 00:30:41 We do have a lot more knowledge and a lot more, I mean, I think about the Saints in their needing to take on faith the things that continue to come. That doesn't change for us. We also need to take on faith the things that continue to come. We don't know what's going to happen down the road. We just know what we are asked to do in these times, and that's the same for saints in the 1830s. They were asked to do things. They tried their best to do them and to be prepared and unified. In some ways, we're still being asked to be prepared and unified, but there are things that are going to come down at some point that will, I think, be marvelous to us and that will help grow our understanding.
- Dr. Brent Rogers: 00:31:41 That's one of the beautiful things I think about studying Church History is that you see that unfold for the Saints, that we have this perspective of being able to know that we can go to the temple now and we have all of these, but they are living it in real-time, and to watch that happen and to see the true and remarkable faith and the things that happen and the challenges that happen and how they continue to work with and through those is pretty inspiring to me.
- Hank Smith: 00:32:20 Yeah, me, too. When Brigham Young said of Section 76, "I couldn't understand it. I couldn't get it, so I just let it sit for a while, and I let it in." Then he was saying decades later, "Now, it's the greatest thing I've ever wrote. I love it, but at first it wasn't easy to grasp."
- Hank Smith: 00:32:42 I think I love how the dedicatory prayer here finishes. It finishes like so many other sections of the Doctrine and Covenants, so

positively, right? I've rarely seen a section of the Doctrine and Covenants finish on a down note, where the Lord says, "Well, it's not looking good. See you later." It's always this-

- John Bytheway: 00:33:05 It ends with joy.
- Hank Smith: 00:33:06 Yeah. Verse 79, "Also this church, to put upon it thy name," please put your name on is, "and help us by the power of thy Spirit, that we may mingle our voices with the bright, shining seraphs," the angels, "around thy throne, with acclamations of praise, singing Hosanna to God and the Lamb! And let these, thine anointed ones, be clothed with salvation, and thy saints shout aloud for joy."
- Hank Smith: 00:33:31 That is a beautiful way to end a dedicatory prayer. Even just reading it gets me excited. I imagine being in the room and hearing it. It would stir you, wake your core.
- John Bytheway: 00:33:43 Well, it's quite prayer, and I was just thinking. It gets quite an answer if you look at Section 110 as the answer. That prayer deserves an answer and, boy, does it get an answer.
- Dr. Brent Rogers: 00:33:56 Yeah. I mean, as we think about what happens in the course of the next week after the dedication, there's miraculous, marvelous things that happen, and it starts during that day of the dedication. There's accounts of people seeing angels as the events are taking place to dedicate the house, and there are heavenly manifestations. It happens at evening as there's about 300, I think it's men, that are gathered together in the temple. They have a continuation of miraculous experiences.
- Dr. Brent Rogers: 00:34:39 Oliver Cowdery wrote that he saw the glory of God like a great cloud come down and rest upon the house. Benjamin Brown wrote that on that evening during a time of instruction he's at a pillar of cloud, pillar or cloud rests down upon the house bright as when the sun shines on cloud like as gold. Then he said that two attendees, and this is what he writes, saw three personages hovering in the room with bright keys in their hands.
- Dr. Brent Rogers: 00:35:12 Now, I can't say for sure who those three personages are or what, but if we jump ahead to Section 110, we have three people that come down and bestow keys, right? It's interesting to me that they are there. They're there and they're waiting for this time. On that Easter Sunday that happens a week after, there is a great answer that's given to Joseph and Oliver Cowdery is with him in the pulpits there. Then the Lord very

clearly accepts the house, and he accepts the work that they've done.

