



## Show Notes

### 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 116 Description:

#### Part 1:

Imagine growing up hearing the stories of Emma Hale Smith, Phoebe Carter, the Whitmers, Brigham Young, and Brother Joseph. This week's guest, Dr. Susan Easton Black, didn't grow up hearing fairy tales but true stories of bravery, faithfulness, betrayal, and courage. Dr. Black teaches us how the Lord taught His People that Zion and the Church were more than a place they visited on Sundays, how they received the command to "gather to the Ohio," and how Joseph continued his New Translation of the Bible. Do we sacrifice as willingly for the Lord as our earliest Saints as we study Doctrine and Covenants 37-40?

#### Part 2:

In Part II, John Bytheway asks us if we have ever had the nightmare where we wake up rich. The Saints, as they move to "the Ohio," are called to be separate, like leaving Babylon, and many Saints leave farms and, more importantly, family members. They build a thriving area for Saints, including a temple, in five short years, and we learn to follow their example in building a "great work." We also hear Dr. Black's testimony of the Restoration and the Savior.

## Timecode:

### Part 1

- 00:00 Welcome
- 01:10 Introduction of Dr. Susan Easton Black
- 03:35 Dr. Black Great Up Hearing Church History Stories Instead of Fairy Tales
- 05:14 The Fantastic Four (Parley P. Pratt, Oliver Cowdery, Ziba Peterson, Peter Whitmer, Jr, Receive Call to the Border of the Lamanites
- 07:04 Parley P. Pratt's Conversion
- 08:01 Sidney Rigdon is Baptized
- 09:17 Biographical Information about Ziba Peterson
- 11:11 Biographical Information about Peter Whitmer and Ziba Peterson
- 12:28 Edward Partridge Joins the Church
- 14:36 Edward Partridge is the Bishop without Guile and Hero
- 15:48 The Mission to the Border of the Lamanites is Successful but the Lord's Plans Don't Always Fit Our Expectations
- 17:29 The Scattering and Gathering of Israel
- 19:44 Gather or Lift Where You Stand?
- 21:11 The Sacrifice of the Early Saints to Move to Ohio
- 23:46 Why the Church in New York Faces Persecution
- 26:05 The First, Second, and Third Conferences of the Church
- 31:21 The Saints Will Be Endowed with Power and in Section 38 They are Told to Move to the Ohio--Inspiration is Often Meant for Immediate Action
- 34:27 The Whitmers Leave Their Farm Where So Many Revelations and Miracles Occured
- 36:08 The Saints are Told to Be One in Order to Travel to Ohio
- 38:59 The Lord Tells Them to Sell or Simply Leave Property
- 40:59 Story of Phoebe Carter Having to Leave Family Behind
- 43:34 Newel and Elizabeth Whitney Pray the Prophet Joseph to Kirtland, Ohio
- 44:46 The Fighting Parson, Willard Bean, Regains the Smith Farm 100 Years After the Smiths Leave
- 45:12 The Lord Tells His People to Beware of Pride
- 48:38 The Fear That the Saints Will Struggle With Wealth
- 51:09 The Saints are Promised to Be Endowed With Power in Kirtland
- 52:40 Part I Ends

### Part 2

- 00:00 Welcome to Part II
- 00:06 What We Know of James Coville/Covel
- 04:53 The Great What Might Have Been: James Coville
- 05:40 Len Bias Could Have Been as Great as Michael Jordan

- 07:39 Dr. Black Shares Why She Chose Serving Missions
- 10:06 President Nelson Says Greatest Work is Gathering the House of Israel
- 11:42 James Colville Called and Rejected Call in Two Days
- 17:15 We Have Our Indiana Jones Walk of Faith Moments
- 18:25 Elder Eyring Quote Regarding Not Always Seeing the Good We Do
- 21:59 We Conclude Our Time in New York
- 24:09 How to Stay on the Covenant Path--the Difference Between Questions and Doubt
- 26:09 The Power in Sharing the Covenant Path and Testimony

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## Biographical Information:



Dr. Black joined the faculty in 1978. She is a past Eliza R. Snow Fellow, Associate Dean of General Education and Honors, and Director of Church History in the Religious Studies Center. She was the recipient of the Karl G. Maeser Distinguished Faculty Lecturer Award in 2000, the highest award given a professor on the BYU campus. She has authored, edited, and compiled over 130 books and 300 articles. She currently serves as a psychologist for LDS Social Services, a 14- and 15-year-old Sunday School Teacher, and as a Temple Ordinance Worker.



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# EPISODE 16 • PART I

Dr. Susan Easton Black



*D&C 37-40*

Hank Smith:	00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn, we love to laugh. We want to learn and laugh with you as together, we followHIM. My friends, welcome to another episode of followHIM. I am here with my prolific co-host, John Bytheway. Welcome, John.
John Bytheway:	00:28	Thanks, Hank, I'm prolific. I'd love to know what that means.
Hank Smith:	00:32	Yes, you are. You are talented and amazing. In fact, someone asked me the other day what it's like to do this with you and I said, if you would have told me, see, I was 12 years old when I heard you speak and if you would have said to me that one day, you, young man, are going to do a podcast with John Bytheway, you know what I would have said? I would have said, "What's a podcast?" That's what I would have said and I would have said, "That's amazing."
Hank Smith:	00:58	John, this is just such a treat. Every week, we get to talk with one of the church's top minds and we have another chance this week. Tell us who's with us.
John Bytheway:	01:13	It's always customary to say it's good to be here, but I am so excited to be here with Sister Susan Easton Black joining us today. I told my wife, "Hey, guess who's coming on the podcast," and she said, "Oh, I took two classes from her. Liked her first one so much, I took it again," and just love Sister Black. So I'm going to read a short bio from Sister Susan Eason Black here so that you can be better acquainted with her.
John Bytheway:	01:40	Dr. Black joined the BYU Religious Education faculty in 1976. She's a past Eliza R. Snow Fellow, and is past Associate Dean of General Education and Honors, and director of Church History in

the Religious Studies Center. She was the recipient of the *Karl G. Maeser Distinguished Faculty Lecture Award* in 2000. It's interesting because she was the first woman to receive that award and believe the recipient before her was Hugh Nibley. This is an award that everybody wants and it's not just the Religion faculty, she has authored, edited, and compiled over 130 books, 300 articles. She currently serves as, oh my goodness, I want to send my kids to your class, Sunday School teacher for the 14 and 15-year-olds and for the state as a Self-reliance Course Teacher. She and her husband, George, since retiring, have served four missions and one of those was a curriculum writer under Elder Tad Callister for the *Come, Follow Me* manuals that we use here every week. So we are so excited to have Sister Black with us here today.

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|-------------------------|-------|---|
| Dr. Susan Easton Bl...: | 02:53 | Thank you.  |
| Hank Smith:             | 02:55 | Susan, thank you so much for taking your time.  |
| Dr. Susan Easton Bl...: | 02:58 | It's a treat, actually. It's so fun to see both of you and happy memories.  |
| Hank Smith:             | 03:03 | For those of you who don't know who Sister Black is, just know that this woman, and I don't think I'm overstating this here, knows more about Joseph Smith, especially Joseph Smith in the Nauvoo period, than probably any other person on the planet.   |
| Dr. Susan Easton Bl...: | 03:22 | Hank, thanks. That's a big compliment. Probably not deserved, but thank you.  |
| Hank Smith:             | 03:30 | In fact, Sister Black, how long have you been studying the history of the Church?   |
| Dr. Susan Easton Bl...: | 03:36 | I think it started for me, my grandmother was in my home as I grew up, and I would say to her, "I wanted to hear Cinderella, Snow White, Sleeping Beauty," and she actually didn't know those. She left school in Seventh Grade and so she could say, "I can only tell you things that are true. And so she then regaled me with stories of Joseph Smith, and Huntsville, and Carthage Jail, and Pioneers Crossing the Plains. I actually thought in my mind then, and haven't changed much, that they were such amazing heroes. I mean, who could rise up to be them?" |
| John Bytheway:          | 04:15 | Wow. Just yesterday, as I was looking for a good biography, short biography for Sister Black, I stumbled upon a talk that she and George Durrant gave and I got a backstory to Joseph Smith   |

running for President that I had never heard and understood before. So I read that whole thing yesterday and told my wife and she was like, "Oh, yeah, oh, yeah, yeah," because she had you and she remembers everything. But anyway, I hope our listeners will go find that because it was fascinating.

