



“I Will Order All Things For Your Good”

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:

After the spiritual highs of the Kirtland Temple dedication, the Saints struggle with a financial downturn, the failure of the Kirtland Safety Society, and apostasy. Elizabeth Kuehn joins the podcast and relates where the Lord finds the Saints find “unexpected” treasure in Massachusetts and how the Saints battle tribulations and divisions that threaten them.

Part 2:

Elizabeth Kuehn continues to expound on the difficulties with the Kirtland Safety Society, the Kirtland Apostasy, and the power of the Lord’s reassurances in a time of contention, conflict, and confusion. The early Saints learn how to organize a worldwide church, manage finances, and battle discouragement and disunity.

Timecodes:

Part 1

- 00:00 Welcome to follow HIM with Hank Smith and John Bytheway
- 01:20 Introduction of Elizabeth Kuehn
- 03:08 Background to Section 111
- 07:33 Jonathon Burgess and seeking treasure in Salem, Massachusetts
- 10:26 Becoming source critical
- 14:41 Joseph and others travel to Massachusetts
- 18:51 The Lord reassures them about debt for temple-building
- 23:36 The Lord promises “treasures” in Massachusetts
- 27:29 Historical touring of Boston and Salem by Joseph
- 30:30 Debt held by the Church
- 37:42 No extant sources to understand completely the reasoning behind trip
- 43:04 John shares personal story about the Lord’s timing
- 46:51 End of Part I

Part 2:

- 00:00 Welcome to Part II
- 00:17 Historical background between Section 111 and 112 and the Kirtland Safety Society
- 04:29 Contributing factors to the Kirtland Safety Society closure
- 08:33 Economic downturn prompts Joseph’s exit of Kirtland
- 09:43 Expectations of a prophet
- 12:19 The Saints in Missouri are also suffering and Mary Fielding writes regarding the conflicts
- 14:48 Parley P. Pratt struggles with his expectations of a prophet
- 18:07 Charges brought against Joseph to Kirtland High Council and Parley P. Pratt asks Joseph for forgiveness
- 22:57 Vilate Kimball writes regarding being able to be chastened by the Lord
- 26:00 Thomas B. Marsh proves key mediator and the Lord has a “key work” for him
- 33:04 Joseph is still chosen and called
- 35:05 Financial woes in Kirtland and hardships in Missouri are a crucible for the Saints
- 38:23 Elder Soares describes a humble people
- 43:47 Hank shares personal experience with recent deaths in his family
- 45:10 Dissent in Kirtland continues and 28 people are excommunicated
- 53:52 Background to Section 113 and Elias Higbee
- 55:45 Isaiah in Doctrine and Covenants, Book of Mormon, etc.
- 1:02:34 Elizabeth Kuehn shares her testimony of the Savior and thoughts about Joseph Smith, the Restoration of the Church and studying Church History.
- 1:07:23 End of Part II

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Biographical Information:



Elizabeth Kuehn received her Bachelor of Arts in History from Arizona State University and her Masters of Arts from Purdue University in History, with a focus on religious history and women and gender studies in early modern European history. She entered a doctoral program in History at the University of California, Irvine, and became a PhD candidate there in 2011.

Since 2013, she has worked as a documentary editor and historian on the *Joseph Smith Papers Project* based at the Church History Library in Salt Lake City, Utah. She is a co-editor of several documentary editions of the *Joseph Smith Papers*, including *Documents Volume 5: October 1835-January 1838*; *Documents Volume 6: February 1838 - August 1839*; and served as the lead editor for *Documents Volume 10: May to August 1842*.

She is currently the lead historian for the Financial Series of the *Joseph Smith Papers Project* and is also working on another Church History project, the *Discourses of Eliza R. Snow*.

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EPISODE 41 • PART I



Elizabeth A. Kuehn

D&C 111-114



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 am 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 stunning co-host, John Bytheway. Hi John.
John Bytheway:	00:33	That reminds me of Star Trek when they set phasers on stun.
Hank Smith:	00:37	We have a lot of listeners out there. I was in Alamo, Nevada the other day, and Lonnie Walch stopped me and he said, "Thank you so much for your podcast. I have never missed an episode. I have not missed a single episode." So Lonnie, and all of you who are listening, we want to give you a big thank you and we know you're in for a treat today. So John, we are going to study two years of Church History today, so we had to get someone who knew their stuff. Who's with us?
John Bytheway:	01:07	We are so delighted to have Elizabeth Kuehn with us today and Kuehn is spelled K-U-E-H-N, so Elizabeth taught me how to say that. I am now keen on how to say that.
Elizabeth Kuehn:	01:20	Nice.
John Bytheway:	01:20	That's an awesome word. But we're so delighted to have her here today and it's so fun, every week Hank, to just know how many folks there are with strong testimonies who know this stuff. Elizabeth received her bachelor of arts degree in history

from Arizona State University and her master of arts from Purdue. She entered a doctoral program in history at the University of California - Irvine and became a PhD candidate there in 2011 and since 2013 she's worked as a documentary editor and historian on the Joseph Smith Papers Project based at the Church History Library in Salt Lake City. She is a co-editor of several documentary editions of the Joseph Smith Papers including Documents, Volume 5 and she is currently working on a financial series.

- John Bytheway: 02:15 The last six years of her research has specialized in the Latter-day Saint community in Kirtland, and on the financial records of Joseph Smith. More recently she has worked on controversies in Nauvoo in 1842, including Joseph Smith's bankruptcy proceedings and plural marriage. She has worked to bring greater inclusion of women and representation of their experiences to the Joseph Smith Papers Project. So Elizabeth, we're so glad to have you and your perspective and your expertise here today.
- Elizabeth Kuehn: 02:46 Yeah, glad to be here.
- Hank Smith: 02:48 Elizabeth, we are in Sections 111 through 114 of the Doctrine and Covenants and like we mentioned before, this is two years' worth of time in just these four sections. So John and I, we're just going to kind of sit back and let you take over and say, "Okay, what do we need to know in order to jump into this time period?"
- Elizabeth Kuehn: 03:08 So I think the natural backdrop is the Kirtland Temple Dedication and kind of everything that happens after that. Section 111 takes place in August, but of course between the temple dedication in March and August, a lot is happening, and so Joseph really turns his attention to building and expanding the city of Kirtland as a gathering place for the Saints and as a stake of Zion. So he expands this view and also takes on a more kind of temporal role in this kind of active city-building. I think an important thing for listeners to realize is that Kirtland was a growing and thriving community in 1836. This is a really prosperous time for Kirtland and for the United States more broadly. Sometimes we look at the failure of the Kirtland Bank and the different crises, the apostasy that happens, and we want to kind of throw that back on 1836 and say, "Oh, it was just a dark, difficult time." It became a very dark and difficult time, but not in 1836. 1836, it's prosperous, the Saints are ambitious, and they're kind of excited, right, for these possibilities that Joseph is outlining for a greater city. So I just

kind of want to set the scene that way and make sure that we keep in mind that '36 is a prosperous time.

- Hank Smith: 04:35 Yeah. Wonderful. It seems like sunny days are about to turn into stormy days.
- Elizabeth Kuehn: 04:42 Yeah, and that's really the context of this kind of shift from '36 to '37. You essentially see an economic bubble burst, kind of akin to 2008 and the economic crisis that we all probably remember. 1836, everyone was so excited about the prosperity that they were doing kind of unwise financial things. They were overextending their credit, they were taking out more loans than they probably should have, and the market wasn't able to sustain that, and so in 1837, you have a devastating financial crisis that historians call the Panic of 1837. This shuts down banks, it plummets land values, and it really adds to the complications of 1837 for the Saints and it's kind of the setting that we need to keep in mind when we talk about all the crises and difficulties that accompany 1837.
- Hank Smith: 05:33 Okay. That's smart, because I remember 2008 and I remember having good friends who are bishops saying, "I've never seen this much welfare," people coming in saying, "I'm in more really serious trouble than ever before." So I'm sure we'll get a chance to talk about that more.
- Elizabeth Kuehn: 05:50 Of course there are financial realities in connection with the temple, and the construction costs for the temple had resulted in thousands of dollars of debt. Joseph and other Church leaders were aware of this debt, and concerned about it, and we kind of see that addressed in D&C 111. But again, to kind of set the scene, I want to emphasize that this wasn't crippling debt. As it's kind of sometimes been portrayed. Church leaders were worried, they were working on the problem, but they weren't desperate. There is sometimes a tendency to see the events of 1836 and 1837 as acts of desperation or recklessness on the part of the prophet, and I think it's really important for us to realize that that's not the case.
- John Bytheway: 06:34 I think I read somewhere, \$13,000 was owed on the temple?
- Elizabeth Kuehn: 06:38 So we don't have exact figures. Building the temple cost between \$20,000 and \$30,000.
- Hank Smith: 06:44 So that's like, "Wow, okay, this was significant." But you're saying they're not panicking, right?

Elizabeth Kuehn: 06:49 Right. They're not reacting out of panic. I think it's a definite concern, but it's not leading them to make bad choices and sometimes we have the tendency I think to read, especially the bank and the Salem trip as these kind of like poor choices in light of the desperation of debt.

Hank Smith: 07:14 Got it, and you're saying don't look at it that way. They're exploring options maybe.

Elizabeth Kuehn: 07:20 Exactly.

John Bytheway: 07:21 Well, I came across in trying to prepare for this the name of Jonathan Burgess as part of 111. Can you tell us what was going on there?

Elizabeth Kuehn: 07:33 So we get this story later that there is a member known as Burgess, and he's not identified as Jonathan Burgess in the sources, that he comes to Kirtland with this idea that he has a location in Salem where there might be hidden money that Joseph might be able to access. Now there's some problems with this story, and I would urge us to be a little bit more open-minded than the scripture heading might frame it.

Elizabeth Kuehn: 08:10 So we do have a promissory note that Joseph writes to a Jonathan Burgess, in the course of the Salem trip. So Jonathan Burgess is someone that he's talking to, but there is ... We get this story essentially through Fawn Brodie from Ebenezer Robinson, and so Ebenezer Robinson kind of on the surface looks like someone who would be really credible. He worked in the printing office, was a partner of Don Carlos Smith, and he writes these reflections later on in the 1880s, where he's clearly using a journal and an account book. So he does have some sources from the time, but I question a little bit how much he is correctly remembering facts from the 1830s. So in 1889 -

Hank Smith: 09:04 50 years.

Elizabeth Kuehn: 09:04 50 years. Yeah. So this is 50 years and also at this point, he has kind of left Brigham Young and the Church, he was with the RLDS Church for a little while, and in the 1880s, he is a member of David Whitmer's Church of Christ, and so he's very focused on making Whitmer kind of the focus. So he uses this Salem narrative to show how Joseph is a fallen prophet by going after temporal things and how David Whitmer is kind of his rightful and chosen successor in the Restoration.

Elizabeth Kuehn: 09:38 So that's kind of the background to this treasure hunting hidden money aspect of the story, and there might be grains of truth to it. We know that Joseph did look for ... Was involved with treasure digging in his earlier years, and I don't want to say that it's not possible. I just want to kind of show that we should be a little skeptical about taking Ebenezer Robinson at face value with everything that he's saying.

John Bytheway: 10:09 Hank, this is why I love having historians on it. This is exactly why I love it because there are so many different things that enter into a story. Is it a recollection, is it a fact, is it third person.

Hank Smith: 10:26 Yeah, in fact, Elizabeth could we stop, just for a second. I want to ask you about this skill set because it's something that I try as a teacher to give my students. Being source critical. That doesn't mean criticizing every source, just being source critical. You can find a lot of history online these days, you can find what people say is true history and you as a historian are going, "Well, we need to learn how to look at sources." Can you give us some tools that the average member can use when they're looking at history just in general?

Elizabeth Kuehn: 10:58 So I think some things to keep in mind, like John was saying, how direct is the source? Is it thirdhand, is it a firsthand account? How close to the facts is the person giving you the information and is there a way to document it? Are there any kind of supporting sources that can say something like, "Oh hey, yeah, we can see something else from an entirely different perspective," that essentially says the same thing.

Elizabeth Kuehn: 11:23 Another thing to be critical of is if you're getting the exact same story, people don't tell stories in exactly the same way and so if it's verbatim, then it's usually a little bit more kind of rehearsed or remembered and not always an authentic memory as it were. Sometimes you have to take kind of their intentions into play. Like with this Ebenezer Robinson thing. He really doesn't have Joseph's best intentions in telling the story, so that's one of the kind of red flags for me as a historian to say, "Well what is his intention and what bias can I identify in these sources?"

Hank Smith: 12:05 If I go online thinking any source is a good source, what's going to happen to me? I mean what's going to happen to me is I just dig in, "Well, they have a source, so obviously is it true, right?" I mean that seems pretty dangerous. I bet you've run into that.

Elizabeth Kuehn: 12:20 Yeah. It's actually really interesting because other historians can be guilty of it. One of my favorite examples is with the Kirtland

Bank, a scholar who is completely outside of Mormonism, has not worked in Church History, took at face value Warren Parrish's editorial ranting about how Joseph was a tyrant and had ruined everything and it was just like, "Gosh. Look at this Joseph Smith guy." Because he took at face value the words of a dissenter who had every intention of painting Joseph in a negative light.