- Dr. Brent Rogers: 00:36:04 So this is his plea in the prayer of dedication, "We ask thee O Lord to accept this house, the workmanship of the hands of thy servants, which thou didst command us to build," and then he goes on, "that the Son of Man might have a place to manifest himself to his people."
- Dr. Brent Rogers: 00:36:24 On that Easter Sunday, which I think I can't remember, I think it's Steve Harper has written that that's the second greatest Easter Sunday in history, but we see what happens and the description of it is I think it's quite marvelous, but the Lord standing upon the breastwork of the pulpit and gives a description of his countenance shown above the brightness of the sun. "I am the first and the last; I am he who liveth, I am he who is slain; I am your advocate with the Father. Behold, your sins are forgiven you; you are clean before me; therefore, lift up your heads and rejoice."
- Dr. Brent Rogers: 00:37:12 Then in verse seven, "For behold, I have accepted this house, and my name shall be here; and I will manifest myself unto my people in mercy in this house."
- Dr. Brent Rogers: 00:37:26 I just can't think of anything more marvelous than that. I think there's nowhere else on earth that we I think can feel closer to the presence of our Savior than in the temple. That's a true statement then as it is, in my view, now.
- Dr. Brent Rogers: 00:37:48 I would just add one other thing about the early description of this I think of the Savior's appearance and his approach I would say where he says in ... Let me get back to it here, but he says in verse five, "Behold, your sins are forgiven you." Among some of the earliest words that he says to Joseph Smith and Oliver Cowdery, and we read the 1832 account of the First Vision it says of the Lord, "And he spake unto me saying, 'Joseph, my son, thy sins are forgiven thee. Go thy way. Walk in my statutes, and keep my commandments. Behold, I am the Lord of glory. I was crucified for the world, that all those who believe on my name may have eternal life.'"
- Dr. Brent Rogers: 00:38:33 So the approach of him reminding Joseph and, in this case, Oliver that his sins are forgiven and that that is his nature is to forgive sins and that is something that we should, I think, take very seriously as we approach our days and weeks, as we repent of the shortcomings that we have as humans, that the Lord is always there waiting for us to forgive our sins and to embrace us.

Dr. Brent Rogers: 00:39:07 It says there, "Lift up your head and rejoice." I think that's a beautiful sentiment for us today that we can think to always lift up our heads and rejoice because the Savior loves us and knows us and is there waiting for us.

Hank Smith: 00:39:25 Yeah. I remember our interview with Dr. Mike Wilcox, where we went through section 64 and he says, "Everything is getting forgiveness." Do you remember that, John? "Everybody is getting forgiveness. You're getting forgiveness, you're getting forgiveness." He said he's not a casual forgiver. I remember he said he's a delightful forgiver. He really likes to forgive people of their sins. Here, He does it again.

John Bytheway: 00:39:53 I think I talked about this before in another one, Hank, but I forget. My favorite title for the Savior is Advocate. The fact that he would use that one in verse four just before saying, "Your sins are forgiven you," "I am your advocate." When you see the word advocate, you assume three parties already. There's I'm going to advocate for you to a third-party. I'm your advocate with the Father, and I think I told the group before just Google Jesus+ Advocate +Harry Anderson. There's a beautiful painting by Harry Anderson that does a lot of the paintings you've seen, where it looks like a depiction of the final judgment perhaps and the savior has his hand on the shoulder of this man. It really evokes a feeling of, "Oh, I won't be alone. I have an advocate."

John Bytheway: 00:40:47 I love that he uses that title and thank you, Brent, for pointing out that your sins are forgiven. Who was it that we interviewed, Hank, that said what Brent just did about, yeah, the first thing in the First Vision. Was that Tony who? What's said was, "Your sins are forgiven you."

Hank Smith: 00:41:05 Right. Yeah. I think it's been said a number of times that this is almost how He introduces himself.

John Bytheway: 00:41:14 He's a forgiver.

Hank Smith: 00:41:14 "This is who I am and I am a forgiver."

John Bytheway: 00:41:17 Yeah, an Advocate and a Forgiver.

Hank Smith: 00:41:19 I've seen something here that I wanted to point out when, John, you talked about this is a great prayer, and it gets a great answer. Oftentimes, I want great answers to not good prayers, right? I want a million dollar answer to my five cent prayer. This is a million dollar answer to a million dollar prayer.

Hank Smith: 00:41:40 We also talked about all the work that went in beforehand. So if we want to have these type of experiences with the Lord, we've got to be willing to, one, to work. I mean, work hard to do what we've been asked to, and then to pray hard, and to pray intently.

Hank Smith: 00:41:57 It seems like working hard to do what you've been asked to do combined with praying with all your heart, mind, and might and soul, then turns into an equation here, right? Hard work plus intent, sincere prayer, I wouldn't even say just hard work, but hard work doing what you've been asked to do, plus intense prayer, that leads to these types of answers. I think we could all have them. It's just sometimes I want to put in a little bit of work, a little bit of prayer, and I'd probably get a little bit of answer, right?