Hank Smith: 04:47 This week, *Come, Follow Me*, it starts in sections 37 and 38 of the Doctrine and Covenants. Susan, it's December of 1830, the church is, what, eight-months-old at this point.

Dr. Susan Easton Bl...: 05:02 Eight-months-old.

Hank Smith: 05:03 Yeah. What's been happening to this new church, which would help our listeners who are pretty new to the Doctrine and Covenants, some of them, what would help them know what leads up to these revelations?

Dr. Susan Easton Bl...: 05:14 Oh, great. Well, we know that the Church was organized on April 6, 1830. And we've got now an eight-month gap as we come to section 37, right? Yeah. So during that time, we know that, no doubt, one of the more exciting parts was the missionaries sent to the borders of the Lamanites, and we had at that time a nation of 26 states. And your farthest Western community was a place named Independence Missouri, having been settled by people from Kentucky, and the Carolinas, and Tennessee. So these missionaries are heading out that way about 1,600 miles from where they started in Fayette and along the trail, we know that they stopped in a place called Mentor and, ultimately, Kirtland. And before they left their three weeks, try and imagine this, they'd baptized 127 people and then they're off to continue their journey.

Dr. Susan Easton Bl...: 06:16 And so what we've got, in the meantime, of course, you've got Joseph Smith, a little back and forth between Harmony, Pennsylvania and New York, back and back. As we pick them up today with Section 37, we're now in Fayette, New York. And it might be interesting to our audience to know that Fayette wasn't its original name, it was called Romulus and at one point, it was called the Town of Washington, meaning after George Washington. But by 1803 Fayette, New York is Fayette, New York.

Hank Smith: 06:51 These four missionaries. This is Oliver Cowdery, Parley...

Dr. Susan Easton Bl...: 06:56 Ziba Peterson and Peter Whitmer, Jr.

Hank Smith:	06:59	And the one connection already there is Parley, right?
Dr. Susan Easton Bl...:	07:04	Parley is a wanderlust person. Where other people are content to be home, you'd say not Parly. He's up and off and he's willing to live in a wilderness area by himself, and had actually spent time in the area, and became acquainted with a man who was a minister, Sidney Rigdon. He'd been a Baptist, he's been a... well, you name it, he hasn't quite been all of those, but he's been a Baptist, helps join in almost like a charter member of the Cambellite Group, and The Seeker. For Parley, as long as he's heading out to the borders of the Lamanites out to Independence, it's not that far of a leap to say, "Let me go see my old friend, Sidney Rigdon."
Hank Smith:	07:52	He had been in that community before, comes back with a copy of the Book of Mormon saying, "I've been baptized a member of a new church."
Dr. Susan Easton Bl...:	08:01	And of course, Sidney Rigdon, perhaps at first a little put off, but we're going to find that Parley actually baptizes his old friend on November 14th of 1830. So by the fall, therein Kirtland and Sidney becomes one of those many, over a hundred that are baptized in by these missionaries.
Hank Smith:	08:22	Yeah. I don't know the number of members in New York, but that's got to be... are we doubling the size of the church with this Ohio?
Dr. Susan Easton Bl...:	08:30	We probably have doubled it because when the church is organized, you have 63 members, we can name by name and who knows if we've got them all, they're in Colesville. But then you have those meetings in Palmyra, and those also meeting in Fayette, and there's some up in Waterloo. In other words, the Church is growing, but definitely, with those baptisms, it appears almost we've doubled the Church.
Hank Smith:	08:55	How would you to say that as a missionary, John? How did you do in your mission? Well, I doubled the size of the Church. I think that'd be okay to say. That'd be all right.
John Bytheway:	09:05	Yeah.
Hank Smith:	09:06	I don't know much about Ziba Peterson or Peter Whitmer, Jr. We have talked quite a bit about Oliver, of course, and they're going to make this 1,600-mile journey on foot.

Dr. Susan Easton Bl...:	09:17	On foot. You'd say for Ziba Peterson, he doesn't stay in the church, and you go, "What's up with Ziba?" Apparently, he seems to have a little bit of difficulties along the way, but he ultimately ends out in California in a town called Dry Diggins. I remember when there was a gold rush, right?
Hank Smith:	09:36	Right.
Dr. Susan Easton Bl...:	09:37	And in his part, it was Dry Diggins, but he's credited in California with being the first Sheriff to actually hang a man once it's all taken over by the US, and hang a man for a crime in his time. And so they changed the name of his town to Hangtown. So if you've ever heard Hangtown, USA, it has everything to do with Ziba Peterson.
Hank Smith:	10:01	Wow. One of the original four missionaries. When I do Church History tours, I don't think we can overstate the importance of this mission and what it does to the future of the Church, right?
Dr. Susan Easton Bl...:	10:14	Yes, it's dramatic. What the missionaries did, not only do they make it out to Independence, which we know of as Zion, plans to make it a New Jerusalem, but Kirtland, well, we learned today that the churches in Kirtland from 1831 through 1837, a little bit into 1838, has a huge impact. And if you were to look at the 135 individuals mentioned by name and in the Doctrine and Covenants, where did the majority of them stem from? What do they all most have in common? You'd have to say, Kirtland, Ohio has something to do with these missionaries sent to the Lamanites.
Hank Smith:	11:01	Absolutely. Your friend and my friend, Karl Anderson, likes to say the church was organized in New York, but it was restored in Ohio.
Dr. Susan Easton Bl...:	11:11	Okay, we all Karl. Hey, a couple of things about Peter Whitmer, Jr I think are pretty fun, he is a tailor by trade. And by the time he makes it out to Independence, he's sewing a suit for Lilburn W. Boggs. So he gets us this, right there on the very front. He also sews a suit for Alexander Doniphan. You get the two key players there in Missouri are also picked up then by these missionaries. They make contact.
Hank Smith:	11:44	Yeah, in about what, in about eight years, those two names are going to become crucial, crucial to the Church.

John Bytheway:	11:51	Yeah. So I might be jumping the gun here, but then is it fair to say that, and the Lord may have had his own reasons, but it seems logical that let's move everything to Ohio because so many members are there, all of a sudden, because of that mission to the Lamanites? I mean, it makes me think of all sorts of things. Zion's Camp, that wasn't what they expected, but some great things happened. Mission to the Lamanites, which wasn't what they expected, but look at these tremendous members, 120 that they got there. So, is it fair to say that's why the Lord is now going to start talking about Ohio?
Dr. Susan Easton Bl...:	12:28	Well, I don't know if I can second guess the Lord here on this.
John Bytheway:	12:31	Yeah, exactly.
Dr. Susan Easton Bl...:	12:33	But for sure, he knew that in the Ohio, the Saints would receive an endowment from on high and we just needed to get them there so they could have the priesthood power as they went out to share the gospel where you began seeing... I mean, it's just so dramatic. The numbers that now exponentially increase once they've stepped and touched down in Ohio and have those blessings they received in there.
Dr. Susan Easton Bl...:	13:03	If we now move to the content, Section 37, I like this, maybe a little bit of background story. We know that Sidney Rigdon joined the Church, right and is baptized by Parley P. Pratt in mid-November of 1830. We also know that when he finally comes to Fayette, New York that he brings with him or chooses to come with him Edward Partridge, who is a hatter by trade. Edward had a similar experience with Sidney Rigdon in the fact that both men had met the missionaries to the Lamanites, but the difference was Edward Partridge had received a copy of the Book of Mormon. He actually sat on an employee to go get him a copy of the Book of Mormon so could read it. He believed the Book of Mormon, but he wasn't ready to be baptized. He wanted to meet Joseph.
Dr. Susan Easton Bl...:	14:00	And so with that, you get, no doubt, two friends, both had been of different religious persuasions. You get Sidney Rigdon, who's a Cambellite, and you get Edward Partridge, who's been involved in the Unitarian Church. These two friends now travel 275 miles. Now, try and imagine, for that we could probably do it four hours, depending on speeding trips how long we go, but in their case, obviously, days to be able to meet the Prophet Joseph.