- Hank Smith: 12:52 Right, and he took that, that's truth. I think any time you can help us not just with our sections but also a skill set, please do so today.
- Elizabeth Kuehn: 13:02 Well and history's ever changing, and one of my kind of favorite examples of that is that those changes can sometimes take ... Add problems as well, right? So in the instance of this 111 Revelation, August 6 revelation, the 1940 Doctrine and Covenants heading for this section is much more streamlined and just says, "Joseph went on a trip and here's what happened in Salem." It doesn't set at all the context of this hidden money story. It's later historians, largely using Fawn Brodie, that introduce that story, taking it again at face value.
- John Bytheway: 13:43 Yeah, you bring up the name Fawn Brodie and I think she's the one who wrote the book *No Man Knows My History*, antagonistic to Joseph Smith, but yeah, tell us where Fawn Brodie is coming from in all of this.
- Elizabeth Kuehn: 13:55 So she's antagonistic but I think it's also important to remember that she was kept out of the archives. She couldn't get into the actual sources, especially ones like the Joseph Smith Papers are making available, and so she's using outside sources like this Ebenezer Robinson source, like a lot of kind of the rumors and secondary sources, to create a narrative and historians today are very skeptical of that narrative because of the sources that she was using.
- Hank Smith: 14:25 Okay, and that's important.
- John Bytheway: 14:27 Yeah, I'm looking at the heading and it says, "Revelation," as we've seen so many other headings, "Given to the prophet at ..." "..." Is it Kirtland? Is it Nauvoo? No. Is it Jackson? No. It's Salem, Massachusetts? How does this happen?
- Elizabeth Kuehn: 14:41 Yeah, so this is definitely a departure for Joseph, right? So they leave on the trip on 29 July, but a few days beforehand, he had written letters to William W. Phelps and other church leaders in Clay County about the situation of the Saints there. The Saints

had been forced out of Clay County, much like they had been in Jackson County. It was playing out very similarly all over again, and so you can tell the redemption of Zion is on his mind, and it's a concern and yet he goes to the Eastern United States, and that's kind of a puzzle. We don't exactly know what his intentions for the trip are, so it's a group of four that go on the trip, Joseph, Sidney Rigdon, Oliver Cowdery, and his brother Hyrum Smith. One of the possible intentions had been a prophesied second Camp of Israel expedition in September.

- Elizabeth Kuehn: 15:42 So it might have already been planned to kind of do this, this effort to raise money and men who would go on the expedition, and of course that kind of gets shelved when they find out that the Saints are forced out of Clay County now. But it's possible that they were following in on the intention to go anyway and they kind of take a wandering trip, by boat and train and they're proselytizing along the way, they stop in New York for several days, tour the financial district, there had been a fire there a year before. They stop in Boston and visit several historic sites, and then they come to Salem and it's in Salem that Joseph gets the revelation that we now know as D&C 111.
- Hank Smith: 16:27 I find that interesting that Joseph Smith is stopping at historic sites because every historic site I go to has to do with Joseph Smith.
- Elizabeth Kuehn: 16:34 So if we look at the verses, the first several verses, I think it's powerful to keep in mind the reassurance that the Lord is giving them, that church leaders will be able to address these two weighty concerns, the redemption of Zion and the repayment of their debts, and as I mentioned, the redemption of Zion was kind of in flux. The members had been kicked out of Clay County. They didn't really know how they were going to address that situation and so I imagine that's very much on Joseph's mind and in this revelation we see the reassurance, like things will work out, Zion will be redeemed.
- Hank Smith: 17:14 Okay. Yeah, because we had been driven from Jackson County into Clay County, hoping to get back in, and now we have to leave Clay County and go even further north in Missouri, further away from Jackson County, and that's got to be a little frustrating, saying we're going in the opposite direction we want to go.
- Elizabeth Kuehn: 17:29 Exactly, and then in terms of the debt, the temple was this large and beautiful building, but it was expensive to construct, and the Saints had sacrificed a great deal to complete it. But they hadn't been able to provide for all the costs, and so there were

significant debts that went into completing the building, and I don't ... I'm not sure that many listeners would understand why Joseph and other Church leaders would go into such debt. I think sometimes the current church emphasis on self-sufficiency and staying out of debt is so kind of present in our minds that we do a disservice to Joseph and the early Saints and kind of read this fear of debt into the past and be critical of Joseph Smith and others who really have no other options. He had few resources and to do what the Lord directed meant that debt was necessary.

- Hank Smith: 18:30 Yeah. I think this is another important skill, Elizabeth, wouldn't you say, is not taking our 2021 knowledge, views, doctrine, everything we know -
- John Bytheway: 18:39 Our social morays, everything.
- Hank Smith: 18:41 Yeah, and placing it in the 1830s.
- John Bytheway: 18:45 That's not fair. These people aren't here to defend themselves.
- Elizabeth Kuehn: 18:49 Right, and it's a very different world.
- Hank Smith: 18:51 Yeah, I just think life's al to easier when I just assume, "Hey, were doing the best they could and they were very new at all of this and in this case here's Joseph being told, "Build a temple."" He's never done it before, nobody else has, we need an architect, should we make it out of logs, I don't think so. All of this stuff we've talked about, and they were kind of going ... Making this up as they went along but he wanted to keep the commandments. I think that's the part that I just want ... The Lord told us to do this, and you remember Hank in those sections, like 94 through 97, it's just so obvious the Lord was really anxious to give them the temple blessings but they hadn't finished it yet. So they finally have ... Okay, now they've got a debt, but the Lord will help us with that too, it sounds like. I like these verses 5 and 6, "Concern not yourselves." In fact, Elizabeth, you said a phrase that I remember Sheri Dew saying once, "If you are to be around President Hinckley a lot, you would hear this phrase over and over again. You would hear him say things will work out."
- Elizabeth Kuehn: 20:00 And to me, that's kind of the takeaway and the hallmark of D&C 111 is the reassurance. I find it very interesting that the revelation doesn't tell them how this is going to be accomplished. It doesn't lay out step by step what they should do. It just gives them the reassurance that it will happen.

Hank Smith: 20:19 It's going to work out, and I like ... Me personally, Elizabeth, jumping into Verse 1, I love the Lord's attitude here is -

John Bytheway: 20:26 [inaudible 00:20:26]

Hank Smith: 20:26 I'm not displeased with this trip, notwithstanding your follies. Okay.

Elizabeth Kuehn: 20:33 Maybe your motivations weren't quite -

Hank Smith: 20:34 Probably not the best idea.

Elizabeth Kuehn: 20:35 Yeah.

John Bytheway: 20:37 Yeah. It's like I'm not mad at you, I'm not displeased. I felt like ... The Lord is doing a facepalm here, "Well, okay, no I'm not displeased, you've got some follies," and then gives them some ideas of some of the positives.

Hank Smith: 20:53 To me that sounds like a parent. I think I've said almost the exact same thing before.

John Bytheway: 20:58 Yeah, you can do that if you want.

Hank Smith: 20:59 Like, "Okay. What did you do? Alright. Okay. Let's work this out. Let's work this out." Very patient, very understanding. Elizabeth, tell us what you think of Verse 1 and just walk us through this.

Elizabeth Kuehn: 21:15 I think verse 1 plays into us not knowing the motivations for this trip and it's just kind of a historical silence. Later on, verses indicate that they're looking for something in Salem, but we just honestly don't know what it is and there could be some truth to this Ebenezer Robinson kind of search for money. I also think that we should kind of be broadly minded here. Joseph's doing a lot. He's just acquired the Egyptian mummies, he's learning Hebrew, he's very interested in ancient things and artifacts and manuscripts and I just think that the way that Ebenezer Robinson framed it is in terms of money and treasure which I think he pulls from the second verse and is using it to kind of shape an interpretation that could be negative when I think what the Lord is saying in the second verse is coming to this city, I will make this a really good thing for you. There's so much that the city can provide Zion that ... Kind of like you used that parent analogy, like not only will I run with this, but we will make this a really good thing for you and for Zion.

Hank Smith: 22:33 That's great, even with some follies involved, I can make it a good thing.

Elizabeth Kuehn: 22:40 Right, shortcomings, and I think that that's an important thing to remember. Joseph never held himself up as perfect. He tells the Saints many times, "I'm not perfect. Don't expect perfection of me or I'll expect it of you." He was aware of his shortcomings and I think he largely owned up to them.

John Bytheway: 22:59 Yeah, and I mean, in fact he puts them in the Doctrine and Covenants. How many sections have we seen the Lord saying, "I know he has sins. I know he has problems. Let me deal with them." If he wants to be seen as perfect, don't let these get published. Keep these ones out of there.

Hank Smith: 23:15 I love how authentic that is. I think I would be suspect if he put himself out there as perfect in all these sections. The fact that he has to be forgiven over and over again makes him a lot more relatable to folks like me I think, that the Lord can use whoever he's got to do what he needs to do.

John Bytheway: 23:36 When the Lord says I have much treasure in this city to help Zion, my guess, automatically, and you can correct me here Elizabeth is he's not talking about money, he's talking about souls, people. Am I right about that?

Elizabeth Kuehn: 23:50 Yes, I think you are. It's not borne out in the 1836 context, but in 1841, Erastus Snow was essentially handed this revelation as a missionary and told him, "Go fulfill this. Go gather Saints to Zion." There's not even a branch in the city at that point and poor Erastus Snow, his companion Benjamin Winchester kind of leaves him, he's trying, he's trying so hard, all of his reactions are negative. It takes him five months to finally start getting converts and he writes in his journal that if he didn't have this revelation, he doesn't know if he would have stuck around for all those months without success, thinking that he would eventually be able to form a branch and actually gather 75 people to Nauvoo when he comes back in 1843.

Hank Smith: 24:40 Wow. And that is treasure.

John Bytheway: 24:43 Yeah, this idea of treasure being people makes sense to me. I'm using ancient paper scriptures and there's room, right after the Romans 1:13 reference on Footnote 2A, for me to write Exodus 19:5, and I know that Hank spends a lot of time in Exodus, he loves that book.

Hank Smith: 25:03 I do. Yes.

John Bytheway: 25:04 But this verse specifically refers to people as treasure, it says, "Now therefore, if you will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people." I think I've heard that called [inaudible 00:25:19], I think I heard [inaudible 00:25:21] that we've had before talk about peculiar treasure that his people were, and so I love the idea that the people could be the treasure that this is referring to.

Elizabeth Kuehn: 25:33 Right, and I think that ... That seems a more likely interpretation to me than just reading it in kind of a literal sense as money.

John Bytheway: 25:45 Especially if it's the Lord talking. It's not mortals talking, it's the Lord talking by his definition of treasure.

Hank Smith: 25:52 And it does, "I will gather out in my due time." So you're talking, "Well, the Lord's due time is five years later, 1841, with Erastus Snow going to Salem and baptizing so many." It's almost as if the Lord knows everything. I am just really impressed with him.

John Bytheway: 26:11 They called it the Salem Treasure Branch is what they ended up calling -

Hank Smith: 26:14 They should. Your treasure is here.

Elizabeth Kuehn: 26:18 So Verses 3 and 4 give the four men that have been on this trip additional instructions about what they're supposed to be doing in Salem.

Hank Smith: 26:26 Elizabeth, we haven't mentioned this. This is kind of like an all-star team here. Joseph, Sidney, Hyrum and Oliver. Like this is a group of friends going on a historical trip. Like this is a ... These guys have known each other a long time. When you're talking about how long have people been in the Church, three of the four have been in since the beginning. Really, right? Then Sidney came along very early.

Elizabeth Kuehn: 26:49 Right, and we know that one of the reasons that Oliver Cowdery is going on this trip is for his health. He wants to take the waters in on the kind of coast, that kind of older belief of kind of relaxing, especially warm water, helping your health, and Sidney Rigdon it turns out is kind of the most prominent preacher over the course of this trip. We don't see Joseph preaching that much but Sidney is kind of giving, kind of directing the services that they do hold.

Hank Smith: 27:23 Wow, that's pretty cool, and he was good at it.

Elizabeth Kuehn: 27:26 Yeah, he was a phenomenal preacher.

Hank Smith: 27:28 He had the gift.

Elizabeth Kuehn: 27:29 So the revelation further instructs them to essentially meet people, to learn about the area, learn about its history, learn about its ancient inhabitants. I think it's really important to keep in mind that that's exactly what they had been doing and what they continue to do. So they were preaching, they were proselytizing, they were meeting people and they were touring all these kinds of famous areas in kind of Salem in the Boston area, going to museums, historic places. Some of these are the famous East India Marine Society Museum which is actually still there and you can tour and there are all these locations around Salem that are related to the witchcraft trials. Oliver Cowdery in particular, in letters that are printed in *The Messenger and Advocate*, the Kirtland newspaper, [inaudible 00:28:14] kind of effusive about Gallows Hill and kind of freedom of religion, religious freedom, and how the Salem witch trials are kind of one of the lessons about that. They also go to Charlestown, where an Ursuline Convent had been destroyed years earlier because of essentially public suspicion and anti-Catholic sentiment. There were all these kinds of rumors about the Catholic convent there and so they're seeing this as kind of in the vein of religious liberty and religious freedom. They also go to the Bunker Hill Monument, which was only partially constructed at that point.

Hank Smith: 28:54 Oh my goodness, it's partially constructed. My brother-in-law Derek Booth took me there, we ran up to the very top. I felt like I conquered Bunker Hill. I didn't know Joseph Smith went there. That's fantastic.

John Bytheway: 29:09 You know what I love about hearing this is they had been counseled in earlier sections to learn about countries and kingdoms and the perplexities of the ... I mean they have been counseled to learn everything they could, in what Section 88, and what's the other one? And here they are doing it there. Love it.

Hank Smith: 29:27 Yeah. That's fantastic. I did not know all this. Elizabeth, this is great.

Elizabeth Kuehn: 29:31 So this is just kind of ... I feel like it's kind of a corrective to some of that kind of Ebenezer Robinson viewing this revelation in kind

of a negative light. Like they've made a mistake, and the Lord is somehow kind of punishing that. Maybe there weren't the greatest of motivations and maybe there were some issues of money or finance that were incorporated with this. But I think there's a lot around that. There's more going on.