Dr. Brent Rogers: 00:42:35 I was just thinking about as you said it's a million-dollar answer for a million-dollar prayer, and I mean that falls into the way that I've thought about what happens at the Kirtland temple and then with these manifestations first of the savior, and then we haven't quite got to Moses, Elias, and Elijah yet, but those are immense rewards for the sacrifice that's been put in.

Dr. Brent Rogers: 00:43:06 So if we were to go on a deeper dive into Church History and we'd look at how much the Church, Joseph Smith, others took on financial debts and to allow for the building of the temple to happen, I think one source of the building, just the building committee, and there was just a couple of individuals on the building committee, but we're about \$14,000 in debt.

Dr. Brent Rogers: 00:43:35 Now, that may not sound like a lot to people today, but \$14,000 in 1836 is significant amount of money. That's just those two individuals. Joseph Smith had additional debts and as did others. Sometimes we think about in the Church today where debt having a negative connotation, but I think of it more in this line of investment.

Dr. Brent Rogers: 00:44:03 If we're investing this hard work and we're investing with our, to use your phrase, a million-dollar prayer, the spiritual return that comes on this temple investment more than makes up for the cost. So that's the way I look at because some people what happens with finances in Kirtland. I have a colleague named Elizabeth Kuehn who's just an expert on finances in Kirtland. She's done a lot of great work on this topic, and especially looking at the Kirtland Safety Society and sometimes that gets pointed out as a major stumbling block, and people saw that as a flaw in Joseph's leadership and things like that.



Dr. Brent Rogers: 00:44:56 If you think about the investment that is made to construct the building and then to do the work to prepare both in a physical sense and in a spiritual sense, and then what is received on this Easter Sunday, April 1836, I'm pretty sure I'm going to take that return on the investment. I just think that the manifestations that occurred opened the way for more of the gospel and more of the work that we know today.

John Bytheway: 00:45:33 More of the Continuous Restoration and parts of this are so ... I mean, who shows up after? Who else comes after the Advocate, after Jehovah comes?

Dr. Brent Rogers: 00:45:47 That's the Moses, Elias, and then Elijah in that order. We learn about Moses appearing and committing the keys to the Gathering of Israel, and that I think, John, you talked about that earlier as being referenced in the prayer of dedication and now we have the keys to do that work, and then Elias committing the keys of the dispensation of the gospel of Abraham, and to prepare members for the kingdom of God, and then Elijah appearing and committing the keys of the Sealing Power to do work for the living and the dead. Those are, I mean, I don't even know if I have the right words. I think it was Elder Cook that called these eternity shaping-

Hank Smith: 00:46:44 Oh, wow.

Dr. Brent Rogers: 00:46:47 ... events. Yeah.

Hank Smith: 00:46:51 I've had students asked me before if Elias isn't Elias, Elijah in the Bible, and there is that case when Elijah is spoken of in the New Testament, it refers to him as Elias. If you look in the Bible Dictionary under the word Elias, you'll learn all this and it says that Elias can be a title like John the Baptist was called, "an Elisas," because he was a forerunner, he went before. Then the last two paragraphs said a man named Elias lived in mortality in the days of Abraham who committed the dispensation of the gospel of Abraham to Joseph Smith and Oliver Cowdery in the Kirtland temple on April 3rd, 1836. So, yes, in the New Testament, when you hear the word Elias, that's usually referring to Elijah, but there is a man named Elias who lived during the time of Abraham.

John Bytheway: 00:47:52 What I love about this, too, is that I remember Joseph Fielding McConkie, one of my professors talking about that sometimes we say the New Testament Church was restored, but then he would say things like, "Well, what priesthood do you hold?"

John Bytheway: 00:48:07 "Melchizedek."

John Bytheway: 00:48:07 "Oh, is that Old Testament or New? What about your boy?"

John Bytheway: 00:48:12 "Oh, that's Aaron."

John Bytheway: 00:48:13 "Is that Old Testament or New? Look at this. Oh, what about ... Oh, Moses. Oh, Elias. Oh, Elijah," and then Malachi is mentioned in verse 14. Then he would say, "This is the old-time religion," he would say, but I think that it's interesting. This is from the beginning. I love Abrahamic Covenant mentioned there in verse 12. Like you said, Hank, I think that Robert Millet has said that the Restoration of the Gospel was in fact the restoration of the Abrahamic Covenant.