- Dr. Susan Easton Bl...: 14:36 So one day after meeting Joseph Smith, Edward Partridge, who will live to be a Bishop, a man without guile, who's like Nathanael, he will be baptized. So by the time we pick up Section 37 in December, you've got, no doubt two, men that are baptized and as they're baptized, Joseph receives this revelation and, in the revelation, Joseph is told it's time to gather. To gather where? To basically gather to where Sidney and Edward had just come from.
- Dr. Susan Easton Bl...: 15:14 So what you get is this amazing doctrine of gathering. It's first introduced in Section 37. But you realize, if you're going to gather something, you had to scatter it, right? It's like kids playing Legos on the floor, you scatter them, and then somebody's got to gather those up, and you hope it's them or maybe it's mom or dad, somebody else comes in. So I think first we need to say, well, what is scattered? And what would you two say?
- Hank Smith: 15:48 Oh, I love it. I've often said this to my students. Listen, if we're going to talk so much about the gathering, we better know what the scattering looks like. So I go through those, the big three kings of Israel, David and Solomon, and then talk about Israel wanting a king, and breaking up right, and falling apart.
- Dr. Susan Easton Bl...: 16:08 Okay, so what we know is that the house of Israel then becomes scattered. And then try and imagine, I can't go many days and leave the Legos on the floor. Try and imagine the Lord is going to wait millennias before He says, "It's time to gather." So what we learned about the Lord is He has amazingly much more patience than I do. If the kids have scattered, I want to bring them home. I want them home at Christmas. I want them home for family dinners, right? But suddenly, they're scattered and now the Lord says, "It's time to gather," and the Lord indicates the first place of gathering.
- Dr.Susan Easton Bl...: 16:53 And I think that's so significant. He doesn't say Hawaii so everybody's going to be out on the beaches, right? He doesn't say Florida and we're going to party on in Miami, right? But He says, "I tell you what, where I want you to gather is Ohio, the land that still has land almost free for the taking. I want you to go to the Ohio." So then you're going, "Well, what is Ohio?" I mean, it had been part of the Connecticut reserve, but now it's its own state, its own entity, and they're told to come.
- Hank Smith: 17:29 My students will sometimes say, "Why is Nephi so obsessed with the gathering of Israel? Why is Isaiah so obsessed with the

Gathering of Israel?" And I'll say, they were living the scattering. They're in the middle of the Scattering of Israel. Of course, they're interested in a future gathering that one day, a lot of us just don't connect. Here's Lehi and his family being taken out of the Promised Land and sent to a different Promised Land and that's part of the scattering. They're looking forward to... what does Jacob say? We're on an aisle in a strange land, right? We're far away. And one day, we're going to go home. One day, we're all going to go home and here it is, section 37. I don't know if we can understand the gravity of this moment, right?

Dr. Susan Easton Bl...: 18:13

It's a huge moment and I think every prophet, if we had all of the writings, would be talking about... there'll be the gathering. The gathering starts under Joseph Smith, but what I think is so interesting, it was always a place. So Kirtland was a place of gathering. Independence was a place of gathering. Far West, Nauvoo, Salt Lake, and then with settling missions, the whole Intermountain West. I mean, from Carson down to the colonies in Mexico, it's gathering, and it's always been a place until the 1920s. In the 1920s, and Los Angeles, you get Heber J. Grant coming, and he will quote then the Savior's words found at John 15:19, where he basically is saying you can be in the world, but guess what? Don't be of the world.

Dr. Susan Easton Bl...: 19:15

So when we describe gathering today, it's different than they described in the '30s, '40s, '50s, '60s, '70s. If you look at the 19th century, so since the 1920s... I was born at a time where you gather to your ward house, you gather to your stake, you gather to your temple. In other words, you blossom where you bloom. Does that sound familiar to you? Or is that the era we're all in?

Hank Smith: 19:44

Yep. Lift where you stand, right?

Dr. Susan Easton Bl...: 19:47

Lift where you stand. It's a different type of gathering.

John Bytheway: 19:52

When I think about the Saints, especially, so many in the United Kingdom, you got a Nauvoo and you see that British Pageant that they put on, and to gather was a tremendous sacrifice to a place, to an exact place. I feel today it's gathered the stakes of Zion wherever you are. And that started in 1920 Heber J. Grant. Interesting.

Dr. Susan Easton Bl...: 20:15

So before that, you're in Denmark, you pick up and move. Other Scandinavian countries, you pick up and move. I think they're sacrifice and I think as we realize that some don't choose to do

it. I mean, it's a choice, right? We may say, well, it's easy to go to Church and take the sacrament, even do it weekly. But are you telling me I've got to sell out and everybody knows that if I want to follow a prophet that I'm selling my home and they can get it dirt cheap? I'm going to trade brick and mortar for a wagon where I can stuff everything I can possibly step in, and go 270 miles, and find that I'm moving into a place that's already crowded. Many are going to live outside of the Kirtland area just because there's no room. I mean, it's a huge sacrifice.

John Bytheway: 21:12

Well, I like what you said there about choice because that's verse four. Let every man choose for himself until I come. This is what I'm asking you to do and you have a choice, but this is what I'm asking you to do. And like you said earlier about, what did you say, 275 miles you can speed in your car, but what was moving your house like back then, your whole household for that far? Just okay, everybody, come to the Ohio.

Hank Smith: 21:39

I was going to say I know that Lucy Mack describes it almost an Exodus of Israel out of Egypt, right? I mean, this is a big thing.

Dr. Susan Easton Bl...: 21:47

Yes, she has and she talks about, hey, we got to get to Buffalo. We got to go on the Canal. We got to go on Lake Erie and end up at Fairport, Ohio. I mean, it's huge. But what I think is so interesting is that you look at say section 37 and now we go to Section 38, Section 38, I always think this is so interesting because you got the Lord, who's now basically saying, "Hey, I told you, guys, go to the Ohio." And the question is, after section 37, did anybody go? And the answer is no. It's like going to sacrament meeting, and listening to talks, and when you come home, did your life change? You go, "Oh, absolutely not." So it's like it went one ear, out the other, and then the Lord now says, "Okay, I'm going to make this more clear."

John Bytheway: 22:42

Before we leave Section 37, in verse one, the Lord says, "Because of the enemy and for your sakes."

Dr. Susan Easton Bl...: 22:53

Okay, this is a pretty difficult time in Western New York. The Church is not well-received. There's persecution. There is even some talk, as we go into 38, that people are even plotting death to some of the leaders of the Church. Very, very difficult time, I think. Now, we live in a society where you can believe something, I can believe something and they'll just say, "Oh, she's not on target." But back then, they had solid beliefs and solid feelings about if you didn't share those beliefs.