Hank Smith: 30:00 Yeah. I really like that. We won't bring my wife on the podcast but I have made a few not great financial decisions before in my life, and that was not my entire life. When I made that decision, it wasn't like that's all my focus was, and I think you're trying to put it in its proper perspective. Maybe they were up there for this money that was hidden. But that wasn't them. That's not their entirety, that's all they're talking about and focused on and I can see how we can slip into that narrative if we're not careful.

Elizabeth Kuehn: 30:30 Right, and then kind of looking at verse 5 and the debt, kind of the reassurance of repayment there, I think something we tend to overlook in connection to kind of the emphasis that's placed on the Church debts in Kirtland is that the Church and its leaders were in debt from 1830 on. There was never a time in Joseph Smith's leadership of the Church when he was not in debt, when the Church wasn't in debt, and I think it's important to realize that this isn't out of any misguided speculation or excessive spending. It's just the sheer necessity and circumstances that they're in. They have to provide for the poor and impoverished among the Latter-day Saints. They're overcoming expulsions of the Saints from first Jackson County, then Clay County, then trying to buy land in Caldwell County, building communities from essentially nothing, and that required substantial resources. Which led to them purchasing land and goods on credit and working to repay those loans. It's essentially how growth was funded in the 19th century. In order to start something, create something, a farm, a business, a building, you went into debt and hoped to be prosperous enough that you could repay the debts that you've taken out, and they really have few significant assets and I think it's a testament to their faith that they dedicated what they had to the work of the Lord.

Hank Smith: 31:54 Wow. Very well said, Elizabeth. That really shifts the narrative on the Church's debt for me personally.

Elizabeth Kuehn: 32:02 Yeah.

John Bytheway: 32:02 I feel like ... I think that you guys are too young to remember the movie *The Windows of Heaven* about Lorenzo Snow going to St. George. You're a St. George guy, Hank.

Hank Smith: 32:14 Yeah. I thought you were going to say we were too young to remember when Lorenzo Snow was president.

John Bytheway: 32:19 You're too young to remember Lorenzo Snow -

Hank Smith: 32:19 Like you were.

John Bytheway: 32:21 We were friends, right. And I think I remember kind of a postscript of the movie is that he goes down there, there's a drought in St. George and he preaches tithing and since that time, the Church had not been in debt but that's ... So if that's historically right, that's long after they're in Utah.

Elizabeth Kuehn: 32:41 It takes a long time for the Church to be truly financially solvent.

Hank Smith: 32:46 So Elizabeth, did you cover what you wanted on the debt there? Or did you have some more?

Elizabeth Kuehn: 32:52 That was the heart of it. I've got just a tiny bit more.

Hank Smith: 32:55 Okay, yeah, please do. Because I think this is something, this skill of not only just with debt, of saying, "Look, this is how debt is today, I can't believe they would do that then." We need to fix that and I think you're the person to do it. So I think this is really, really good.

Elizabeth Kuehn: 33:15 Well I've been working with Joseph's finances for about eight years now, so ... So I think it's also important to realize that the debts mentioned in D&C 111 in connection with the temple were not even Joseph Smith's personal debts. The bulk of the Church's debt, the thousands of dollars spent in building and completing the Kirtland Temple, weighed primarily on the shoulders of the Temple Building Committee, which was composed of Hyrum Smith, Jared Carter, and Reynolds Cahoon. So Joseph wasn't even personally on the line for these debts, but he really cared about repaying them and in a huge testament to me of who he was as both a person and a prophet, he will eventually take these on as his personal debts and this will send him into bankruptcy.

Hank Smith: 34:03 Wow. Good point, and I think that ... As I was reading this earlier today, I thought he wasn't hoping to find money so that he could have a lavish lifestyle or something. Whatever lavish means in 1836, you know, have a nicer covered wagon or a nicer coach or stagecoach, but his motive was to pay the Church's debt. Is that fair?

Elizabeth Kuehn: 34:28 Absolutely. We very rarely see Joseph kind of acting solely on his own benefit and his debts are so intertwined with the Church's that it's really hard to separate the two. Because when he has resources, those are going either ... Essentially to his family and their needs, or to the Church's needs, and that is true in Nauvoo as well.

John Bytheway: 34:51 Wow. Wow.

Hank Smith: 34:51 Yeah, and that's coming from Elizabeth, who I don't know who else would know more about his finances than you, eight years. I mean that's coming from a historian that knows his finances. I love that.

John Bytheway: 35:06 Yeah. I don't want Elizabeth to spend eight years going through my financial ... She might be like, "You just kept 7-Eleven in business. That's all you did." I think it would be misapplication for us to take verse 5 and say, "Hey look, debt's okay. I can go into debt because the Lord's going to give me power to pay them." I think that would be a misapplication of scripture, where you're saying, "Look, the Lord is okay with debt." Because we have how many statements today from General Authorities about debt?

Hank Smith: 35:43 Go to Section 19, pay the debt you've contracted with the print or release yourself from bondage, right? So this is concern not ... To me it's like don't worry about it, the opposite of worry is faith. I'm going to help you with that, that's what I'm seeing there. I'm on your side here and I'm going to be here and help you with that.

John Bytheway: 36:04 And the debts they've incurred Elizabeth is telling us, they're not foolish debts because they wanted a new boat or they wanted the latest car. I think the Lord might say ... If that was the case, he might be like, "Yeah, you need to concern yourself with that debt because you have not been smart."

Elizabeth Kuehn: 36:18 It goes back to what I was saying earlier about reassurance. They had gone into debt for good reasons, to build the temple as the Lord had directed.

Hank Smith: 36:26 Build the temple.

Elizabeth Kuehn: 36:26 And this was kind of the consequences of that, and the Lord's saying, "We'll work it out. We'll figure it out."

John Bytheway: 36:32 Maybe this is overstating it, but there were people living in lean-tos who were building the temple, right?

Elizabeth Kuehn: 36:38 Absolutely. No, that's definitely true. You've got these kind of partially constructed homes, people living in essentially wagons, that are doing everything they can, but they have such little means that they can't give money they don't have.

Hank Smith: 36:55 In verse 6, you already told us, this is the idea that they're worried about what's happening in Missouri, right?

Elizabeth Kuehn: 37:01 Right. So the Saints had been ... Had essentially agreed to leave Clay County. There were again threats of mob violence as their Missouri neighbors didn't want them there and tensions were high and William W. Phelps, Edward Partridge, they're seeing it play out very similarly to what had happened in Jackson County, and this time, they essentially say, "Okay, we'll move on," and agree to the demands of the Clay County citizens.

Hank Smith: 37:35 Yeah, and their lawyer, Alexander Doniphan helps them get a place of their own, right? Further north.

Elizabeth Kuehn: 37:42 Right, and this is the founding of Caldwell County and Far West, and the Saints moving to Far West and trying to establish a settlement there. So when we talk about these later verses, it kind of I think helps us understand that they are looking for some place. Like they are in Salem for a reason, unfortunately we just don't have existing sources that tell us what that reason is, and I do find it interesting that he says that essentially by the spirit they'll know it. Which is interesting, especially if we overlay that with this kind of ... If we do go with the Ebenezer Robinson story and the place they're looking for is this kind of deserted house that Jonathan Burgess allegedly tells them about. Apparently the Lord isn't actually displeased with that. Or it's that there's direction to do something else, to look for something else. In a letter that Joseph writes to Emma in this same period, he talks about trying to get access to a place to a house and essentially they aren't able to, and that's kind of one of the questionable departures in the Ebenezer Robinson story because in his telling, Burgess isn't actually able to show them the location that he alleged he knew. But yet according to Robinson they're able to find it but there's no money there and they were chasing after false leads and go back to [inaudible 00:39:17].

Elizabeth Kuehn: 39:19 Not only should we again be skeptical of the Ebenezer Robinson narrative here, but kind of with that broader lens of were they actually searching for a location, like an actual building, a house

that they were supposed to rent for the church in some regard. Or that would have something in it. We just don't know.

- Hank Smith: 39:37 I like this Elizabeth. You're saying the narrative that we've kind of gone with for Section 111 needs to be looked at again and said, "Listen. There could be a lot of other things happening here than the one we've put forward from a source that's pretty dubious for many reasons."
- John Bytheway: 39:57 Yeah, we don't know his motives. It's like, "Ramses, tell us all about Moses."
- Hank Smith: 40:02 Yeah.
- John Bytheway: 40:02 You got to consider what angle he's coming from.
- Elizabeth Kuehn: 40:08 And Robinson has other accounts that we do trust as historians that are valid. So I don't want to just kind of like smear him. He is a valuable resource for historians and I'd say even those that are very questionable, like for example John C. Bennett. We can still learn a lot by what even essentially anti-Mormon sources are telling us. But you have to kind of read between the lines and like we were talking about be skeptical of the source, kind of realize the bias, realize where it's coming from. And there's just a lot of ... Distinct lack of contemporary sources for this period. Like we don't have a Joseph Smith journal. Unfortunately we don't even have like Oliver Cowdery keeping record. We have a few letters that Oliver Cowdery is writing over the trip, talking about going to Gallows Hill and going to these sites, but he's not saying here's our intention, here's what we're hoping to succeed in doing. We don't get that subtext, we just get kind of events.
- Hank Smith: 41:06 We all have to infer things. Yeah.
- John Bytheway: 41:07 Yeah.
- Elizabeth Kuehn: 41:08 There's a lot of inference and I just ... I think when Ebenezer Robinson is our only source for that, there just needs to be a little bit more skepticism.
- Hank Smith: 41:17 I heard you say something earlier, you said historical silence, and I think you as a historian are probably comfortable with historical silence. It happens. I think those of us who aren't are saying, "Well, nature abhors a vacuum. If I don't know, then fill it in for me, fill it in with some sort of -"

John Bytheway: 41:34 Make something up.

Hank Smith: 41:35 Yeah, with some sort of knowledge. But as a historian, do you get comfortable with historical silence? That you're just not going to know some things.

Elizabeth Kuehn: 41:43 I think you do have to get to that point. I will say in kind of the years when I was actively working on researching D&C 111 for the Joseph Smith papers, I found the silence very difficult and very frustrating because you're essentially saying, "I don't trust Robinson anymore, but I don't have anything to replace it with." Which is a very unsatisfying model, right? When you're like I doubt the only source we do have and I don't know what to tell you. So I think the silence is important but it's still a challenge.

Hank Smith: 42:18 Yeah. So everyone out there needs to keep a journal. If there's any lesson, if you're going to take a trip, make sure you tell us why you went on that trip.

John Bytheway: 42:30 Hank, I think you probably are like this too, but I find myself so many times in my teaching, if there's a question, "Well, I'll say one school of thought is this, and another school of thought is this."

Elizabeth Kuehn: 42:44 They don't give us that much information, right? I mentioned the letter that Joseph writes from Salem to Emma. We have that. We have a single promissory note to Jonathan Burgess that we don't know what it's for. We know it was paid. That's about it, and we have these letters that Oliver Cowdery is writing. So yeah, there's just scant sources.

John Bytheway: 43:04 The very last verse of this, I don't want to overstate this, but I don't ... This was one of the most important verses to me in my life was Verse 11. "Be as wise as serpents and yet without sin," not that part, but this. "I will order all things for your good." I have an unconventional story of how I met my wife. All of us have our own story. It's dangerous to say if it happened that way for you it should happen that way for me. I came to trust that verse and have shared it with a lot of young adults as well, that the Lord is saying I will order things. Your attempts have failed, and I will judge when you are able to receive them. That gave me a tremendous amount of comfort, that I could trust God and that he would order things because I wasn't good at it and that he would judge when I was able to receive them, in his judgment when I was able.

John Bytheway: 44:03 And the day that, and Hank, you know Kim. I just felt like the day that we got married that I just keep feeling like the Lord was saying, "I told you. I told you." And it was verifying for me verse 11. "I will take care of it."

Hank Smith: 44:18 That's wonderful.

John Bytheway: 44:18 So that's been a very important verse for me and I hope it gives people comfort, especially when we talk about ... You've heard this phrase a lot, part of trusting God is trusting his timing, and that is one of those verses right there.

Hank Smith: 44:31 Yeah, that's awesome John, and for those of you who don't know, John was actually doing well as a single person. Every girl he dated went on a mission and so he was really helping the church at that point.

John Bytheway: 44:40 No, that's what I tell people. Something about looking at my face made girls want to go on a mission and I could give you their names and their missions but I'm not that bitter but I'm close. No but anyway that -

Hank Smith: 44:54 I think you did a lot of great work then, but no John, you're right, that is a wonderful verse. It is.

John Bytheway: 44:58 Very, beautiful, helpful verse. Again as we said, as Elizabeth pointed out in verses 5 and 6, I've got this. The Lord is saying, "I've got this, and don't be overly worried. Concern not yourselves." So I love 111:11. I tell my single adult students all the time, 11111. Go read that one. 11111, right? Easy to remember.

Elizabeth Kuehn: 45:25 Well I also love the clause that's at the end there, that it shall be as fast as you're able to receive it. Like the Lord is not holding back. We just have to have faith and trust.

Hank Smith: 45:36 Yeah. How open are you to this? I remember ... Someone told us that Joseph Smith said, Elizabeth, you'll know this quote, he said, "I want to give you more. I want to give the Saints more. But every time I introduce something new, they fly to pieces. So I can't. So as fast as you're able to receive it, I'll give it to you."

John Bytheway: 45:54 And we may have a different idea of what we're able to receive. That's what I like here.