Hank Smith: 00:48:44 Yeah, and then you have that same verse, right? This verse that comes up in every one of the standard works, where Malachi wrote that Elijah will come and turn the hearts of the fathers to the children and the children to their fathers. Almost for me, Brent, is this same verse is like two bookends. It starts with Moroni quoting it to Joseph Smith in what? 1823, and finishes with it being quoted again in the Kirtland temple in 1836, almost like we started this in 1823. 13 years later, we've reached the point where what I was thinking of when I started, right? That's a long process for the prophet.

Dr. Brent Rogers: 00:49:33 We don't have a lot of sources that speak to it, but baptisms for the dead start in the early 1840s. So there's still a significant, I mean, if you want to look at the stretch of time, a few years is still pretty significant amount of time before that work gets started. Now, there's lots of things that are happening in the intervening time, but this event happens in 1836 and then we don't, I guess, start seeing the fruits of the labor until the early 1840s. So to me that suggests that there's still some things that Joseph is trying to figure out and how this is all supposed to work.

Hank Smith: 00:50:19 It reminds me of one of our guests said, "Think of the restoration of the Melchizedek Priesthood as a process rather than an event with Peter, James, and John," that there's much more to that. That was one event among many and this seems I think you could add that idea that this is part of the restoration of the priesthood, right? Section 110, another step along that line of them understand this. John, what were you going to say?

John Bytheway: 00:50:48 What you said about what Malachi said, "Turning the hearts of the fathers to their children, and the children to their fathers."

And I like to with my students put this side by side with the footnote there of Joseph Smith history because Joseph Smith talks about Moroni quoted it differently where he said he'll plant in the hearts of the children the promises made to the fathers. Then you go, "Oh, this is Abrahamic covenant type of a thing," and not that the earth with a curse, but that it would be utterly wasted.

- John Bytheway: 00:51:21 One of the tenants, is that a work, Hank? Is that a scholar word of what do they call it? Textual criticism is that the earliest account must be the most accurate, but with scripture, we would say a prophet can come along and say, "Let me give you a little bit more," and it's not like, "Well, which Malachi, which verse is true?" It's like verse 15 is exactly true, but what Moroni said in Joseph Smith History, words a little different, but gives us more.
- John Bytheway: 00:51:56 Then my understanding is that later on Joseph Smith said, "I could have translated turn as bind or seal." So it's a dynamic thing, and a prophet can come along and say, "Let me make that verse a little more clear," which-
- Hank Smith: 00:52:15 Yeah, and I like that.
- John Bytheway: 00:52:16 ... some people would say, "Oh, the audacity," but no. A prophet can do that. That's what prophets do.
- Hank Smith: 00:52:20 Yeah. To say that there's a most correct way to render a verse I think is maybe cornering revelation a little too, trying to paint it into a corner that it can't be-
- John Bytheway: 00:52:32 It's not static.
- Hank Smith: 00:52:32 ... malleable for, yeah.
- John Bytheway: 00:52:34 Yeah, it's dynamic. Here's a prophet giving us a little bit more insight on that thing. So, I love the Malachi statement there. You said every one of the standard works, right?
- Hank Smith: 00:52:47 Yeah, every one of the standard works and I think it's the only one to my knowledge. Brent, this feels almost to me as a New Testament teacher as a Mount of Transfiguration reunion along with the restoration of the priesthood with Peter, James, and John. You've got pretty much everybody who's at the Mount of Transfiguration is part of the same process.

John Bytheway: 00:53:09 No. There's a chart in the Religion 211, the New Testament manual that shows, which is so symmetrical and so elegant the way God does things is that the same characters, Mount of Transfiguration, where they're at the Kirtland temple.

Dr. Brent Rogers: 00:53:25 Matthew 17, this section in some ways is, I don't know, reenactment or a redoing of that event on the Mount of Transfiguration. So, yeah, I think that you're absolutely right that there's the receipt of priesthood keys from heavenly messengers. Again, I think to me it speaks to the way that God does things. It shows the pattern.