John Bytheway:	23:31	See, I think if they were plotting to kill me, I think, "Okay, yeah, let's load up the wagon."
Dr. Susan Easton Bl...:	23:37	It'd give you an incentive, right?
John Bytheway:	23:38	Yeah.
Hank Smith:	23:40	What do you think, Susan, about... I mean, this is a church of a hundred and something people. Why is it getting so much attention from outsiders? I mean, they had new churches coming in, they had Methodism coming in and blossoming. What is it about this group that bothers non-believers so much to start threatening them? Because, I mean, I don't know it's a small little group. Is it that they're threatening maybe to take members of their family and convert them?
Dr. Susan Easton Bl...:	24:11	No, I'm sure the quote sheep stealing was part of the issue. But truth, well, think of the Savior. There's a lot that will fight against truth and especially if it totally impacts her way of life.
Hank Smith:	24:25	Yeah, and to me, it's just an indication of a darker force wants to stop this before it can get started, right?
Dr. Susan Easton Bl...:	24:35	Right. Just nip it in the bud because it's going to roll forth, fill the whole earth, right?
Hank Smith:	24:39	Right. Remember, the Book of Revelation, when the dragon wants to eat the child as soon as it is born, the moment it is born. It reminds me of that. Let's stop this before it can even start and here, the Lord is saying, "All right, we gotta move. We gotta get out of here. You're in trouble."
Dr. Susan Easton Bl...:	24:58	Well, section 38, notice it said a Conference of the Church. So I want to say something about conferences. We know about conferences. We gather, we listen. We either gather in, we listen on television, some kind of electronic device now. But the Church organized in April, and the first conference is in June, and their second conference is in September, and their third conference, what we're talking about in Section 38, is January 2, 1831. And I think we'd all go, "Hold it. We know that the conference was not held in June, September, January." Conference has to be held the first week in what?
Hank Smith:	25:40	In April.
Dr. Susan Easton Bl...:	25:41	October.

Hank Smith:	25:41	And October.
Dr. Susan Easton Bl...:	25:43	Perfect. So that conference being held in April and October did not start until the saints move to Nauvoo and it's interesting that the April and October had everything to do with parading. What would happen? You get Nauvoo is like the hub of a wagon wheel and you've got 23 little communities that Joseph founded on the Illinois side in the river, and then you can find 15 on the Iowa side. And when do they all gather? They gathered for parading and it was a military parading because every man, 18 to 45, is in some kind of a military unit. In this case, we called it the Nauvoo Legion. So when was the time to gather them? It was always April would begin it, that was your first parade. Obviously, bigger parade is July 4th. But when was the last parade? The first week in October. Since that time, we have celebrated conferences, for the most part, in April and October.
Dr. Susan Easton Bl...:	26:52	So with that, we are now at the third conference on January 2nd of 1831. So notice, Section 38 is the first Revelation given in the year 1831. We now start off the place where the Revelation, where the conference is being held, is Peter Whitmer, Sr's farmhouse there in Fayette, and one of those attending was Orson Pratt. Orson Pratt, as he described as they're meeting for this conference, he said, "The whole Church in New York, we all met in the one room," and no one there took notes. So we do not know what goes on. The secretary can make or break you, right?
Hank Smith:	27:37	Yeah.
Dr. Susan Easton Bl...:	27:37	And sure enough, it was a disaster with the fact that no notes were kept. All these historians were like, "Where are the notes?" But we assume it was business as usual, passing of sacrament. We know that Joseph Smith was sitting at a table in front of them. We also know that he asked Sidney Rigdon to be the scribe. And then Joseph received a revelation and what we have now in section 38 is what Sidney wrote down on that occasion. Just thinking about it, you realize how fast we all talk. Can you imagine Sidney going, "Hold it. The last words I got were... would you mind"?
Hank Smith:	28:22	Go back, go back. Slow down, slow down.
Dr. Susan Easton Bl...:	28:25	So can you imagine how slow Joseph would have had to have spoken? I mean, Sidney did not know Pitman Shorthand, which was starting to be big at that time. But he's going to write it out

longhand word for word. We're talking about a long process to be able to get out the entire section 38, which is, by the way, much longer than section 37.

Hank Smith: 28:51

Yes. You got to wonder if Sidney and Edward Partridge knew what they were getting into when they took that trip from Ohio to New York, that they would be sitting recording a revelation.

Dr. Susan Easton Bl...: 29:03

Pretty amazing. Pretty amazing opportunity for Sidney Rigdon as well as all those that sat there and listened. Well, getting into this section, we know that the first seven verses that the Lord is introducing Himself. Then we get into what is the crux of it. But He wants him to know that He is a great I am. In other words, He's Jehovah. He's the God of the Old Testament, the New Testament, the God today. He knows all things. He made the world. He's a great creator. In other words, He establishes who He is and that He even indicates I'm in your midst, but you cannot see me.

Dr. Susan Easton Bl...: 29:51

So what you get is He wants everybody to know it isn't just Joseph Smith winging it and that this message is a revelation from Jesus Christ. He even talks about the atonement in those first seven verses. What He wants them to know is that, hey, if you're going to call yourselves my disciple, then when you receive a law, you have to do the law. So the question is, what's the Lord noticing about these people? What He's noticing, He then repeats, and repeats, and repeats, and repeats.

Dr. Susan Easton Bl...: 30:34

Your pivotal verse, if you're looking for what's the bottom line, it's verse 32, where He says, "For this cause, I gave unto you the commandment that you should go where? I'm telling you, you need to go to Ohio." Then He explains why. It's easy to talk about history and say who, what, when, where, but also, all of a sudden, you get the why. Who, what, when where was not moving them into action. You are to go, but now He gives you the why. And He says, "You go to Ohio and there you will receive the law." We can look at Kirtland alone. What do you have, 48 revelations in the Doctrine and Covenants? In other words, hey, you're going to get my law. But then He says, "There you shall be endowed with power from on high. And from that point, man can be sent for, to gather this great House of Israel." And telling it by the end, every man, warn his neighbor.

Dr. Susan Easton Bl...: 31:39

And so as you conclude with the last verse, "Go ye out from among the wicked. Save yourselves. Be clean that bears the vessels of the Lord." As I look at Section 38, I say, "Here's Section

37. They're told, "go to the Ohio," and no one budes, right? No one's packed a barrel, a suitcase. No one said, "I wonder if I'm going to need this for my trip." And all of a sudden, Section 38 just pounds the nail and go there. And now here's why, you're going to get my law. You're going to be endowed with power from on high. You're going to have power as you go out to gather the House of Israel.

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|-------------------------|-------|--|
| Hank Smith:             | 32:22 | I can't help but think of how I've done this in my own life. I get a feeling, a prompting, something, and I go, "Huh, that's an interesting prompting," and then I just go about my day. And then almost, you can feel the Lord going, "Okay, are you going to do it? Let's follow up here. Let me tell you again."  |
| John Bytheway:          | 32:45 | I have a question about the timing of mentioning Enoch and the timing of Moses seven being completed. It wasn't just before this revelation and then the Lord mentions the Zion of Enoch in verse four.  |
| Dr. Susan Easton Bl...: | 33:00 | Right. In other words, it's so obvious the Lord knows what's going on. He's not an absentee father that just occasionally checks in, email, I don't know, something, but He is aware of what's going on, where Joseph is in the translation. And He's also aware, you gotta get out and you got to get out now.  |
| Hank Smith:             | 33:24 | Susan, do you think in verse 32 that you mentioned, go to Ohio, I'll give you my law, and there you'll be endowed with power, is that the Lord starting to hint at a temple?   |
| Dr. Susan Easton Bl...: | 33:34 | It sure could be because you look at the Kirtland Temple and you get the keys of the Restoration. I mean, if we were looking at the blessings they're going to get there, the temple, the restoration of priesthood keys, Moses, Elias, Elijah, we're going to get the Office of Bishop, First Presidency, Quorum of the Twelve, Seventies. I mean, all this law and the organization to move forward the Church to gather Israel, I mean, it's just all there. They need to go. |
| Hank Smith:             | 34:10 | I think one indication that the Lord is very serious about this is we've talked in previous episodes how crucial the Joseph Smith translation is to the restoration and the Lord in Section 37 says stop, almost as if we're pausing the restoration until you move.   |
| Dr. Susan Easton Bl...: | 34:27 | I think we're looking at the Peter Whitmer Farm. Peter Whitmer, I mean, there's been 20 revelations where you can directly put Fayette and assume they're at his farm house, right? And we   |



know the Witnesses, Three Witnesses see the Angel Moroni in the place. I mean, such a significant place. But Peter Whitmer, when he sells out, he's selling out for bottom dollar. He gets 2,200 bucks for his farm. And then if you were to say, did the Church acquire the farm back, they eventually got the farm in 1926. And then during my lifetime, I can remember all of the General Conference, since we're on General Conferences.