Elizabeth Kuehn: 45:58 Absolutely.

John Bytheway: 45:59 He's the one who judges if we're able to receive it or not and that's part of trusting is timing and his judgment of us. So I put in my, I've underlined, [inaudible 00:46:10] able in God's judgment. He's the one who judges when we're able and he loves this. We can trust him, so to me it's a ... Can't overstate how important that verse has been to me in my life.

Hank Smith: 46:21 Yeah, and a good teacher knows where the next little step needs to be, right? Instead of I'm going to give you all of this right now and overwhelm you, I'll give you a little bit at a time and I feel like the Lord is a great teacher here. We'll do it.

John Bytheway: 46:38 Yeah, and that's an application of that verse, a personal application. That's what we're supposed to do with the scripture sometimes is how can I apply this to my own life, so ...

Hank Smith: 46:48 Beautiful.

Hank Smith: 46:51 Please join us for Part Two of this podcast.

EPISODE 41 • PART II



Elizabeth A. Kuehn

D&C 111-114



John Bytheway:	00:00:03	Welcome to Part II of this week's podcast.
Hank Smith:	00:00:08	I know you so much here, we could take up hours. But give us your best shot on what happens between 111 and 112.
Elizabeth Kuehn:	00:00:17	Right. So it's about a year and it's a busy year for Joseph and the Saints. So they get back to Kirtland in September and they start making plans. It seems to be influenced by the trip and what they saw, and a large part of this is business ventures. So almost in part, the Lord has trusted them to be like, "Okay, I told you to solve this question of repaying debt. Now explore some options." And that seems to be what they're doing.
Elizabeth Kuehn:	00:00:47	Joseph, in partnership with Sidney Rigdon, and possibly Oliver Cowdery, it's a little unclear in the sources, they start a store in Chester, Ohio, which is just a little bit south of Kirtland. Joseph also buys a significant amount of land in the Kirtland area, over 400 acres. And this is unprecedented for him. Others had bought land, had held land. This is really when we see him really investing in land.
Elizabeth Kuehn:	00:01:13	And some of this land was likely intended to be used for newly arrived church members who are gathering to Kirtland. There's a huge population boom across 1835 to 1837 in terms of members that are coming to Kirtland, gathering to Kirtland. But the land also likely served as security for the bank that Joseph Smith and the Saints would start in the fall of 1836.
Elizabeth Kuehn:	00:01:36	And I could literally talk for hours about the Kirtland Safety Society Bank, but I don't think anyone would find that enjoyable. So I'll try and just boil down some essentials.
Hank Smith:	00:01:46	I think I would actually love that, but I get what you're saying here.
John Bytheway:	00:01:50	Like we've said Hank, I think ... I don't know. You could be the world's expert on the Kirtland Safety Society that we have right here on our podcast. So, I want to know.

Hank Smith: 00:01:58 Yeah, let's not ... Yeah. Let's take advantage of this. Yeah.

John Bytheway: 00:02:01 Yeah.

Elizabeth Kuehn: 00:02:03 I mean, it's a complicated institution, I'll say that, and we sometimes do it with a lot of hindsight and see it as a failure. And this goes back to my earlier comments. Remember, 1836 is a prosperous time. It's a time when they feel like they can be ambitious, they can try new things, and that things are prosperous, and the assumption they, like, I think all of us, assume that prosperity will continue. They're not thinking the worst.

Elizabeth Kuehn: 00:02:31 They're unfortunately thinking of the best, and that's not what happens. Unfortunately, this ends up being a really bad time to start a bank. And that doesn't play out well for Joseph or the Saints. But it's not an act of desperation, it's not a bad idea, it's not reckless, even though it isn't successful.

Hank Smith: 00:02:55 Okay. Well, I think this is good. This is really good, because if you're going to be a critic of Joseph Smith today, the Kirtland Safety Society is going to come up. It's an easy target.

Elizabeth Kuehn: 00:03:03 It absolutely is, and there's a lot we don't understand. So it does make sense, and other frontier communities the size of Kirtland did want, or were lobbying, for their own banks. Banks allowed illiquid assets, like land, which is something I can't write John a check for land to say, "Hey, pay this debt I owe you," although they sometimes did that. It's not an easily transferable asset. So it provides ...

Elizabeth Kuehn: 00:03:32 A bank provides the money that the church and its members needed to buy land, to build homes, and especially to aid Church members in Missouri. These were all the areas that they needed funds for. Like you said, it's not to have a lavish lifestyle. It's not to go above and beyond. It's to meet basic needs, the needs of the growing Church.

Hank Smith: 00:03:53 Yeah. And even today, I think most people know that if I go put my money in the bank, they don't keep all that money there. They loan that out to other people. This creates some growth. It creates some economy.

Elizabeth Kuehn: 00:04:07 Right. So, a small caveat on that. We don't have any evidence that it's a deposit bank. But there is this sense.

Hank Smith: 00:04:13 Oh, okay. Yeah.

Elizabeth Kuehn: 00:04:14 There is this sense of people buying stock in it, them being able to take out loans in the money of the Safety Society that would allow them to generate the economic growth that you're talking about, Hank.

Hank Smith: 00:04:26 Okay. Okay, that makes sense. All right.

Elizabeth Kuehn: 00:04:29 So it's a pretty ambitious endeavor. It's relatively short lived. It closes by August of 1837. The reasons it failed are many, they're complex. I would say that no single factor really causes it to fail. It lacks a charter, there's unclear financial backing, there's external religious prejudice that weighs heavily on the society and its success. Many are skeptical of the bank's credibility and the solvency.

Elizabeth Kuehn: 00:04:59 The founding documents don't exactly make that clear. And so when you add religious prejudice to that, it just amplifies a not great situation. Externally, the bank also endures intense opposition from the press in Ohio and from anti-Mormons in Northeastern, Ohio. There's runs on the bank by Grandison Newell and others who are actively trying to oppose the Saints, oppose Joseph.

Hank Smith: 00:05:25 Yeah. So I have a bunch of these bank notes. I'm going to go cash them in right now.

Elizabeth Kuehn: 00:05:29 Right, and when they have-

Hank Smith: 00:05:30 And not knowing full well they can't do it.

Elizabeth Kuehn: 00:05:32 Right, or that it will drain what resources they have.

Hank Smith: 00:05:36 Okay.

Elizabeth Kuehn: 00:05:37 So yeah-

Hank Smith: 00:05:37 That's terrible.

Elizabeth Kuehn: 00:05:38 ... there is a lot of opposition. Internally, according to one of the few records we have, the stock ledger, only about 200 individuals invested in the bank. But the Latter-day Saint population in Kirtland was around 1,800. So we're not seeing huge buy-in from the members. There's a couple different reasons for that. Many are too poor to realistically invest. And some really find it to not be credible and aren't willing to put their money in it.

Elizabeth Kuehn: 00:06:11 And this is of course a frustration to Joseph as he's trying to get this up and running and there's just not a lot of backing from the Saints. Ultimately, the bank fails because of the economic upheaval created by the nationwide financial panic that I referenced earlier called The Panic of 1837. And this panic results in banks across the nation failing, land values fall significantly, and a lot of creditors call in debts.

Elizabeth Kuehn: 00:06:35 Right? They need that money. And so it puts everyone in a very difficult position. The panic of 1837 causes an economic decline that really leads to years of economic depression in the United States. Well into the '40s, the country is trying to climb out of the effects of this. There's another panic in 1839 that's also pretty devastating. And so this is really a time of financial panic and depression.

Elizabeth Kuehn: 00:07:05 And I think we have to understand essentially the setting for D&C 112 in light of that. There are very real financial difficulties that the Saints are facing.

Hank Smith: 00:07:17 So the Kirtland Safety Society wasn't a desperation idea, wasn't Joseph Smith trying to steal money. It was a good idea at the time if things hadn't turned so terrible.

Elizabeth Kuehn: 00:07:26 Right. It does have some funding problems, some structural problems that I think might have hampered it even if there had been a lot of support. But ultimately, it doesn't have that support, and it doesn't have the stable economy that would lead to something like that. So much of the frontier banks are about trust, about trusting those who are in the leadership of the bank. And that either makes it succeed or makes it fail.

Elizabeth Kuehn: 00:07:58 In Nauvoo, the trust in Joseph Smith, the trust in the church-run institutions will allow Nauvoo to survive on very little resources. There's not a lot of money in Nauvoo. Kirtland, it seems like the trust isn't there to the same extent.

Hank Smith: 00:08:16 Mm-hmm (affirmative). Wow. This is so important. I mean, this is just crucial to our understandings, because it's going to end up ... Isn't this going to lead to people losing their faith, Elizabeth, eventually and saying, "I'm ... " And Joseph's going to have to leave Kirtland.

Elizabeth Kuehn: 00:08:33 Absolutely. Yeah. This is very much in connection with the decline of Kirtland. I think we do have to keep in mind that it's the economic downturn that dramatically affects the Latter-day Saints in Kirtland. Often, when we discuss this period of Kirtland

crisis in 1937, we overlook these financial realities and really omit the fact that their livelihoods, their homes, their ability to feed their families, that that's what's at stake.

- Elizabeth Kuehn: 00:09:02 We focus on the eventual apostasy with no appreciation for the concerns and the gravity of their choices. And it's just a very difficult time for everyone involved, Joseph included. And so we see this give and take. Joseph really lauds this financial growth and prosperity, and what ends up happening is financial devastation. You know? And so, as a member of the church, there are a lot of people that really feel let down by him, that he had misled them.
- Elizabeth Kuehn: 00:09:40 And I think we don't always take seriously-
- Hank Smith: 00:09:42 Like you should have seen this coming?
- Elizabeth Kuehn: 00:09:43 Yeah. I think there's the expectation that he should have warned them. And that definitely plays into it. The bank, almost in my mind serves as a catalyst for these doubts. Doubts about a profit, right? About expectations of a profit. Do you expect perfection? Do you expect omniscience? And I think some of the Saints at that time did. And so they're really thrown. Joseph Young talks about the bank as a stumbling block for the Saints.
- Elizabeth Kuehn: 00:10:15 It's this point where they have to decide, do they believe Joseph is a prophet of God if he isn't always successful? If he isn't always going to lead them to prosperity? If sacrifice is going to be the result?
- Hank Smith: 00:10:29 Yeah. If he can't predict economic downturns, I mean, what ... I think, John, we've talked about this before, so we don't need to hit it again and again. But expectations can get us in trouble-
- John Bytheway: 00:10:42 Right.
- Hank Smith: 00:10:42 ... of what we assume should happen.
- John Bytheway: 00:10:45 What we thought Zion's Camp was, what we thought ... Yeah, all of that stuff we've talked about before. What we thought the treasure was in Salem.
- Hank Smith: 00:10:55 Right. Yeah. Assumptions can get you in trouble, especially if they're not based in truth, if they're just grabbed out of thin air. Right? Oh, a prophet should be able to do this, and a prophet should never be able to do that. Where'd you get that? I just

assumed, right? I just assumed that's the case. And man, when your expectations aren't met, that can rock you.

- Hank Smith: 00:11:18 And Elizabeth, I would think, if you're a critic of Joseph Smith in his day, or if you are looking for reasons to doubt, you just found a nice big one. Right?
- Elizabeth Kuehn: 00:11:27 Absolutely.
- Hank Smith: 00:11:28 When this bank goes down, you can say, "See, I told you so."
- Elizabeth Kuehn: 00:11:33 Right, and that's essentially what Warren Parrish does. He was a scribe for Joseph. He was very close to him. At one point in the journal in 1835, Joseph calls him, my beloved scribe. They seem to be quite close. And then I think motivations and expectations come into play, and you get Parrish writing in January of 1838, how Joseph is a fallen prophet who deceives by revelation.
- Elizabeth Kuehn: 00:12:04 And really just completely separates from Joseph and is, I think, the most virulent apostate that comes out of the Kirtland period.
- Hank Smith: 00:12:13 Wow.
- John Bytheway: 00:12:14 Is who? William Parrish?
- Elizabeth Kuehn: 00:12:16 Warren Parrish, yeah.
- John Bytheway: 00:12:17 Warren Parrish, I mean.
- Hank Smith: 00:12:19 Warren Parrish. And then add on that, probably word you're getting from Missouri, right? That they're suffering there.
- John Bytheway: 00:12:25 That things are going hunky-dory in Missouri. Yeah.
- Hank Smith: 00:12:28 Oh, man. I just think ... And how old is Joseph Smith? 1836, what is he? He's 31? Almost 31? Is that right? I mean, he's ... That's a lot of weight for a 30-year-old to try to carry. Oh, I feel for him.
- Elizabeth Kuehn: 00:12:46 Right, he's got a lot on his shoulders.
- Hank Smith: 00:12:49 Yeah. Do you feel that way when you're reading through these records, like, "Oh, wow, this had to ... "
- Elizabeth Kuehn: 00:12:53 '37 is a hard year. It's a very dark year, and it's one that we don't have a lot of sources for, and a lot of the sources are really,

frankly, depressing. These are not good times, right? These are times when Joseph's being questioned, when people are calling him a fallen prophet and have no faith in him. When the community in Kirtland is so divided and in such turmoil, we have these heart-rending letters that Mary Fielding writes to her sister Mercy, that talk about how divided the community is.