Dr. Brent Rogers: 00:54:00 If the Savior's pattern is to start by forgiving your sins as He speaks, if there's preparatory priesthood that leads to higher and holier work, if there's preparatory temples that lead to higher and holier work, if there's things that are done, they're done in a pattern that is in the Lord's way and he reveals those patterns to us. So I think that's helpful for us as we navigate our own day and our own situations.

Hank Smith: 00:54:34 Brent, even up till the contention you talked about before the dedication of the temple, it reminded me of the darkness that comes before the First Vision, that there's this darkness they have to get through and pray themselves through, and then here comes this glorious vision and the Lord comes first, "I forgive your sins," then angels come just like Moroni came, right? So, yeah, I think there's a beautiful pattern there.

John Bytheway: 00:55:03 It's a good way to look at it. I love the idea. I mean, to me it's testimony building that the same people showed up. It's not just, "Well, I'm another guy in the 19th century that has a new take on the bible." It's, "Well, actually, I claim to have been visited by the Father and the Son."

John Bytheway: 00:55:21 "What?"

John Bytheway: 00:55:22 "Well, that's not all. John the Baptist."

John Bytheway: 00:55:24 "What?"

John Bytheway: 00:55:24 "Well, that's not all. Peter, James, and John."

John Bytheway: 00:55:27 "What?"

John Bytheway: 00:55:27 "Well, that's not all. I saw Moses."

John Bytheway: 00:55:29 "What?"

John Bytheway: 00:55:30 "And Elijah and, well, I actually saw Adam and Seth. Well, and I could tell you what Paul looked like and what he sounded like."

John Bytheway: 00:55:36 I mean, that is-

Hank Smith: 00:55:40 Yeah. What did someone say once, John? They have the same celestial goal. Is that where all the prophets from Adam to President Nelson have the same goal in mind, right? They're all still part of the process. Yeah. Anything else about Section 110? What a day. I like how you said that. The second-greatest Easter ever. If anybody is wondering what the first greatest Easter is, just go read John 20 and 21.

John Bytheway: 00:56:12 Yeah. There you go.

Hank Smith: 00:56:13 That was the greatest Easter. You're like, "Which one is the greatest one?"

John Bytheway: 00:56:17 I'm looking in the *Come, Follow Me* manual and I just love this. Well, in verse 10, it says, "The fame of this house shall spread to foreign lands and this is the beginning of the blessing which shall be poured out upon the heads of my people even so. Amen." That vision closed, another one opens, but I love this paragraph on 166 of your manual. Why the great excitement on both sides of the veil? The promise that the Saints would be endowed with power from on high was one reason they had gathered to Ohio in the first place. It takes you to Section 38, which Brent mentioned.

John Bytheway: 00:56:52 Greater things were promised for the future. This the Lord declared is the beginning of the blessing which will be poured out upon the heads of my people. The era we now live in with accelerated temple work and ordinances available to millions of the living and the dead had its beginnings in Kirtland when the vale or the earth was beginning to burst. We should probably mention they sang that song, right?

Hank Smith: 00:57:17 That's beautiful.

John Bytheway: 00:57:17 Was that the first time they sang the *Spirit of God* or was it known to them before?

Hank Smith: 00:57:21 I think so. I think he wrote it for that occasion.

Dr. Brent Rogers: 00:57:25 I believe that's right. Yeah. I think that it was written specifically for the dedication of the Kirtland temple.

John Bytheway: 00:57:30 Well, and time stood still for me a couple of years ago. I was in the Kirtland Visitor Center and I saw a painting of these Moses, Elias, Elijah. Have you seen that one right by the doors? Oh, man! I just stood there and looked at that. The look on Joseph and Oliver's face as these guys are coming down, it's ... These guys, sorry.

Hank Smith: 00:57:59 Hey, fellows.

John Bytheway: 00:58:02 Forgive me. As these prophets are coming, and I just thought, I thought of the words of that hymn. *"The visions and blessings of old are returning/ and angels are coming to visit the earth,"* and that's what the painting depicts. I was like, "Wow! Look at that." What a moment. What an answer to a prayer.