Dr. Susan Easton Bl...: 35:13

The one I most remember was in 1980, they had restored that Peter Whitmer Farmhouse and Spencer W. Kimball was the prophet. And suddenly, you think you're going to get it from the tabernacle, it's going to be broadcasted to the world, and you get this great, great prophet, Spencer W. Kimball said, "Hey, I'm standing up right in the now restored Peter Whitmer Farmhouse and I'm going to conduct and speak from here." I don't know, I just think it's just such a marvelous place.

Hank Smith: 35:48

That was the 150th anniversary, right?

Dr. Susan Easton Bl...: 35:51

150th anniversary.

John Bytheway: 35:53

I remember that. I was a teenager and I remember President Kimball in that farmhouse of Fayette. That was amazing because that's the only time I ever remember General Conference not being from the Tabernacle in my memory.

Dr. Susan Easton Bl...: 36:06

Same in my memory also.

Hank Smith: 36:08

So I wonder, we're only nine years away from the 2030.

John Bytheway: 36:15

Where are we going to come from?

Hank Smith: 36:17

What's going to happen?

Dr. Susan Easton Bl...: 36:18

Who knows?

Hank Smith: 36:18

What's going to happen? I think at one part where we've quoted this quite a bit in the church, I think, is in verse 27, the Lord says, "Be one. If you are not one, you are not mine." The idea of unity in this Church, he talks about everyone esteem his brother as himself because some people are going to be more well off than others to move. And it's this idea of you are a family, you're a group, you're a team, move together. I imagine some would have the means to pick up and go and others would say, "How am I going to get there?"

Dr. Susan Easton Bl...:	36:52	Right. I think that was dramatically felt and John Whitmer, who ultimately becomes a Church Historian, wrote that there was a great division because you get those that are saying, "I want to go," and those that, just like you're talking about, that can go and have the means and those that do not. Are you willing to help your brother? And I think that's always the question even today.
John Bytheway:	37:21	I'm looking at here we have one of Jesus's parables that we don't find anywhere else in verse 26 about the twelve sons. I've never seen this parable before, but he has 12 sons and is no respecter of them. And he says to one, "Be clothed in robes and sit thou there," and the other, "Be thou clothed in rags and sit there," and he looked at upon his sons and saying, "I'm just. I've given this unto you as a parable." And then the be one, and if you're not one, you're not mine. Right after talking about the Zion of Enoch, talking about this oneness, I also think-
Dr. Susan Easton Bl...:	38:01	You could almost say it's a precursor to the Law of Consecration, right?
John Bytheway:	38:06	When you consider, when I teach this, I love to say, "Okay, if we're not his, what are the alternatives?" They're not very good. There's really not any good alternatives to that. It's like will he also go away? Well, where would we go? There's no good alternatives. Sometimes if Satan's going to try to get us, sometimes it's from the outside in, but sometimes it can be from the inside out and trying to cause dissensions in our Ward's branches, things like that. And that's where this, this counsel of being one is such a protection for us, to forgive and to be forgiving, to extend mercy and to ask for mercy. I think that's one of those quotable things in Section 38 is the be one. And I think maybe the other one. If I can skip ahead, is if you are prepared, you shall not fear. We say that one a lot.
Hank Smith:	38:59	Yeah, I was going to say there's another phrase we hear a lot. In verse 37, Susan, you can speak to this if you'd he says, and this to me is so... it's just said in passing, but it might have just been a punch in the gut. "They that have farms that cannot be sold, let them be left or rented as seemed to me good." You work your whole life on a piece of property, you build it up, you do everything you can and the Lord says, "Yeah, leave it. Walk away from it." To me, maybe it might be better off to not have much because then I don't have much to leave.

Hank Smith:	39:38	But if you're the Whitmers, they've spent time and effort, even the Smiths have spent time and effort cultivating these acres, chopping down... who was it, John, that was telling us about chopping down too hard a hardwood tree? Steve Harper, remember? He said, "I don't know if you've ever cut down a hardwood tree, but it is not easy." And here they've done acre after acre of acre and now the Lord says, "Yeah."
John Bytheway:	39:58	And then you have to go, and here we are a third-party observing from the future going, "Don't get too comfortable in Kirtland either. Oh, don't get too comfortable in Nauvoo." And then it's scorched earth policy in Salt Lake, right? We're going to burn this to the ground before we're going to let you take it.
Hank Smith:	40:16	Susan, what's it for these people to just walk away from their land, their homes?
Dr. Susan Easton Bl...:	40:23	I think it's even more than land. I think, for many of them, they're going to be walking away from families. Their mothers, fathers that hadn't joined the Church, nor been baptized. So I think it is taking them from the known to the unknown, and it's your ultimate faith, trust in the Lord, that His promises will be fulfilled. But I like what John is saying, they've got to have unity to pull that off. It can't be backbiting, murmuring. We're going to give you a real chance here.
John Bytheway:	40:59	With what Susan said, there's a really nice story in the <i>Come, Follow Me Manual</i> about Phoebe Carter and her 21-year-old telling her mom I'm leaving. "Are you sure? And if you find out it's not true, will you come back?" As you were saying, "It's more than just leaving your piece of land. It's your family, your background, and your history."
Dr. Susan Easton Bl...:	41:21	Because many, obviously, Western New York was settled long after you get the 13 Colonies. But nevertheless, like Martin Harris, he's a second generation and say, in his case, when he leaves, he leaves his wife and, no doubt, most of his children behind. To leave, the sacrifice is huge and I think would give any of us pause.
Hank Smith:	41:47	I think one thing we do, and I have a tendency to do this, I'm sure neither of you do, but I think, "Well, of course, you got to move. How are we going to get to Salt Lake and have the Conference center and the Jazz? Don't you see?" They don't. They don't know about Utah, they don't know about Nauvoo, they don't know about Independence and if we forget that, if

we forget their point of view, we'll lose the sacrifice because they don't know how this is going to turn out.

Dr. Susan Easton Bl...: 42:15

Also, I think it's just so significant, is that you don't say Joseph Smith staying around to help hey, you got to go, you got to go. So if you were to say, "Who's the first Latter-day Saint to bring his wife, family in and to leave that area to go to Ohio," it's Joseph Smith that arrives around the first of February of '31. So then you have these other people. Will they follow? And you always think of mom and dad saying, "Come on, come on. We can't go without everybody in the car." But try and imagine the Bishop, we can't go and then the Bishop goes. The question is, will you follow? Because now, it's between you and the Lord, right? I mean, Joseph had his brother Hyrum and he had Newel Knight going around encouraging people to pack up and get ready. But Joseph's out of there.

Hank Smith: 43:14

So he's serious. He's gone.

Dr. Susan Easton Bl...: 43:16

He's serious. The Lord wants him to go there and he's going. But then you've got to also realize Joseph doesn't have property to sell like the Knights or the Whitmers. I mean, he's not encumbered that way. He's more free to move on out.

Hank Smith: 43:32

Wow. And Emma's pregnant, right?

Dr. Susan Easton Bl...: 43:34

Right. And I really it when he arrives in Kirtland, he goes up to the Newel K. Whitney Store and he sees Newel K. Whitney, a man he's never met before, and he says, "Newel, thou art the man," and Newel goes, "Oh, you have the better of me, sir. I can't call you by name." And Joseph says, "I'm Joseph, the Prophet. You called me here now. Now, what do you want of me?"