- Elizabeth Kuehn: 00:13:25 And the emotional toll that this division is taking. Even in their Sunday worship services, there's one that gets so contentious that they leave without the sacrament, and Mary's just distraught. And you have to remember that she is a brand new convert, converted by Parley P. Pratt, who ends up being one of the people who are opposing Joseph. And so, as a convert, as a single woman, she comes to Kirtland thinking that she's gathering with the Saints.
- Elizabeth Kuehn: 00:13:52 Gathering to the stake of Zion, and then sees the very man who converted her opposing the prophet. And yet she has complete faith and stays there and backs Joseph and does all of the amazing things that she does. But I can't imagine a more difficult, trying test for a brand new convert than to be put in such a divisive community.
- Hank Smith: 00:14:21 Right. I think ... Isn't it ... I think John Taylor was in a similar position.
- Elizabeth Kuehn: 00:14:25 He is, yeah.
- Hank Smith: 00:14:27 He called Parley Pratt and said, "Okay, get back in line." If I remember right, it's John Taylor who helps Parley Pratt get back on into his faith, right?
- Elizabeth Kuehn: 00:14:41 Taylor takes a lot of credit, but Marsh is really important. Thomas B. Marsh.
- Hank Smith: 00:14:45 Thomas B. Marsh too?
- Elizabeth Kuehn: 00:14:46 Yeah.
- John Bytheway: 00:14:48 So, elder Taylor recounted part of his dialogue with Parley Pratt. "I am surprised to hear you speak so, Brother Parley. Before you left Canada, you bore a strong testimony to Joseph Smith being a prophet of God and to the truth of the work he has inaugurated. And you said you knew these things by revelation and the gift of the holy ghost. You gave me a strict charge to the effect that though you or an angel from heaven was to declare anything else, I was not to believe it.

John Bytheway: 00:15:14 Now, Brother Parley, it is not man that I am following, but the Lord. The principles you taught me led me to Him, and now I have the same testimony that you then rejoiced in. If the work was true six months ago, it is true today. If Joseph was then a prophet, he is now a prophet."

Hank Smith: 00:15:31 Wow. And Elizabeth, you mentioned Thomas B. Marsh. I would like to know more.

Elizabeth Kuehn: 00:15:37 All right. So let me backtrack just a little bit. So, the time between Sections 111 and 112, we've got a lot going on, right? And part of what 112 highlights is dissent. Dissent against Joseph speaking, against Joseph opposing his leadership, kind of sense of unrest and disunity. And we see this in the records as early as January, 1837. The elders are told to stop murmuring.

Elizabeth Kuehn: 00:16:07 Another thing that adds to this difficulty is that Joseph is actually absent from Kirtland for long periods in 1837. He takes a trip to Michigan in February. He goes into hiding in April and May. He takes another trip in August, and then he takes another trip in October and November to visit Far West. And so he's gone an awful lot, and in that vacuum, we get the dissenters finding more and more of a voice, and more frustration with Joseph in his absence.

Elizabeth Kuehn: 00:16:39 And it's in May when everything comes to a head. Several apostles had started speaking against Joseph Smith. And the president of the quorum, Thomas B. Marsh, and David Patton are in Missouri when they write a letter in early May to Parley P. Pratt partly rebuking him for apparently planning a mission to England on the side just for himself, and saying, "This needs to be done as a quorum. You don't just get to go by yourself and do this."

Elizabeth Kuehn: 00:17:09 And they call a meeting to be held at the end of July. But in this letter, they also talk about having heard rumors in Missouri that apostles Luke Johnson, John F. Boynton, and Lyman Johnson are speaking against Joseph Smith actively. And they urge the Twelve to be unified and to restore peace. And it's part and parcel of this that leads Thomas B. Marsh to say, "I've got to get to Kirtland." And so he does come to Kirtland.

Elizabeth Kuehn: 00:17:35 But it's in late May that we get Parley P. Pratt writing a scathing letter that's addressed to Joseph accusing him of lying and speculation and leading the church astray in these temporal matters. What you have to understand is that Parley's livelihood is at stake. He's risking the loss of his land and the home that he had his family in. And Joseph tells him like, "No, no, these

investments will be fine." And then that ends up not being the case and these debts get called in.

- Elizabeth Kuehn: 00:18:07 And he blames Joseph to directly for that reversal in fortune. "You said I would be okay. Why am I not okay?" And we see this very, I think visceral reaction, on the part of Parley P. Pratt that's saying, "I'm questioning everything. Everything's very difficult right now." Right? And in late May, Warren Parrish, Lyman Johnson, or [inaudible], and Luke Johnson, actually prefer charges against Joseph, his father, and Sidney Rigdon to the Kirtland High Council.
- Elizabeth Kuehn: 00:18:36 Now, these charges were usually grounds for a trial by the High Council. And the charges against Joseph include lying, misinterpretation, extortion, and speaking disrespectfully of his brethren. So you get this sense of, there's financial matters at stake, there's temporal matters at stake, there's definitely miscommunication and feelings of exclusion.
- Hank Smith: 00:19:02 People are on edge. People are stressed.
- Elizabeth Kuehn: 00:19:05 Things are very much on edge, and it's in early to mid June that Joseph falls very ill and isn't able to attend worship services. And in that void, Parley P. Pratt, Warren Parrish and others, stand up, essentially take over the meeting and condemn Joseph over the pulpit in the temple. So a very direct, not only a questioning of his authority, but almost trying to usurp it.
- Elizabeth Kuehn: 00:19:33 After this angry rant, Pratt takes off for Missouri, and it's in his travels to Missouri that he meets Thomas B. Marsh, David Patton and William Smith coming from Missouri. And it's there that Marsh is able to cool down Parley P. Pratt and say, "I think you need to come back with us. Come back with us," and he does. He returns to Kirtland. And it's through the course of that, very much through Marsh as a mediator that Parley P. Pratt softens his heart, realizes that he's in the wrong.
- Elizabeth Kuehn: 00:20:07 And I think his autobiography talks about going to Joseph in tears and asking for forgiveness.
- Hank Smith: 00:20:14 Oh. Oh my goodness. This is just-
- John Bytheway: 00:20:17 This is just high drama.
- Hank Smith: 00:20:18 Yeah.

Elizabeth Kuehn: 00:20:19 It is high drama. It's a very dramatic time. Of course also, this same timeframe in early June, Joseph tells Heber C. Kimball that he's had a revelation that Kimball should undertake a mission to England.

John Bytheway: 00:20:33 Oh, yeah. Great idea.

Hank Smith: 00:20:35 This sounds like the Lord.

Elizabeth Kuehn: 00:20:35 -that something else needs to be done.

John Bytheway: 00:20:36 This sounds like the Lord, doesn't it? Yeah, the Lord's like, "Yeah."

Hank Smith: 00:20:40 Well, the work will continue. So, Elizabeth, I was going to say that maybe it's almost an accusation of, you're not trying to build the kingdom of God, you're trying to build your own kingdom.

Elizabeth Kuehn: 00:20:50 Definitely. I think that's a fair description, and it's one that I think gets at a lot of the heart of the doubts and accusations about Joseph's intentions. Where Saints are like, "Are you really out to help the kingdom? Or are you helping yourself here?" And there's a lot of latent frustration with this idea of Joseph stepping into a more direct temporal role and telling them what they should be using their funds for, and how they should be using their lands.

Hank Smith: 00:21:21 That's probably wise to have those separated, I would guess. You know?

Elizabeth Kuehn: 00:21:25 I mean, probably, but it Nauvoo it all comes together. I will say, it's really hard to keep those things distinct when you're doing what Joseph is doing. Right? When you're trying to do these things, like build a city. You can't just do the spiritual side of that, right? There has to be financial means, there has to be investment, there has to be direction.

John Bytheway: 00:21:48 Studying these sections has helped us see that. Things like, "Okay, let's start the United Firm. Let's start ..." I mean, it's telling us here, there are business things we have to do as well.

Hank Smith: 00:22:00 Elizabeth, when you were talking about Parley P. Pratt, and those like him, I think once you ... If you're going to lose everything, there's a lot of fear, right-

Elizabeth Kuehn: 00:22:11 Absolutely.

Hank Smith: 00:22:11 ... that your family is going to be homeless. And so-

John Bytheway: 00:22:14 Right.

Hank Smith: 00:22:14 ... I think fear can easily turn into anger.

Elizabeth Kuehn: 00:22:17 Absolutely.

Hank Smith: 00:22:17 Is that what we're seeing here?

Elizabeth Kuehn: 00:22:19 I definitely think so. I think a lot of people are afraid. Others feel like they've been slighted. That seems to be one of Warren Parrish's key issues. He's not part of the Twelve. He's not even part of the quorums of the Seventy, right? And he's like, "But I was your right-hand man. Why don't I get acknowledgement? Why don't I get status?" And in other cases, I think it's very much expectations of a prophet. And when you put in these economic realities, it's a really hard place.

Elizabeth Kuehn: 00:22:57 And I think there's a tendency to view Joseph as right and the dissenters as wrong, and to not really credit the extent of what the dissenters are opposing, are afraid of. Vilate Kimball has this really great quote in one of her letters to Heber, who's by then in England serving a mission, where she talks about how the Lord requires His people to be chastened. And that though she believes a lot of what the dissenters are saying, you've got to be able to endure that chastening.

Elizabeth Kuehn: 00:23:32 You've got to be able to find a place for that sacrifice that the Lord requires. It can't always be prosperous, it can't always be the money that I think Parrish and others were hoping to make out of these ventures, and that was their objective, not the kingdom.

Hank Smith: 00:23:49 Wow. These are such good ... And they're life lessons for us. There's going to be times in our lives where being a member of the church is going to be hard. It's not always going to be milk and honey.

Elizabeth Kuehn: 00:24:04 Right, and the Kirtland seems to learn that in very, I think, challenging ways. To overlay yet another issue that they're dealing with in June, there's a smallpox outbreak in June and July, and several children die as a result. And so you could be losing your children at this time.

Hank Smith: 00:24:28 I like what you're saying here is, don't come at these dissenters like enemies. They had very real issues and problems that

they're dealing with. And I think the Saints in Missouri are going to say, "Well, hey, come on down here." Right? "Things aren't great down here."

- Elizabeth Kuehn: 00:24:46 Right. One of my favorite Mary Fielding quotes, she's writing to Mercy again, and she essentially says, "I know you have a lot of trials. But right now, I think I've got more."
- John Bytheway: 00:24:58 Really? Oh, that's great.
- Hank Smith: 00:25:00 Yeah.
- John Bytheway: 00:25:01 "Send me your list."
- Hank Smith: 00:25:02 The Saints in Missouri and the Saints in Kirtland are, yeah, competing back and forth. "No, it's harder to be here." So is that ... So you said Thomas B. Marsh is going from Missouri, going to get back to Kirtland. He's got to figure this out. Is that where this revelation then comes?
- Elizabeth Kuehn: 00:25:18 Yeah. So he gets back at the beginning, or he arrives in Kirtland in early July. And they had intended to hold a core meeting of the Twelve at the end of July. And he comes to find out that Joseph in the First Presidency had, unbeknownst to him, set apart Heber C. Kimball and sent him on a mission to England. So there's some sense that there's some frustration on Marsh's part there. He'd already corrected Parley P. Pratt and said, "This should be under my direction."
- Elizabeth Kuehn: 00:25:52 He feels invested in authority over this. And so in the-
- Hank Smith: 00:25:58 As the president of the Twelve, right?
- Elizabeth Kuehn: 00:26:00 Right. And so, I think we see that in these early verses where the Lord is like, "I know you might be a little frustrated. There's been some challenges that you've had to navigate." But at the same time, I think we have to remember that Marsh is a key mediator. He really proves central to helping so many of the Twelve Apostles that had issues with Joseph, that had these doubts that had led to dissent, and he's working to resolve those.
- Elizabeth Kuehn: 00:26:35 He's very much trying to help them communicate better and to resolve the issues that he sees.

Hank Smith: 00:26:45 Elizabeth, this seems like another narrative we need to correct, is that is, "Thomas B. Marsh, oh, he left because of the milk," right?

John Bytheway: 00:26:51 Right.

Hank Smith: 00:26:52 He and his wife, they left because of the milk.

John Bytheway: 00:26:54 The leavings of cream or whatever.

Hank Smith: 00:26:54 And that's pretty much all we say about Thomas B. Marsh. You're saying, no, he was instrumental here.

Elizabeth Kuehn: 00:27:00 So I think there is sometimes a tendency to read into his later decisions in Missouri to leave the church and to reflect that back on the Kirtland period. But yeah, he is very much acting in his capacity as president to direct the Twelve, to try and restore peace in the quorum, and there's one letter that Mary Fielding writes, and it's ... We only have half of the letter. So it cuts off. You only get half of the words. But in the half that we have, she talks about how powerful of a speaker Marsh is.

Elizabeth Kuehn: 00:27:36 And how much he's advocating for Joseph in this time, and how she talks with him and he says, "You know what? I'll be able to bring the brethren around. We'll restore that unity. We'll restore peace. Things will work out." And he isn't doubting Joseph at all, when so many of the Twelve are at this time. So yeah, I think that's an important corrective to be aware of.

Elizabeth Kuehn: 00:28:01 That yeah, there's difficulties later, and I think there's a lot more context that we could bring to the cream story, that I don't know if we want to get into now. But it's a time of hardship there, and food is really scarce. And so it's not actually the petty issue that we think it is.

Hank Smith: 00:28:20 Okay.

John Bytheway: 00:28:23 Wow. And I think, one of the things that I've loved about doing this podcast, Hank, is with others like Thomas B. Marsh, is this lesson of, don't take good people at their worst moments and make that who they are.

Elizabeth Kuehn: 00:28:38 Absolutely.

John Bytheway: 00:28:39 None of us want to be known by our worst moments, and here's just another example of that. I'm really glad you brought this up, Elizabeth, that during the Kirtland period, Thomas B. Marsh

was an advocate for Joseph Smith, kind of a peacemaker in the Twelve.