Hank Smith: 00:58:23 What a day to be a Latter-day Saint and to experience that. I have a quote from Joseph Smith. He says, "Brother George A. Smith arose, this is during the dedication, "and began to prophesy when a noise was heard like the sound of a rushing mighty wind, which filled the temple and all the congregation simultaneously rose, being moved upon by an invisible power. Many began to speak in tongues and prophesy. Others saw glorious visions and I," Joseph Smith says, "beheld, the temple was filled with angels, which fact I declared to the congregation, and the people of the neighborhood came running together and were astonished to what was taking place." They saw a bright light like a pillar fire resting upon the temple. What a day. I like what you said, Brent. The spiritual return is worth the cost.

John Bytheway: 00:59:14 Return on investment. Yeah. Thank you for that.

Hank Smith: 00:59:17 Brent, while we have you here before we let you go, we want to ask you a question. Here you are. You are a historian. You've dedicated your life to becoming a competent historian, right? You're good at what you do. Yet, here you are a firm, faithful believer in the prophet and the Restoration. Can you tell us a little bit about how you feel about Joseph Smith and his contemporaries?

Dr. Brent Rogers: 00:59:51 I think I mentioned earlier that history can be malleable and it can be written and interpreted in different ways, but there are sources that exist, and they are the bedrock and should be the bedrock of any historical writing and interpretation.

Dr. Brent Rogers: 01:00:15 The words on those records, they don't change. They continue to speak to us in different ways, and that's been one of the things that I loved about studying Joseph Smith and Church

History is getting back to those sources, and seeing in those sources for myself what took place in the past.

- Dr. Brent Rogers: 01:00:45 Sometimes there are things in history we think we should be entitled to know everything that happened and every reason why things happened in history whether that's in Church History or American History or World History, and then we have a vantage point from our present day that sometimes we think that what happened in the past should fit exactly how we think today and being able to go back to those sources and to think critically about them gives me the opportunity to think through the things that people knew and when they knew it, and how they approached different events and different things that happened.
- Dr. Brent Rogers: 01:01:35 For me, when I look at Joseph Smith's life, I see somebody who earnestly was seeking to do God's will, what he believed to be God's will for him, and he never deviated from that. That's, to me, when I look at the sources, that's what I see in the sources, and I see that in the records and accounts of a lot of other individuals who heard about the Book of Mormon and who heard about Joseph Smith's revelations, and they conducted their lives that way.
- Dr. Brent Rogers: 01:02:17 That uplifts me. That inspires me. That encourages me, but there are things that have happened in the past that we don't have a lot of sources about. So when there aren't a lot of sources that leaves room for speculation, it leaves room for interpretation, it leaves room for me, it leaves room for faith, and leaves room for choice and how we choose to look at those things and through which lens we choose to look at them.
- Dr. Brent Rogers: 01:02:52 For me, I try always to look at events of the past and events with Joseph Smith and with Church leaders since and with Church members since is that people who were trying their best, but that maybe don't always match up with 2021 and beyond thinking about the way things should be, but I think that if we look at things with a bit of a lens of faith and make choices to give room for people to be human, there's good reason to appreciate things that happened in the past.
- Dr. Brent Rogers: 01:03:39 If we understand context, that's really helpful, too, but I know that we all ... It's a thing of human nature, I think. I mean, it is for me, anyway. I want to know. I want to have a reason. I want to search out the sources and create a pretty concrete narrative. There's just times when there's not a piece that connects the narrative. In those cases, like I said, there's options

that you can have. You can make up your own narrative. You can interpret. You can guess as to why things happened.