Dr. Susan Easton Bl...: 43:55

So you get Newel and his wife, Elizabeth, praying for the prophet to come and you get this tension. The people in New York, they've got to get ready, they got to organize and you get Thomas B. Marsh with the group, Lucy Mack Smith, Martin Harris. I mean, it's going to take a month to get out of there and you've got an April going, you've got it all the way into May, going with Martin Harris, bringing the last group. But as newspaper editorials describe the period, they said it looked like the whole world was moving to Kirtland. Of course, the major exaggeration, but they are going to come despite the fact, the sacrifice.

Hank Smith:	44:39	The Church is not going to get the Smith Farm back for another a hundred or so years.
Dr. Susan Easton Bl...:	44:45	Right.
Hank Smith:	44:45	Right?
Dr. Susan Easton Bl...:	44:46	And it'll be through the efforts of Willard Bean.
Hank Smith:	44:49	Willard Bean.
Dr. Susan Easton Bl...:	44:50	Willard Bean, great man. The Fighting Parson who will be instrumental in getting that that land. So the places we always call the cradle to the restoration. It's been a process of having them then acquired by the Church. Wonderful place to go visit. If you haven't seen them, it's a treat.
Hank Smith:	45:12	Yeah, it is really fun. Verse 39, it seems, the Lord says, "If you seek the riches, which is the will of the Father to given to you, shall be the richest of all people, for you shall have the riches of eternity." And then he talks about the Book of Mormon, "Beware of pride, lest you become as the Nephites of old."
Hank Smith:	45:30	To me, as I've studied the history of the Church, there is, and I think this is profoundly difficult to be honest, I like building the kingdom of Smith and trying to, to build enough to retire and have a comfortable life, and it seems that these early Church members are going to be asked to sacrifice, sacrifice, sacrifice, almost to the point where it's, do you want to have material or do you want to be a member? Because you almost can't choose both because you're just always constantly giving, and giving, and giving? Why do you think the Lord talks about the Book of Mormon there? I haven't seen that in the earlier sections, but these Nephites of old, right?
Dr. Susan Easton Bl...:	46:13	Right. I think he's trying to show us the... we always call it the pride cycle. You're humble, you're forced to be humble. The Lord blesses you, you get the riches of temporal things, and then you get pride. And then all of a sudden, you're in trouble, you don't keep the commandments. And then back you go, you're humble, and forced. It's a constant circular event and something I think all of us need to be aware about that affluence, you'd say, it has its benefits, but it also has with a great concern that we always need to remember the sense of unity and who needs help.

John Bytheway:	46:54	Probably that's where President Benson's that monumental talk to me, April of '89, "Beware of Pride". I think it was Harold B. Lee said, "That what we have right now is the test of gold. We don't have the same material type of tests, it doesn't seem, at least for some of us." I want to be careful how I say that because there's people all over the world suffering, even members of the Church. But President Benson in another place said, "Do what prosperity can do to a people? It can put them to sleep." And he said, "We must be shaken and awakened from a spiritual snooze." I love that idea of a spiritual snooze button because we reach over and push the snooze button and I'll get my act together sometime.
John Bytheway:	47:35	But here bringing in the Book of Mormon and have you noticed that pride cycle? You're doing this. So be careful. I'm with you, Hank, how hard this would be to move a family back then with what they have? And I don't know how well-acquainted people are with the Book of Mormon back then. Maybe you can speak to that, Susan. How they have it? Are they reading it? Are they thinking, "I got to go back and read that now. What did the Lord just say?"
Dr. Susan Easton Bl...:	48:03	I'm not quite sure by December that you've got a lot of readers of the Book of Mormon. One thing, copies are hard to get. They're expensive. Obviously, they're printed, but you don't see a lot of people quoting from the Book of Mormon in the New York period. You can pick them up much more in Kirtland. And then, obviously, as time goes on, their familiarity. Did they understand the pride cycle we do? Probably not as great.
Hank Smith:	48:33	Was it Brigham Young who said, when they come up to Salt Lake, he said, "My greatest fear is that this... "
John Bytheway:	48:39	"My greatest fear, this people will stand robbing, mobbing, and persecution and be true, but my greatest fear is that they can't stand wealth. They'll get rich in this country, wax fat, kick themselves out of the church, and go to hell," he said.
Dr. Susan Easton Bl...:	48:52	That sounds like his exact quote.
John Bytheway:	48:54	That's Brigham Young. I show that to my students and say, "How many of you had a nightmare last night that you got rich and just woke up in a cold sweat?" Oh, it's terrible, Brother Bytheway, I got rich. I'm so glad to wake up now to reality that I'm not rich." And yeah, persecution, robbing no problem there,

		but I'm afraid that they can't stand wealth. That's a fascinating statement.
Hank Smith:	49:18	When he says be clean that bear the vessels of the Lord, do we know what the vessels of the Lord mean? When I read that, I think that sounds Old Testament-ish. Sounds ancient temple.
Dr. Susan Easton Bl...:	49:29	Yeah, sounds like the Old Testament. Try and imagine, the same hands that pass the sacrament, that break the sacrament bread, you just can't hold a can of beer and smoke a cigarette. I mean, you just got to be clean, whatever we call the vessels of the Lord, for not just yourself, but for those who are there to partake of it and hoping for a great spiritual experience.
Hank Smith:	49:55	Yeah, that's wonderful. I think back in the Old Testament, it would mean if you're going to carry the tabernacle, be clean. But today, it's if you're carrying the trays of the sacrament or anything else that we use in the church.
John Bytheway:	50:09	I mean, it's you. My body is a temple, the Holy Ghost can dwell with you, so in a way, you are the vessels of the Lord and so be clean.
Hank Smith:	50:17	Interesting in verse 42, He says, "Go ye out from among the wicked." Almost symbolically, they're leaving New York and it's almost this idea of we're leaving Babylon and I'm going to go into Israel, right? What is the old Babylon? We bid thee farewell, right? And I'm willing to go. I'm willing to follow the Lord. I would think that a lot of these people, in their minds, they're going to live in New York and die in New York, that they're going to stay there forever and the Lord changes plans. We are going somewhere else. The sacrifice is immense. Here you and your husband have served four missions, it's somewhat similar, right? Get up and move. Get up and go.
Dr. Susan Easton Bl...:	51:03	You just get up and go if you want the blessings.
Hank Smith:	51:06	Yeah, you get up and move.
Dr. Susan Easton Bl...:	51:07	You get up and move.
John Bytheway:	51:09	I think, just one more thing that I just love is that is, Susan, you emphasized 32 is kinda, "Okay, listen, I told you before, all of this is a preface. I told you before, go to Ohio." But I love the promise there. You'll be endowed with power from on high and from thence, whosoever I will shall go forth among all nations. I



mean, I bet Karl Anderson has those verses marked because he's sure he's the resident expert on Kirtland.