- Elizabeth Kuehn: 00:28:52 Very much so, in this moment, yeah. I think it's Vilate that writes a letter, how she talks about ... So in September things get really bad, and this is when these three key apostles, Lyman Johnson, Luke Johnson and John F. Boynton are actually removed from the quorum for a time. They're not excommunicated, but they're almost in this probationary period with the threat of excommunication. And it's according to Vilate, Marsh brings them, almost forcibly, to meet with Joseph and to say, "We need to work this out."
- Elizabeth Kuehn: 00:29:29 "You have to work this out."
- Hank Smith: 00:29:31 Wow.
- Elizabeth Kuehn: 00:29:32 And it's as a result that they give public confessions and say, "Sorry, we were in the wrong," and ask for forgiveness and are reinstated to the quorum.
- Hank Smith: 00:29:41 Wow. Wow.
- John Bytheway: 00:29:42 And that had to feel good for the membership to-
- Elizabeth Kuehn: 00:29:44 Right. I think it's one of those moments of union again after all the divisiveness.
- John Bytheway: 00:29:50 I just love verse one. I have heard thy prayers. I mean, it tells us, "Maybe here's mine too," you know?
- Hank Smith: 00:29:57 Mm-hmm (affirmative).
- Elizabeth Kuehn: 00:29:58 Right, and I think it's a later verse that directs him to pray for his brethren. That's one that I've always liked, right, especially in various callings in the Church, and some are easier than others. Some require a lot more growth on our part. But praying for those that we're serving with. Praying for unity, praying for guidance.
- Hank Smith: 00:30:22 Yeah, because he ... I like that. He does see himself as a leader of these Twelve, and it's hurting him that some are falling away. So he feels like, "I'm going to go and do what I can to create the unity in the group." I love it.
- Elizabeth Kuehn: 00:30:37 And then in verse four, I think we start seeing this theme of, "You weren't part of Heber C. Kimball setting apart." And then

the subsequent Orson Hyde joining the mission. But this is still a role that is yours, right? You will spread the gospel to Gentiles and Jews. You will lead out in this work. And this piggybacks with both DY&C 114 as well as [Section] 118 when the Twelve are directed to take a focused mission to England as a quorum.

- John Bytheway: 00:31:11 Now, I love verse six. "I, the Lord have a great work for thee to do." I mean, that sounds like Moroni to Joseph Smith in the new Aaronic Priesthood theme. It begins, "I'm a beloved son of God and He has a work for me to do." I love how affirming that is, that the Lord has something for you to do and he says it here to Thomas B. Marsh. That's got to feel good. "I have a great work for thee to do."
- Elizabeth Kuehn: 00:31:37 Absolutely, and then he follows it up in verse seven.
- John Bytheway: 00:31:38 Maybe humbling too.
- Elizabeth Kuehn: 00:31:39 Yeah.
- John Bytheway: 00:31:40 Yeah.
- Elizabeth Kuehn: 00:31:41 Verse seven, "Thou art chosen." Right? You're chosen for this role.
- Hank Smith: 00:31:45 And then that beautiful verse, which I think if you grow up in the Church, you know verse 10.
- John Bytheway: 00:31:51 [crosstalk 00:31:51].
- Elizabeth Kuehn: 00:31:51 Absolutely.
- Hank Smith: 00:31:51 "Be though humble, and the Lord thy God shall lead thee by the hand, and give the answers to thy prayers." I mean, that's-
- John Bytheway: 00:31:58 It's direction, and then it's a couple of promises. It's one of those, and our listeners probably know about scriptures.byu.edu, or citation index app. But I looked at these sections. What is the most repeated verse in general conference? Well, guess which one came up there, Hank.
- Hank Smith: 00:32:17 Yeah.
- John Bytheway: 00:32:19 Yeah, verse 10. Very often repeated because it's such great counsel with a promise. I like that.
- Elizabeth Kuehn: 00:32:25 Absolutely.

Hank Smith: 00:32:25 Yeah.

Elizabeth Kuehn: 00:32:26 And such a beautiful promise.

Hank Smith: 00:32:28 And I'm getting a sense in reading this, Elizabeth, for what kind of guide Thomas B. Marsh is. The Lord says, "I know your heart. You've been praying a lot for your brethren." He says ... It sounds like, you like some more than others. Right?

Elizabeth Kuehn: 00:32:42 Some are easier to work with than others.

Hank Smith: 00:32:44 Right. So try to love all of them in verse 11. I really like that.

Elizabeth Kuehn: 00:32:50 Right. And then we skip to verse 14 where it's this, get the 12 in line and go to work. And 15, "Exalt not yourselves; rebel not against my servant Joseph."

John Bytheway: 00:33:04 Yeah. This is important. "I am with him, and my hands shall be over him; and the keys which I have given unto him, and also to youword, shall not be taken from him till I come." I was thinking as you were talking Elizabeth about, it's interesting that the idea wasn't that the Book of Mormon isn't true. It was that Joseph's a fallen prophet. And when I think about the Three Witnesses never denying that, well, they just ...

John Bytheway: 00:33:30 This idea that it may be the prophet's fault, it wasn't their testimonies that the Book of Mormon were gone, which they never were, ever. But this idea of prophet fall, that's interesting and I think really important for our day. Do we ... Are we led by living prophets or not? I just think that's becoming more important in our day. Yes, we are, and to have the Lord reaffirm this about Joseph, I think, is really helpful.

John Bytheway: 00:33:58 And I could say the same about our living prophets today.

Elizabeth Kuehn: 00:34:02 Well, and do we have a solid testimony in them as a prophet of God? Not someone who can easily be swayed, easily change course. And you do see this spectrum of reaction, especially in light of the bank, where it's like, "Oh, these temporal matters aren't going well." Maybe he just doesn't have it anymore. You know? And so you do. I just find it so interesting how we see people reacting. So, like John Johnson and his daughter, Emily, withdraw all of their money from the bank in May.

Elizabeth Kuehn: 00:34:36 And it's essentially a vote of no confidence. "We don't believe in you. We don't believe in your bank anymore. We're taking our money out and going." To me, the most profound example that

comes out of this banking situation is Wilford Woodruff who had paid \$5, goes back in late May and says, "Can I have my \$5 back?" He's not speaking against Joseph, he's not condemning the institution, he's not condemning Joseph as a prophet.

Elizabeth Kuehn: 00:35:03 He's just saying, "So, we're seeing that didn't work. Let's start over." And it doesn't affect his testimony at all, seemingly. Brigham Young is able to make this distinction and say, "Yeah, maybe that was a failure. Maybe temporal stuff is tricky." I still believe in him, I still have a testimony of him as a prophet.

Hank Smith: 00:35:25 It almost becomes a crucible for a lot of people.

Elizabeth Kuehn: 00:35:29 Yeah. Absolutely.

John Bytheway: 00:35:29 The whole thing is a test. Yeah. "I'm going to test you financially in every other way."

Hank Smith: 00:35:34 I am really glad I was not there, just so everybody knows. It's so easy to sit here when the Church is very prosperous and say, "Well, I don't know what he was thinking. I'm just glad it wasn't me. I'm glad I was not there," because that's ... It's one thing to sacrifice. It's another to lose everything you've worked to build, right? That can be ... I don't know. That can create a lot of fear.

Elizabeth Kuehn: 00:36:01 And so this really is a time of reckoning for Kirtland. I mean, thousands do go to Missouri and follow Joseph there, but there's a lot that just take a step back and pull away from the church. It is really encouraging when Lyman White goes back later in the '40s. He rebaptizes a lot of former members and brings them back. And so, we often write off Kirtland after 1838, after Joseph was forced to leave. But there's still both an LDS community there, as well as this community of those who had been apathetic.

John Bytheway: 00:36:40 Gosh, I'm reading verse 20 going, "This is important today." Whosoever receiveth my word, receiveth me. Whosoever receiveth me, receiveth those ... The First Presidency whom I have sent." I mean, because I'm reading that hearing a New Testament sound to it. And then I see the First Presidency. And if you want to receive me, you receive the First Presidency.

Elizabeth Kuehn: 00:37:08 Right. It's very much, I think-

John Bytheway: 00:37:11 The Lord's endorsing him, yeah.

Elizabeth Kuehn: 00:37:12 Yes, absolutely.

Hank Smith: 00:37:15 I think that could ... You could pull that verse out, John, and place it in today. It's just as crucial that we recognize that.

John Bytheway: 00:37:22 Yes. Absolutely.

Hank Smith: 00:37:24 He talks about them being humble, the Twelve in the First Presidency in verse 22. "Inasmuch as they humble themselves before me, and embide in my word, and hearken to the voice of my Spirit." And this is an interesting analogy. I don't know if it's an analogy he makes here, but he says, "Darkness is covering the earth, a gross darkness, over the minds of the people." And that seems to be the case in our day too, right? Just this ...

Hank Smith: 00:37:54 If you talk about the mists of darkness from Lehi's dream just blinding us to the tree. There's just a lot of it on the earth.

Elizabeth Kuehn: 00:38:01 Well, and keep in mind the darkness I talked about, right? You've got this specter of smallpox, you've got this economic devastation. That's the nation. It's in Kirtland, but it's the experience of the nation at large. And so this is a really dark, difficult time.

Hank Smith: 00:38:18 Oh, dark days.

John Bytheway: 00:38:23 That verse that's probably the most well known in Section 112 about be thou humble, and the Lord thy God shall lead thee by the hand. Elder Soares, this is in the *Come, Follow Me* manual on page 173. It says, "Elder Ulisses Soares described humble people in this way. 'The humble are teachable, recognizing how dependent they are on God and desiring to be subject to His will. The humble are meek and have the ability to influence others to be the same.'"

John Bytheway: 00:38:53 And then one of the suggestions it makes is ... in the manual, for your family, you could sing a song such as, *Be Thou Humble*. Yeah.

Elizabeth Kuehn: 00:39:02 So, in keeping with that, the mission to England we see verse 28, where it says, "Go ye into all the world and preach my gospel, and to every creature who has not received it."

John Bytheway: 00:39:14 The Great Commission.

Elizabeth Kuehn: 00:39:15 Right. Baptize everyone you can. Spread the gospel to everyone you can. And then verse 30 gives us some kind of direction. You were mentioning earlier this question of, how much did Joseph have planned? How much did he know? And I think it's very

much in flux, right, like I talked about earlier. So it's really unclear how much Joseph understands what these different quorums should be doing, what their responsibilities are. He's figuring out just as they are.

- Elizabeth Kuehn: 00:39:47 And roles are adapting, changing. The Lord is giving direction and instruction, right? And we see some of that in verse 30, where he says, "For unto you the Twelve, and those, the First Presidency, who are appointed with you to be your counselors and your leaders, is the power of this priesthood given, for the last days and for the last time and which is the dispensation of the fullness of times." And so, I think that helps Marsh frame his thinking, right?
- Elizabeth Kuehn: 00:40:13 He is the president of the Quorum of the Twelve. This is his role, but he is also subject to the First Presidency and needs to follow their guidance.
- Hank Smith: 00:40:23 Ah. Okay. And maybe he doesn't quite understand that, like you and I would automatically.
- John Bytheway: 00:40:27 Yeah. They're still-
- Hank Smith: 00:40:29 I don't know.
- John Bytheway: 00:40:29 They're still sketching out their organizational chart and who's got keys and who decides what? I mean, I love seeing this unfold. I mean, I remember a few weeks ago and it talks about, don't suffer any unclean thing to come into this house. And I'd put my margin, "Oh, so they're going to have to figure out, 'How do we do that?' Let's call them temple recommends. We've never done it before. And how do we ... " Things we take for granted, they were still figuring it out.
- Elizabeth Kuehn: 00:40:59 Absolutely, and that's where I think we have to appreciate the change over time, that is the marker of studying history, right? That this all didn't come forth fully fledged, right?
- John Bytheway: 00:41:09 Yeah. Continuous Restoration.
- Elizabeth Kuehn: 00:41:12 They're learning, they're growing. Absolutely.
- Hank Smith: 00:41:13 Yeah. I love that idea, and as they're figuring it out as they go, because that's what we're doing. At least I don't know about you guys, but I'm taking it a day at a time trying to figure this out. Right? John, even our little podcast here. Right? I mean, we just got it started having really no idea what it was going to look

like and just got it started and it started to sort itself out. So I know ... I'm not comparing our podcast to The Church of Jesus Christ of Latter-day Saints.

- Hank Smith: 00:41:39 But I'm just saying we've had an experience where it's like, "Wow, we didn't know." But we move forward and things fall into place and the Lord seems okay with it, that they don't know what they're doing sometimes.
- Elizabeth Kuehn: 00:41:51 Right, right. He seems happy to let them figure it out.
- Hank Smith: 00:41:54 Yeah.
- John Bytheway: 00:41:54 Yes, because that's how you learn. I mean, we're learning to be moms and dads and we're learning to be members of our wards. We're learning to be ... How do I be a good sister in the Relief Society? How do I be a good quorum member? We're all ... And I love the learning process of letting us make mistakes. I know Hank and I love to talk about the whole Brother of Jared thing. What will ye that I should do for you that you may have light?
- John Bytheway: 00:42:21 The Lord's like, "Go figure it out, Mahonri."
- Hank Smith: 00:42:23 Yeah.
- Elizabeth Kuehn: 00:42:24 Right, and I think that goes back to D&C 111, right? Where He's like, "It'll work out. I'm not going to tell you how. You're not just going to get it. You've got to put an effort too."
- John Bytheway: 00:42:35 You've got to trust me and keep moving.
- Elizabeth Kuehn: 00:42:37 Exactly.
- Hank Smith: 00:42:39 Oh. And I just feel for Joseph through these sections, Elizabeth. You've just helped me go, "Oh, poor kid. He's 30-years-old and he's got problems in Missouri, problems in Kirtland. Then the nation's economy falls apart and I'm just, 'Oh,'" right? I think of ... This is kind of silly, but I think of Frodo saying, "I wish the ring had never come to me." Right? "I wish this had never happened."
- John Bytheway: 00:43:03 I know. Sometimes I like to tell my student, "Poor kid, all he did was say a prayer." You know?
- Hank Smith: 00:43:08 Yeah. And do you remember Gandalf's response? He said, "So do all who live to see such times, but that is not for them to

decide. All we have to decide is what to do with the time that's given us." Right?