- Dr. Brent Rogers: 01:04:18 For me, I turn myself to the scriptures and a favorite scripture of mine is in 2 Nephi 9:28 and 29. Hank, you mentioned that I'm a competent historian. I appreciate that. I hope that that's true, but it says, "When they are learned, they think they are wise." So I guess for me I consider myself learned. I don't know if I'm wise, but I'm learned and I know what the scripture is saying. Sometimes when we learn a lot of things we think we're really smart and we know everything, but the scripture warns about hearkening not unto the council of God and instead setting it aside supposing they know of themselves. I try not to know of myself.
- Dr. Brent Rogers: 01:05:17 I try to follow this next scripture, "To be learned is good if they hearken unto the councils of God." I guess for me as a historian trained to want to know and to find the sources and to create and construct those narratives and make something that is true to the past, in those cases, when there are sources that don't sit well with me or there aren't sources that create the whole picture because we have to know that we can't reconstruct every day of every person's life in a history. Even the best written histories take a mere fraction, and I'm not going to put a percentage on it, but a mere fraction of even what the available sources are, which are a mere fraction of a person's life.
- Dr. Brent Rogers: 01:06:09 So when there are those gaps, I turn and I look towards Christ. I guess that's where I'm at and that's what I say and what I do. I know enough to know that I don't know. The things that are important to me are the things that I find in the scriptures that whether it's the bible or the Book of Mormon or the Doctrine and Covenants, there are things in there that teach me about Christ and about the nature of God. That's where I choose to focus.
- Dr. Brent Rogers: 01:06:49 There are things that I've learned about Christ. There are experiences that I've had with understanding his love and his atonement, and that's where I direct my energies. I think that focusing on the savior and on his love and then following those two great commandments that he outlined for us along with the scriptures and revelations that generated from Joseph Smith, they teach me at least more about Christ and they make me want to keep my focus on him.
- Dr. Brent Rogers: 01:07:24 So I think I try to hearken unto the councils of God and because the scriptures that I read and that I love, I mean, many of them emanated from Joseph Smith, I take the fruits of what he's done



and what he's brought forth. I believe that he was doing his best to do God's will and because of that, I get to learn more about Christ and because of that, I get to go on a journey that has a pretty awesome upside. I marvel at the work of Joseph. I marvel at the faith of him, but also of many Latter-day Saints. I'm grateful for the opportunities that I've had in this life to come to know my Savior better, and I'm able to know my Savior better I believe because of the Book of Mormon and because of the revelations that we have in the Doctrine and Covenants and Joseph Smith brought those forth for us to continue to do God's work. That's where I'm at and that's what I believe. I say that in the name of Jesus Christ. Amen.

Hank Smith: 01:09:01 Amen. Amen. Wow. Dr. Rogers, thank you. Brent, thank you for being with us today. We have been uplifted and taught wonderful ways. John, we're just lucky to be here.

John Bytheway: 01:09:15 That's what I think. Yeah.

Hank Smith: 01:09:17 Yeah. I don't know how I got this job.

John Bytheway: 01:09:20 Thank you so much, Brent.

Hank Smith: 01:09:21 Actually, I do, but I'm grateful. Yeah, Brent, it was wonderful.

Dr. Brent Rogers: 01:09:25 Thank you both. Thank you both for having me. I appreciate you and all the good work that you're doing.

Hank Smith: 01:09:33 We feel the same about you. We want to thank Dr. Brent Rogers for being with us. We want to thank all of you for listening. We're grateful for your support. We know that some of you turn off the podcast and you don't hear about our production team. So if you're reaching to hit the stop button right now, you stop. You stop so you can hear of our executive-

John Bytheway: 01:09:53 Use your most exciting voice for this part, Hank.

Hank Smith: 01:09:56 This is exciting. You want to know the names of our executive producers because we love them and we owe a lot to them. Steve and Shannon Sorensen, and we have an incredible production crew. We have David Perry, Kyle Nelson, Will Stoughton, Lisa Spice, and Jamie Neilson. We love our production crew. We hope that all of you will join us on our next episode of followHim.



Hank Smith:	00:00	Hello, everyone. Welcome to followHIM Favorites. My name is Hank Smith. I am the host of a podcast called followHIM.
Hank Smith:	00:07	This is not the full podcast. We hope you will listen to the full podcast. This is followHIM Favorites, which is a short little clip. Not even a clip. It's just us doing a shorter podcast for those of you with shorter attention spans.
Hank Smith:	00:20	So I'm here with my co-host John Bytheway. Hi, John.
John Bytheway:	00:24	Hi, Hank.
Hank Smith:	00:25	And I'm here with a historian, Dr. Brent Rogers. Welcome, Brent.
Dr. Brent Roger....:	00:29	Hello, welcome. Thank you.
Hank Smith:	00:31	All right. So, John, the lesson this week is on Doctrine & Covenant Sections 109 and 110. Hit you followHIM Favorite.
John Bytheway:	00:39	Well, 109 is the dedicatory prayer, which is a beautiful and long. 110, when the savior actually appears in the temple, in the Kirtland Temple, and He says, verse four, "I am the first and the last. I am He who liveth." I mean, I think that's obvious, but I think that He's alive, but look, He's lived and He's here. He's appearing. He hasn't done His work and disappeared. "I am He who liveth. I am He who was slain. I am your advocate with the father."
John Bytheway:	01:12	Brent, you and Hank know that Elder Holland wrote a book recently called A Witness for His Names, all of the different names of Christ that He uses, His own nicknames that He gives Himself. I didn't get very far. I got to the letter A. Advocate is my favorite. I love the idea that He's an advocate, and if you look it up like on dictionary.com, it's like an attorney for the defense. He is the one that comes to your side and is your advocate with the father. It's a beautiful phrase. And of all the nicknames he could have chosen, Elder Holland does a whole book about Him,