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| John Bytheway: | 51:38 | But I think I've mentioned this before, so forgive me, but there's a painting right inside of the Kirtland visitor center of Joseph and Oliver in the Kirtland Temple with these angels coming one at a time and bestowing keys. I love it. They look on Joseph's face and I think that endowed with power from on high because we know that it's not the full endowment, but the Kirtland Temple was a step towards that and everything. The amazing things that happened in Kirtland, I guess we're seeing because we're looking backward and seeing that going, "Yeah, you got to get to Kirtland because some amazing things will happen there." |
| Hank Smith:    | 52:17 | Yeah. John, you've mentioned that painting before. I talked to Alex Baugh, who will be on our podcast coming up here in the next couple of weeks, and he said that that painting was done by Gary Smith, who is the brother of his mission companion. So I just thought we'd give out the proper credit on the painting because I think I credit it to Walter Rane.  |
| Hank Smith:    | 52:40 | Please join us for Part II of this podcast.  |

# EPISODE 16 • PART II

Dr. Susan Easton Black



*D&C 37-40*

John Bytheway:	00:02	Welcome to Part II of this week's podcast.
Dr. Susan Easto...:	00:06	Yeah. Well, I just wanted to say that Section 39 and 40, if you were to look at all the Doctrine and Covenants, these are the only sections where they're back-to-back given to the same man.
John Bytheway:	00:17	Really?
Dr. Susan Easto...:	00:18	So you look and then as you look at it given to the same man, it's given to a man named James Covill, that if we were to look at the 135 individuals mentioned by name in the Doctrine and Covenants that were contemporaries with Joseph Smith, he's the one man we know the least about. And so you go, are you kidding me? Here's the man, he gets two Sections in the Doctrine and Covenants. We waffle on being able to say his birth and death. We can't name who he's married to, so just even vital statistics. And although the section starts out introduction saying he was 40 years a Baptist Preacher, we've got other scholars that say, "Oh no, no. I know for sure he is a Methodist."
Dr. Susan Easto...:	01:11	And so what we've got is we've got one man who no doubt will ultimately join the Church after Section 39 as we read Section 40. But we really can't tell much about him. But what we do know is that he sure knows a lot about Christ, right? I think I'd hate to do a Bible bash with him. I think he could tell us about Bethlehem, Garden Tomb. He's got it down, but in reality, I think Section 39 and 40 are probably the saddest sections in the whole Doctrine and Covenants because of who they're given to and his response.
John Bytheway:	01:57	I noticed this too, that we don't even know how to spell his name. Because in my 2013 Edition, I've got Covell, C-O-V-E-L, but I picked up my quad because I used him in a PowerPoint and I've got C-O-V-I-L-L. And that's what it is in the earlier... And then I noticed the earlier version has him who had been a

Baptist minister, and my newest version says who had been a Methodist minister.

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| Dr. Susan Easto...: | 02:24 | Right. If you're looking for a man that's got question marks all over him, he's your guy.   |
| John Bytheway:      | 02:30 | And maybe it's because he came and went so quick.   |
| Dr. Susan Easto...: | 02:33 | What I find on these two sections, if we were... The first Section says, "Wow, the Lord knows who he is." Even though we can't really know who he is, right? The Lord knows who he is. So I like that. The Lord knows who he is. He tells him literally, "Hey, your deliverance has finally come. You've been a preacher all these years and lucky you, guess what? You're about to be blessed. All you have to do is repent and be baptized." And it seems so simple. And then the promises, "You're going to get greater blessings from heaven than you've ever known."   |
| Hank Smith:         | 03:13 | Oh, wow.  |
| Dr. Susan Easto...: | 03:14 | And you'd go, wow, he is such a lucky guy. And what's going to be his blessing? He's called to preach the gospel to recover the House of Israel. And he is called as a missionary basically to go to the Ohio's. He gets to be a missionary. And then he's told in this revelation that he is to cry with a loud voice that the kingdom of heaven is at hand, and to say, "Hosannah, bless it is the name of the most high God." In other words, do you see what he's become? It's like, he's told, "You get baptized, buddy and I tell you what's going to happen to you, we're going to take all that knowledge you know about the Savior's teachings. We're going to send you on a mission, and you're going to prepare the way of the Lord. And those riches of eternities, right? That Hank was talking about, you're you're going to receive. It's just waiting right out there for you." |
| Dr. Susan Easto...: | 04:06 | It's almost like getting a patriarchal blessing, where he can see the course. You have two paths to take in life and he can, like the, I don't know, Alice in Wonderland [inaudible 00:04:19], sees the Cheshire cat. "What do you think?" And the Cheshire cat goes, "Hey, it just doesn't matter. Any path is going to get you there." But in this case, and James Covill, the path he chooses, he can choose greater blessings. And notice he's an older man. If he's been a preacher 20 years, he's got to be, what? Going into his 60s or later, right? It's like, he's told, "Be baptized and you get to be a senior missionary. And that's going to be your great blessing." He's not told, "You're going to get all this wealth we've been talking about."  |

Hank Smith:	04:54	I often refer to James Covill as “the great might have been,” right? What he could have been, he could have been for the church with all his Bible knowledge and experience. We might be talking about James Covill University here in Provo. We might be talking... Oh, he could have been so much. There's an old story that will interest our younger readers. There was a man in the 1980s who played college basketball at the University of Maryland. All of his stats were better than Michael Jordan. He was better than Michael Jordan in every way. In fact, Michael Jordan went third in his draft. This man went second in his draft. Yet he never won an NBA basketball game because the night he was drafted, he tried drugs for the first time and he died. His name was Len Bias. You remember that name, John?
Dr. Susan Easto...:	05:46	Mm-hm (affirmative).
Hank Smith:	05:47	His name was Len Bias. He had better stats across the board than Michael Jordan. And yet, because of that one choice, like you said, he had some choices in front of him. He made that choice. He was drafted by the Boston Celtics, second in the draft and ended up going into cardiac arrest because of those drugs he had tried for the first time.
John Bytheway:	06:09	Wow.
Hank Smith:	06:10	And I compare him to James Covill, the great might have been. Right? Oh, what could have been, right? With James Covill? What could have been with Len Bias? And then we ask our younger listeners, “Do you want to be a Could Have Been, right? You don't want to end up as a, “Oh, the Great Could Have Been” because of your choices.
John Bytheway:	06:34	I would love my own Section in the Doctrine and Covenants. [crosstalk 00:06:38]-
Hank Smith:	06:38	Especially if it sounds like this. Right?
Dr. Susan Easto...:	06:40	Okay. But when I think of him, I sing that song, “We Thank Thee, O God, for a Prophet.” And then there's a part of the song that says, “Those who reject this glad message shall never such happiness know.” And I think that about James Covill. He's right at his end and you think, trust the journey.
Hank Smith:	07:04	Right. Oh.
Dr. Susan Easto...:	07:05	Press forward, press forward. You're getting towards at least the last third of not less of your life. It's out there. The Lord has

promised you all these blessings because of your faithfulness. And they did not go. So I don't know if I could be a little bit personal, but I was teaching at BYU, I loved it. I thought I was at the top of my game. Retirement was a choice. Right? And I taught, I don't know, not quite 1,000 students a semester. Those big pit rooms with kids all over and loved what I was doing. Then the question was, could I give it up and sacrifice and perhaps not have the same influence or the same numbers and go on a mission?

Dr. Susan Easto...: 07:49 And as I thought about it, I tried to rationalize. There were still more books to write, they're all these things and opportunities everywhere. And then I started thinking about it and I go, "Well, what would I miss if I didn't accept that first mission call? And I go, "You know what I'd miss, I'd miss my mission. I'd miss the Senior Mission." And I can now look back and COVID hit pretty much on middle of our fourth and we're all kind of... I can now look back and COVID hit pretty much on middle of our fourth and we're all kind of locked down, right? Not even the gym wanted me.

Dr. Susan Easto...: 08:33 So I'd say, what would I have missed? Oh, the friends I made, the people that entered baptismal waters, the opportunity to speak. I can remember being introduced, George and I, in St. George. And the man, the Visitor Center Director stood up and he goes, "I think every seat in the building is taken in this Stake Center." And he goes, "Except the ones in the restroom." And somebody yelled out, "Even those are taken too." Okay. I would have missed that. So I look at James Covill and I think, what could he have been? And maybe you're right. Maybe a university would be named after the man. He's like Sidney Rigdon, they both were preachers, and both knew the Bible probably backwards and forwards better than me, but he missed the chance.

Hank Smith: 09:28 He missed it.

John Bytheway: 09:30 There's that little couplet of all the words of-

Hank Smith: 09:34 President Monson loved these ones.

John Bytheway: 09:35 "Of all the words of tongue or pen, the saddest are these, it might have been." Is that the one?

Dr. Susan Easto...: 09:40 It might have been.

Hank Smith: 09:40 That's it, that's it.