John Bytheway: 00:43:21 Beautiful.

Elizabeth Kuehn: 00:43:23 It's mostly trial after trial. And so when we think, especially for me, about Liberty Jail, and when he's thinking of the enormity of everything he's dealt with, for me, Kirtland's a factor there too. Like, yes, the immediate context in Missouri is difficult, but it's building off of, these were very hard years for Joseph.

Hank Smith: 00:43:47 Yeah. And it can get exhausting, trial after trial after trial. I remember just this last year, my brother passed away in December from COVID. My very good friend passed away in January, and then my father passed away in March, and I kept thinking, "I could handle each of these one at a time here, but man, they're just in succession, just boom, boom, boom. Just ... Oh, I'm getting tired."

Hank Smith: 00:44:12 Right, and I imagine Joseph who goes through way more difficult things going, "I'm ... " Year, year, next year, next year, just, "Oh, I'm tired. This is hard." And the Lord has high expectations. He loves them and he has really high expectations.

John Bytheway: 00:44:29 Was it Elder Cook that, "I want you to know, we had a hard time."

Hank Smith: 00:44:34 Yeah. That might be in the the history books, Elizabeth, for 2020, 2021. [crosstalk 00:44:41] got hard.

John Bytheway: 00:44:43 Then things got hard.

Hank Smith: 00:44:45 Then things got hard. What happened? Oh, I don't even ... It'd be like, "What does Mormon say?" "I don't even want to trouble you with telling you about it.

John Bytheway: 00:44:51 Yeah, [crosstalk 00:44:51].

Elizabeth Kuehn: 00:44:52 Yeah, right. I'm not going to give you the list.

John Bytheway: 00:44:53 I think I'm going to skip this part.

Hank Smith: 00:45:01 Can we move to [Section] 113? We can just give it a quick look, Elizabeth.

Elizabeth Kuehn: 00:45:05 Sure. So-

Hank Smith: 00:45:06 Are you okay? Or do you have some more on [Section] 112 before we wrap up on 112?

Elizabeth Kuehn: 00:45:10 So, I would just say that dissent continues. So July seems things are easing. In September, we have this confrontation, and then Joseph goes to Far West and is gone from Kirtland for a period of over a month. Comes back in early December to find that the dissenters have increased past any previous level of dissent, and that the Kirtland High Council has actually acted to excommunicate 28 dissenters.

Elizabeth Kuehn: 00:45:42 And in fact, John Smith in a letter to his son George Smith, who is outside of Kirtland teaching, says that they've excommunicated 40 to 50 people. And so you get this sense of loss, of just irreconcilable difference. And Warren Parrish and these excommunicated dissenters actually start a rival church in January of 1838. They call it The Church of Christ, and again following this theme of a fallen prophet, say, "We're going back to the correct restoration," right?

Elizabeth Kuehn: 00:46:15 "Not this Church of Jesus Christ of Latter-day Saints nonsense that Joseph has directed everyone. We're going back to the true church, The Church of Christ, the original name of the Church." And are very much almost a competing church. And so you really get the sense of division in the Kirtland community, where you literally have people taking sides. And it's in this moment that we see dissenters threatening violence against the Saints.

Elizabeth Kuehn: 00:46:46 And it's also within this context, not only are there these threats of violence, but Joseph receives a revelation in the fall of January that says, "You need to leave. You need to get to Missouri, and that all those Saints who are faithful should come with you. You need to leave Kirtland."

Hank Smith: 00:47:03 Wow. So that's January of '38. "It's time to go." Oh. That is heartbreaking. So July, you felt like, "Hey, we're getting some things reconciled. We're going to be okay." He goes to, Missouri, comes back and it's worse. Oh, man. And you got to move again.

Elizabeth Kuehn: 00:47:24 Right.

Hank Smith: 00:47:25 And I mean, this is ... They've been there since ... I remember the episodes, John, where we talked about, "Leave New York and go to the Ohio and I'm going to endow you with power." So this has to be heartbreaking to leave this city where so much has happened.

Elizabeth Kuehn: 00:47:42 Right, they dedicated a temple. That's huge. They're leaving their temple behind.

Hank Smith: 00:47:50 I can't imagine. And we're always moving in winter. Right? We're always moving in January. It's like, oh, really, again?

Elizabeth Kuehn: 00:47:58 So, with the Twelve, the January revelation, they act on that immediately and leave that night, But their families don't.

Hank Smith: 00:48:06 So, Elizabeth, so he hasn't been back that long?

Elizabeth Kuehn: 00:48:10 No, no.

Hank Smith: 00:48:11 Right? I mean, he came-

Elizabeth Kuehn: 00:48:12 It's a matter of ... So he comes back the 10th of December and-

Hank Smith: 00:48:16 A month later.

Elizabeth Kuehn: 00:48:16 ... essentially a month later they're leaving.

Hank Smith: 00:48:20 Wow.

Elizabeth Kuehn: 00:48:21 Right. We have families, like Bathsheba Bigler who will become Bathsheba Smith. She talks about arriving days before the Haun's Mill Massacre from Kirtland, from Ohio.

Hank Smith: 00:48:36 We just got here. Oh. And this has got to be ... Elizabeth, in your research, it's got to be a heartbreaking time. These are good people who are leaving the Church and now are very angry. How do you see that playing out? Because I have a few friends who have been upset, decided that they're going to leave the Church, and there's a lot of anger there. And it seems similar.

Hank Smith: 00:49:10 So how do you see that playing out? What are you feeling from this?

Elizabeth Kuehn: 00:49:13 Yeah. So there's definitely a lot of emotion at stake, and you see that especially in the letters that we have that are contemporary letters. So we have this small group of letters. Vilate Kimball's writing to Heber, Mary's still writing to Mercy. Hepzibah Richards, Brigham's cousin is writing to various family members, and John Smith is writing to George Smith. So we have this group of letters that's giving us some insight. And by and large, the women are heartbroken.

Elizabeth Kuehn: 00:49:40 They just see this as division and a loss of friends, and a loss of the community that they had enjoyed and really had felt such a connection to. Vilate tells Heber that she feels like the dissenters were justified in some things, but that they went essentially too far and that they needed to recognize the chastisement of the Lord and come back in line. And she gives her testimony of Joseph, even saying, "I think the dissenters are justified in some of their concerns."

Elizabeth Kuehn: 00:50:17 Mary just talks about the sense of dream division of a community that's just rent apart. The same community that had celebrated the dedication of the Kirtland Temple just a year before is now to the point of being enemies and threatening violence on each other. And so it's just really devastating. And then you see some of the leaders taking, I think, a somewhat problematic approach. John Smith, who is part of the Kirtland High Council that ended up excommunicating dissenters frames it this way for his son.

Elizabeth Kuehn: 00:50:51 He says, "The Church has taken a mighty pruning and will better for it." And it's a heavy handed approach.

Hank Smith: 00:50:59 Wow.

Elizabeth Kuehn: 00:51:00 So we're getting all sides in this.

Hank Smith: 00:51:04 Yeah. Wow. That's very insightful. So good. Elizabeth, is there anything else we need to talk about with the Kirtland Apostasy? I think people ... I think so many of our listeners are going to say, "Wow, I didn't know that, and I think you framed it in such a good way. Yeah, just a beautiful way of, 'Let's be real here but let's also ... Let's ... Joseph is still chosen. The Lord is very clear. He is the guy.'"

Elizabeth Kuehn: 00:51:34 Yeah, I like to frame it in terms of not only validating the dissenters and saying like, "There's really difficult stuff happening. There's really high stakes." Right?

Hank Smith: 00:51:44 Yeah.

Elizabeth Kuehn: 00:51:44 Like the wellbeing of your family is a huge issue for these people. And even the expectations of a prophet, right? That's the foundation of a testimony. But I'd also like to remind those listening that Joseph felt betrayed too. He was doing everything he could to follow the Lord. He was trying to build up a community. He was doing what the Lord had asked him to do. He was trying these different avenues.

Elizabeth Kuehn: 00:52:17 And instead, he's met with friends decrying him as a fallen prophet and turning their backs on him and rejecting him. And I can't imagine the toll that took.

Hank Smith: 00:52:31 Yeah. Human beings are complex.

John Bytheway: 00:52:36 Yeah. That's a good way to put it.

Hank Smith: 00:52:37 Oh, that was so good. Yeah. Because it would be so easy just to blame Joseph. Just all this is on him, when really, that's too much. You can't put that on an individual, that they should be omniscient and know everything before. Right?

Elizabeth Kuehn: 00:52:54 Okay. So Joseph waits for his family to rejoin him after he's forced to flee Kirtland, and then they make the long trek to Far West, Missouri and arrive in mid-March. And the questions that form D&C 113 were likely written sometime between 16 and 29 March, that's stating that we've been able to establish based on the scriptory book, the journal that they're recorded in, as well as Joseph's presence in Far West.

Elizabeth Kuehn: 00:53:31 And the most likely time is after a meeting of the High Council in Bishopric on 24 March, where Elias Higbee could have pulled Joseph aside and asked some questions that he had about Isaiah.

Hank Smith: 00:53:46 Wow. So interesting that right in the middle of all this comes a question about scripture.

John Bytheway: 00:53:52 You mean that in every, every part of Church History, people have questions about Isaiah?

Hank Smith: 00:53:59 Yeah.

Elizabeth Kuehn: 00:54:01 It's universal.

John Bytheway: 00:54:02 Yeah.

Hank Smith: 00:54:03 It's universal. It could unite us, all of us-

John Bytheway: 00:54:05 Yes.

Hank Smith: 00:54:07 ... of questions of Isaiah. So they've just been doing some studying, like is this Elias Higbee ... all these questions from Elias Higbee, or?

Elizabeth Kuehn: 00:54:16 So, only the second part. So the way that they're recorded, the first three are from an unidentified individual. Maybe Joseph, maybe not, and are clearly an answer from the Lord, or framed in that divine language. And then the next questions, those about, I think Chapter 52, are those that were asked by Elias Higbee.

Hank Smith: 00:54:41 Okay.

John Bytheway: 00:54:42 Can you tell us a little about all Elias Higbee?

Hank Smith: 00:54:44 Do we know much about him?

Elizabeth Kuehn: 00:54:47 So, he's a faithful member.

John Bytheway: 00:54:50 Yeah, he dies faithful. I just ... Yeah. Wasn't his son ... Is it Francis Higbee that goes against-

Hank Smith: 00:54:57 Yeah.

Elizabeth Kuehn: 00:54:57 Yes, in a very big way.

John Bytheway: 00:54:59 Joseph, and Elias is faithful.

Elizabeth Kuehn: 00:54:59 Both of his sons really oppose him, and it's very much dividing the family.

John Bytheway: 00:55:06 That's too bad.

Elizabeth Kuehn: 00:55:06 Yeah, but Francis Higbee is very much against Joseph in the 1844 context.

Hank Smith: 00:55:12 The Nauvoo period.

Elizabeth Kuehn: 00:55:13 Nauvoo period. Yeah.

Hank Smith: 00:55:15 Okay. But Elias Higbee here has some questions I'd like this ... Maybe I'm just being a little too ... I don't know, but I like that he's being driven. There's a lot of darkness. This is difficult. He's still in the scriptures. They're still trying to understand the scriptures.

John Bytheway: 00:55:31 Yeah. Hey, what does this mean? Hey, what does this mean?

Hank Smith: 00:55:32 Yeah. I like that. I think that's very refreshing to me. We don't need to go verse through verse through this because we'll

eventually get there as a podcast, hopefully, John, if we're going to keep this going.

- John Bytheway: 00:55:45 We'll get to the Old Testament. Yeah.
- Hank Smith: 00:55:45 Yeah, and some Book of Mormon. But there-
- John Bytheway: 00:55:48 Can I mention something that-
- Hank Smith: 00:55:50 Yeah, please, point ... Yeah, John, you're our Isaiah expert ... resident Isaiah expert. Tell us about it.
- John Bytheway: 00:55:55 Oh, yeah, that'd be me. Mm-hmm (affirmative). No, there's something that ... I love the question in verse nine. Well, actually, verse 7, 8, 9, and 10 are these questions about Isaiah 52. "Put on thy strength, O Zion." What people had Isaiah referenced to? And the answer in verse 8, he had referenced to, "Those whom God should call in the last days, who should hold the power of priesthood to bring again Zion, and the redemption of Israel."
- John Bytheway: 00:56:25 To put on her strength is to put on the authority of the priesthood, which she Zion has a right to by lineage. And clothes and power and authority are often metaphors for each other, which is wonderful. And then loosening herself from the bands of her neck, it says in verse nine. What's that? And at the end of verse 10, it says, "The bands of her neck are the curses of God upon her."
- John Bytheway: 00:56:51 And this is what I find fascinating, Hank, Elizabeth, is that this idea in Isaiah 52 is three different times in the book of Mormon. In 2 Nephi 8, in 3 Nephi 20, Jesus himself repeats it. And in Moroni 10, I mean, it's almost the last verses of the Book of Mormon. Moroni 10:31, it ends with what? 34--and Moroni talks about it. So the first two verses of Isaiah 52 are the, "Awake, awake put on my strength, O Zion, put on the beautiful garments, O Jerusalem, the holy city."
- John Bytheway: 00:57:27 "Henceforth there shall no more come into thee the uncircumcised and the unclean." And then verse two, "Shake thyself from the dust, arise, sit down, O Jerusalem. Loose thyself from the bands of thy neck, O captive daughter of Zion." Those are the first two verses of Isaiah 52. They're the last two verses of 2 Nephi 8. And then in 3 Nephi 20, Jesus says, "Then shall be brought to pass that which is written: Awake, awake again. Put on my strength, O Zion; put on thy beautiful garments."