he chose "I am your advocate." And I just love that we can think of Him that way, as someone who comes to our side in our defense and says, "This one was willing to take upon them my name, and tried to serve me." I just think that's beautiful.

- John Bytheway: 02:04 So that is my favorite, that I have an advocate and He is the savior.
- Hank Smith: 02:09 Yeah, and what kind of person, as you look at the next verse, "I am your advocate with the father. Your sins are forgiven."
- John Bytheway: 02:15 "I've forgiven you. Lift up your heads and rejoice." That is, oh, so positive.
- Hank Smith: 02:19 You have a forgiving advocate.
- Hank Smith: 02:22 My followHIM Favorite is actually going to be just the two sections side-by-side if you put section 109, which is an incredible prayer, by section 110, which is an incredible answer. So I just thought when I look at these two, that if you want to have incredible, beautiful answers to prayer, you better say some incredible, beautiful prayers.
- Hank Smith: 02:45 Oftentimes we want a million-dollar answer to a 5-cent prayer, and usually we get 5-cent answers to 5-cent prayers. So I would encourage everybody go in, read section 109, as it is written as a prayer, and think to yourself, "How could I improve my prayers?" I promise you, if you read the 80 verses of section 109, you will find something in which you can improve your prayers because we all want those incredible experiences with the Lord, incredible answers to prayer. But oftentimes we don't want to put in the work and the effort that comes with saying the prayers that get those type of answers. I think from reading section 109, I'm going to change my prayers.
- Hank Smith: 03:35 All right, Dr. Rogers, what's your followHIM Favorite?
- Dr. Brent Roger....: 03:39 I'd say that in section 109 there's a couple of verses that I wanted to highlight, and the first is verse 21. It says, "And when thy people transgress any of them, they may speedily repent and return unto thee and find favor in thy sight and be restored to the blessings, which thou hast ordained to be poured upon those who shall reverence thee in thy house."
- Dr. Brent Roger....: 04:07 The keywords there that I want to focus is speedily repent. This section talks about repentance in a few places and this being a gospel of repentance and when, it says "When people

transgresses," doesn't say "If." It says, "When thy people transgress," and because we're all humans, we're all going to make some mistakes and varying levels, just varying degrees of mistakes. But what can we do? We can speedily repent, and we can turn back towards Christ, and I think that that is beautiful. And it says in 53, "Inasmuch as they repent," that basically the message there is there is going to be mercy, and the word mercy shows up in this passage a lot of times. It starts in verse one. It says, "Oh, Lord God of Israel who keep us covenant and show us mercy unto thy servants."

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| Dr. Brent Roger...: | 05:15 | We have a God of mercy. We transgress, we can repent, and we can turn back to Christ, and He will have mercy on us. Mercy wins the day. As John mentioned in section 110, one of the first things He says to Joseph Smith and Oliver Cowdery when He appears in the Kirtland Temple is "Your sins are forgiven." That's how we know who our Lord and savior is. He's our advocate, and He is going to forgive us, and our Father in heaven is going to show mercy on us and so repent and mercy wins the day. Those would be my favorites. |
| Hank Smith:         | 06:00 | That's awesome. That's beautiful. I love in section 110, verse 10, the Lord says, "This is just the beginning. This is just the beginning of the blessings I have."  |
| John Bytheway:      | 06:09 | Yeah.  |
| Hank Smith:         | 06:10 | Now we hope you'll join us on our full podcast. It's called Follow Him. You can find it wherever you get your podcast. But if not, we hope you join us next week for our Follow Him Favorites.   |