John Bytheway: 00:57:54 "Shake thyself from the dust; arise, sit down, O Jerusalem." And then Moroni, I love how he puts it at the end. And I'm going to read [Moroni 10] verse 30, because you have to hear the context. "Again I would exhort that you should come into Christ, lay hold upon every good gift, touch not the evil gift, nor the unclean thing. And awake and arise from the dust, O Jerusalem, ye, and put on thy beautiful garments, O daughter of Zion; and strengthen thy stakes and enlarge thy borders forever."

John Bytheway: 00:58:22 Now this is going to date me, Hank, but I want to ... Some of our listeners might remember President Kimball talking about the threefold mission of the Church. Does that ring a bell? To perfect the Saints--to proclaim the gospel, perfect the Saints and redeem the dead. You just heard Moroni say the same thing in Isaiah language. Strengthen thy stakes is perfect the Saints. Enlarge thy borders is proclaim the gospel. And put on thy beautiful garments is redeem the dead.

John Bytheway: 00:58:53 The things that we do in the temple through the power of the priesthood, right? So I get a little worked up about this because I love Isaiah and I find, "Whoa, that's the threefold mission of the Church Moroni is telling us in Moroni 10. Participate in the work of salvation." And here now we're hearing President Nelson talking about the Gathering. Participate in the work of salvation in the same way. So that's my little two cents. Oh, but can I add one more thing?

Hank Smith: 00:59:24 I think you're in charge here, so yeah, sure.

John Bytheway: 00:59:26 No, no, I'm not. "So the loose thyself from the bands of thy neck," I mean, you know the Assyrians were the horrible cruel superpower in Isaiah's day. And the invaders often took ... conquered inhabitants of the land as slaves, sometimes putting bands around their necks, and symbolically, sin is like a bound around our neck. So, it says in [Doctrine and Covenants] 113, verse 10 there, "The bands of the neck are the curses of God upon her."

John Bytheway: 00:59:57 But if you read these verses, if you go back in Isaiah 52, 2 Nephi 8, 3 Nephi 20, and see this phrase, "Shake thyself from the dust, arise, sit down" It sounds, make up your mind, arise, sit down. Which one is it? And I want to read, Paul Hoskisson was one of my Old Testament professors. You remember him, Hank?

Hank Smith: 01:00:22 I do. He's actually my cousin.

John Bytheway: 01:00:24 What?

Hank Smith: 01:00:25 I do remember him, yes.

John Bytheway: 01:00:26 Okay, I'm going to quote cousin Paul for you here, Hank.

Hank Smith: 01:00:27 Yes, cousin Paul.

John Bytheway: 01:00:29 And on one of those round table discussions on the Book of Mormon, he said, "That the people of Israel should stand up out of the dust where they've been." Dust is a sign of mourning, a sign of degradation. They ought to get out of the dust, out of their reason for mourning, they ought to arise, they ought to come in the house again because the Lord is going to accept them. They ought to take a bath, put on new clothes, sit down with the Lord, share a meal with Him once, once more as they did previously before they deserted Him.

John Bytheway: 01:00:57 So, the arise out of the dust, sit down in dignity, shake thyself from the dust, and all of these are beautiful metaphors for how we come to Christ that Isaiah was using, and interestingly, here it is, again, they wanted to know, what does that mean? Still relevant today. Threefold mission of the Church, which became fourfold, which became live, care, invite, unite are all in there.

Hank Smith: 01:01:24 Wow. Great job, John. As a teacher, John, I'm sure you'd say the same thing. I've come to love Isaiah. I've come to love Isaiah because finally I think I see what Nephi sees. Right? That if you really want to believe in Jesus, read Isaiah, right? The Bible dictionary says, "As one understands Isaiah better, they understand Jesus better." Right? And I think here we've got a couple of good questions about that. Right?

Hank Smith: 01:01:54 And it's almost as if the Savior's going to say in this section, you're doing it right now." Right? "You're gathering my people in these Last Days." It's fun that they're figuring out the gathering as they're in the middle of the gathering. That's awesome. Here's the Lord using Isaiah to re re-energize Joseph, give him confidence. Right? Because I wonder ... I clearly don't know as much about Joseph Smith as you do, but if it was me, it would make me question, "Am I doing the right things?"

Hank Smith: 01:02:26 Am I on the right path? Am I still who I think I am?"

John Bytheway: 01:02:30 Oh man.

Elizabeth Kuehn: 01:02:30 Yeah, that's-

John Bytheway: 01:02:32 Am I who Emma thinks I am?

Elizabeth Kuehn: 01:02:33 Yeah.

Hank Smith: 01:02:34 Yeah. Elizabeth, I think our listeners would love to hear from you on what you have learned about Joseph Smith and his contemporaries as you have spent your career now really in their lives, looking at their lives in-depth. As in-depth as anyone can go. What have you learned?

Elizabeth Kuehn: 01:02:56 I've gained a much greater appreciation for the weight of the mantle of prophet that Joseph held, and of the man behind it. I think we sometimes focus so much on everything he was trying to accomplish, everything that he did, right? Translating the Book of Mormon, restoring the Church. So many, just to use scriptural language, "great and marvelous things." Right? And we don't always get to see the man behind that. And some of my delights in searching through the papers are when you get to see the very human elements, right?

Elizabeth Kuehn: 01:03:42 The man that is so excited to play in the snow with his children, who is burdened by leadership and by the struggles that he is facing that he doesn't necessarily have solutions for debts. Debts he cannot pay that he wants to repay. That he is doing everything in his power to make a safe place for the Saints. A place where they won't be persecuted. A place that they can prosper and create the Zion that has been his objective from the beginning to do the will of the Lord to continue the effort of restoration.

Elizabeth Kuehn: 01:04:28 And all of the persecution and all of the difficulties that plague him over the course of his life. Working on 1842 was again ... It's a really hard year for Joseph. John C. Bennett is merciless, and he's filing for bankruptcy, which has connotations of failure. And it's an ability to escape those debts, and it's also the distinct generosity of character that I see in Joseph in saying, "I'm not going to let anyone else be burdened by these debts. I will take them on myself."

Elizabeth Kuehn: 01:05:09 "I will suffer for doing what the Lord asked us to do in Kirtland." That is still directly affecting him in 1842. And so I think there's just a greater appreciation for all that he is dedicating and all that he is doing for the Saints. His objective is for their benefit, is to establish Zion.

Hank Smith: 01:05:39 That's beautiful.

John Bytheway: 01:05:41 Absolutely.

Hank Smith: 01:05:41 Absolutely beautiful. I just don't know how to thank you. Yeah.

John Bytheway: 01:05:46 Yeah, you've really blessed me today. Thank you.

Hank Smith: 01:05:50 Yeah.

Elizabeth Kuehn: 01:05:51 These sections mean a lot to me, and it just ... I've worked on them for a very long time and it's hard to see a narrative that won't change when I know it's wrong. Hopefully, I can petition this scripture heading committee and get [Section] 111 changed and get us on a better footing that doesn't condemn Joseph for doing exactly what he was asked to do.

Hank Smith: 01:06:16 Yeah.

John Bytheway: 01:06:16 Yeah.

Hank Smith: 01:06:16 And Elizabeth, I don't know if ... I don't know what the other side looks like, but I think Joseph and them are going to be there to shake your hand and say thank you for all that you did to defend us.

John Bytheway: 01:06:28 Yeah.

Elizabeth Kuehn: 01:06:31 I don't know about that, but I would like to meet them.

Hank Smith: 01:06:33 We want thank Dr. Elizabeth Kuehn for her time and her expertise. My goodness, we've been blessed today. We want to thank all of you for listening. We're grateful for you. We want thank our executive producers, Steve and Shannon Sorensen. We love you. And our production crew. We have Lisa Spice, David Perry, Kyle Nelson, Will Stoughton, and Jamie Neilson. Thank you all for your work and effort and we hope every one 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. I am here with my cohost, the incredible John Bytheway and our guest this week, Dr. Elizabeth Kuehn.

Hank Smith: 00:15 followHIM Favorites, John, Elizabeth, is where we take our favorite part of the lesson, which is Doctrine and Covenant Sections 111 through 114. You get to choose one favorite, something that stands out to you. So, John, why don't you go first?

John Bytheway: 00:29 Oh, I will. I'm choosing section 111 verse 11, or otherwise known as 111:11. It's just so fun to say that.

John Bytheway: 00:37 But I love this verse. And it's not just my favorite verse today, and not just one of my favorite verses in the Doctrine and Covenants. This is one of my favorite verses in the Standard Works. I love this first. It has personally blessed my life. This is what it says. "Therefore, be ye as wise as serpents." We all know how smart snakes are."

John Bytheway: 00:57 Yeah. I'm not going to comment. That's another lesson. Because my daughter had a snake, and it can't do fractions. I asked. "Be as wise as serpents and yet without sin." And this part is just beautiful. "And I," I, the pronoun, this is God, "I will order all things for your good, as fast as you're able to receive them." Amen. I love this verse.

John Bytheway: 01:20 Life gives you a lot of lessons. You've got school. You've got math. You've got English. You've got science. But life gives you lessons, too. And sometimes you're like, "Can this just slow down?" But the thing that this teaches me so beautifully is that not only does the Lord love us, but we can trust Him.

John Bytheway: 01:38 And He is ordering things for our good. And He even knows when we are able to receive them. And this verse has blessed

me so much. I said that before, but to be able to just trust God, that He knows what He's doing, and He is helping me in my life. So I just love that verse. That is my followHIM Favorite for today.

- Hank Smith: 02:01 Yeah. Such a hopeful verse, right?
- John Bytheway: 02:03 Mm-hmm (affirmative).
- Hank Smith: 02:04 Such a hopeful thing. Don't worry.
- John Bytheway: 02:08 I got this.
- Hank Smith: 02:08 It's all going to work out.
- John Bytheway: 02:09 Mm-hmm (affirmative).
- Hank Smith: 02:10 It's all going to work out. My followHIM Favorite, we want to give all the time to Elizabeth here, since she's our guest, but I'm going to quickly do my followHIM Favorite. It's Doctrine and Covenants 112 verse 10. It's a famous one that you've probably heard before. "Be though humble. And the Lord, thy God shall lead thee by the hand and give the answer to thy prayers."
- Hank Smith: 02:26 And I remember once, someone telling me that the first step in any progress, any progress you want to make at all, is humility. Understanding that you need to make progress, and that there are things you don't know. And it's okay to be teachable. So if anybody listening is thinking, "Man, I just really am not moving forward the way I want to, I'm not making progress," then maybe it's time to gauge our humility and say, "Am I asking the Lord for help?"
- Hank Smith: 02:57 "Am I asking my parents for help? Am I asking my leaders for help?" Right? Am I humble? And my teachable? To me, John, if I looked up humility in the dictionary, I think your picture would be there, I just feel like. And you too, Dr. Kuehn. I just feel like you two are both so humble, and I have a lot to learn from you. But I want to be humble, because humility is the choice to soften your heart and be teachable. That's my followHIM Favorite.
- John Bytheway: 03:25 Hank, when you picture that verse in your mind, it's like the Lord wants to hold my hand.
- John Bytheway: 03:32 That's what it means to lead somebody by the hand. Wow. That's beautiful.

Hank Smith: 03:36 Yeah. Follow me. Yeah, follow. Come with me. I'll take you places. All right. Dr. Kuehn, your turn. You take it over.

Elizabeth Kuehn: 03:44 So my verse is section 112 verse 12. "And pray for thy brethren of the Twelve. Admonish them sharply for my name's sake, and let them be admonished for all their sins, and be ye faithful before me unto my name." And I really love the beginning of this one. "And pray for thy brethren." So many times in callings in the church, I think it requires different levels of investment, different levels of growth.

Elizabeth Kuehn: 04:09 And we can never go wrong praying for those that we're serving, those that we're serving with. And we really see this in this section with Thomas B. Marsh, who verse after verse, is diligently praying for his brethren, but is also being admonished to treat them equally and to correct them when it's needed. And to find a balance with that correction, and to encourage them to be faithful.

Elizabeth Kuehn: 04:38 So I think they're both historical anchors here that are really important. So much of this section is calling the Twelve back into line, saying, "Joseph is your prophet. Follow him." But also, I think directly applicable to our lives, in terms of the guidance we need from the Lord, and the ways that we can achieve unity and good feelings.

Hank Smith: 05:00 I was thinking, as you were saying that, it's hard to fight with someone or really dislike someone you're praying for.

Elizabeth Kuehn: 05:07 Yeah.

Hank Smith: 05:07 If you're praying for them by name, there's a softening that comes in that relationship.

Elizabeth Kuehn: 05:13 Absolutely.

Hank Smith: 05:14 Well, we hope that all of you listening or watching followHIM Favorites will join us on our longer podcast, called followHIM. We have Dr. Elizabeth Kuehn with us for a couple of hours, and you're not going to want to miss it. So please, come on over. Wherever you get your podcasts, find Follow Him. But if not, that's okay. Come back next week for another followHIM Favorites.