John Bytheway:	09:42	Yeah. Ooh. And also I think about one of my favorite quotations of President Benson that, "Men and women who turn their lives over to God will discover that he can make a lot more out of their lives than they can." You don't sacrifice anything when you're giving your life to God, he'll make a lot more out of you than you could by yourself. And boy, these promises that he had here. Yeah.
Hank Smith:	10:03	President Hinckley would say, "What you think at first is a sacrifice will turn out being an investment, right? Which will pay you dividends for years to come." Verse 11 reminds me so much of President Nelson today. "I have prepared thee for a greater work, preaching the gospel and recovering the house of Israel." Is that not a 2021 Russell M. Nelson message? And he said to the youth today, "You have a chance to be a part of it." Almost like you are James Covill. "You have a chance to be a part of this if you choose. If you choose." Right?
Dr. Susan Easto...:	10:39	Yeah. It comes down to choice. The blessings come from the choice to follow the Lord. It's just that simple. It won't always be convenient. Right? And it sure wasn't for him. I think if you go to Section 40, he rejected the opportunity. Although notice it keeps saying, he made the covenants and he broke those covenants. Oh, you don't want to do that. But I think it's like, do we bash him? I'd say no, because notice how the Lord says, "Hey, I know him. He's..." In other words, it's in the Lord's hand. We don't need to be judgmental, but we sure can feel sorry for the man.
John Bytheway:	11:22	This was kind of shocking to me because another thing the 2013 Edition did was put an exact date on Section 40. Whereas before I think it just said January 1831. Now it says Section 39 was January 5th and Section 40 was January 6th. This happened in one day?
Dr. Susan Easto...:	11:42	In one day. And if you look at, here's the General Conference, right? The third General Conference, and you get it on the 2nd of January. So three days later, here's Covill getting this amazing call. And then like you say, John, the next day, wow, he's rejected. Perhaps some of us have seen missions where you worked so hard and you share the gospel and you're gathering Israel, and they come into the Church. And then the next thing you hear about them, they've stopped coming. And I have had people say to me, "Hey, they're leaving the Church because they have so many questions." George and I like to say, "We're staying because we've found so many answers. So what's up with these guys?" You got to work harder to know what's true.

Hank Smith:	12:34	Yeah. I am appreciating these sections of the Doctrine and Covenants more and more just because I think they're so applicable to today. Someone might ask, why did James Covill fall away? Well, the Lord flat out tells us in Section 40 verse two, "Here's what pulls people away. Satan tempted him, fear of persecution and the cares of the world caused him to reject the word." This is applicable to everyone listening.
John Bytheway:	13:00	And it gives me a question too, because I had done some reading on this and I'm sure that our guests will know, was he baptized or not? And it says, if he made a covenant, was that the covenant it refers to?
Dr. Susan Easto...:	13:14	Right. And in other words, I've seen it like you have, depending on which historian is writing about it. No contemporary writes about it. So it's all of us that have muddied the water. But it seems to me when it says covenant, how do you make covenants? But you participate in ordinance such as you are and it's a baptism.
Hank Smith:	13:36	In verse 17, the Lord says to James Covill, "Lay too with your might and call faithful labors into my vineyard that it may be pruned for this last time." And I thought exactly of Jacob, Chapter five, and we've mentioned this before on the podcast, where they go call the servants. And there's just such an interesting word. In Jacob 5, verse 70, it says, "The servant did as the Lord commanded him and brought the servants and they were <i>few</i> ." And that's just not the word that you think is going to... Right? That they were amazing. They were numerous.
John Bytheway:	14:11	Powerful.
Hank Smith:	14:11	Powerful. Nope. They were few. The Lord tells us in Section 121, why is it just a few? And it's the same reasoning as Section 40.
John Bytheway:	14:21	Hm. [crosstalk 00:14:21].
Hank Smith:	14:21	"Many are called, but few are chosen. Why are they not chosen? Because their hearts are set so much upon the things of this world." So to you both, what does that mean? The cares of the world or the fear of persecution, or the things of this world? What is that to you? What should we be watching out for?
Dr. Susan Easto...:	14:43	Well, I don't know. I guess I could say that being a senior missionary, right? As James Covill would have done, maybe he didn't think he could find a good doctor in Ohio. It's like when



people talk about, "Hey, I've got this latest illness," or maybe he's got family surrounding him. Right? Leave those grandkids. I think they can all leave their kids as the grandkids. Right? And maybe they have their house, their friends, things they've known. And do they have the confidence to really trust in the Lord that he'll care for them and care for their loved ones while they're gone and that things will work out?

Dr. Susan Easto...:	15:28	In other words, the Lord's in charge. I think the cares of the world is when we try to micromanage our lives and think we can do a better job. I'm in charge here. And it's like, you turn your lives over to the Lord and the opportunities are just amazing that you would never have imagined would come your way.
Hank Smith:	15:48	Yeah. You say it exactly as the Lord does in verse 10 of Section 39, "A blessing so great-
Dr. Susan Easto...:	15:53	So great.
Hank Smith:	15:53	... as you never have known. And the question is, Susan, do you believe Him? Right? Do you believe Him?
Dr. Susan Easto...:	15:59	Oh, absolutely.
Hank Smith:	16:02	Do you believe Him?
Dr. Susan Easto...:	16:04	You have to believe the Lord, right? You don't second guess, you don't just suppose. Why would he say it if it were not true?
Hank Smith:	16:12	Yep. Oh, but that's the question between the cares of this world and the promises of the Lord, which one are you going to choose? And it seems so obvious as we sit and talk, but in real life, it's a hard choice.
Dr. Susan Easto...:	16:26	It's a hard choice.
John Bytheway:	16:29	Hank, when you asked that question, I thought of Section 1. Sometimes I'll tell my students, "Hey, if you just want something that sounds like an awesome Conference talk, just go open Section 1. And in verse 16, this kind of hints at cares of the world. "They seek not the Lord to establish his righteousness, but every man walketh in his own way after the image of his own god whose image is in the likeness of the world. I want to be like the world and whose substance is that of an idol, which waxeth old and shall perish in Babylon." But I want to follow what the world's doing, and when I see cares of the world there, I think the world is so fickle. It's going to be this, and then it's

going to be that, and then it's going to be this. And there's such a better foundation to build on.

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| Hank Smith:         | 17:15 | It's the Indiana Jones moment, remember where he asked to step out into the canyon knowing that the Lord's going to... Well, he doesn't. In the analogy, he knows that he's going to be caught. Something's going to happen. The cares of the world also come up in the parable of the sower where the Lord says, "The ground is good but there are so many weeds, right? There are so many thorns that the word or the gospel can't grow." And I wonder if that's me, that I love the gospel and the soil is good, but I've just got so many other things going on, Susan. I just can't give it the time. I've got my Netflix shows and I've got-   |
| Dr. Susan Easto...: | 18:00 | Life gets complicated.   |
| Hank Smith:         | 18:02 | Yeah. I've got so much going on. And that's the soil that scares me probably the most is the one that the word gets choked out because there's just not enough room for it. That scares me that I don't make room.   |
| Dr. Susan Easto...: | 18:16 | Right. You do see that today that people have so much going on, Sunday just becomes, quote, 'the family day' as opposed to the Lord's day.   |
| John Bytheway:      | 18:25 | I think that when I was a Bishop, when I tried to add up everything I was supposed to do, I thought there's not enough hours in a day. And I was so grateful I stumbled upon something that President Henry B. Eyring said, he said, "You may see so much that you have to do." And I know I'm switching gears here a little bit, but maybe I have so much to do, good things even, but President Eyring said, "Sometimes you may even be bitter." And he said, "The question to ask is just, what should I do next?" And that helped me so much that I can't do all of it. I simply can't. So heavenly father, what do I do next? That was a great blessing to me. And I think for all of us in the gospel, there is so much than what are the best things. What are the most important things? And maybe these sections help us answer that. |
| Hank Smith:         | 19:22 | I think you're exactly right, John. There's an interesting change of verbiage in verse eight of Section 39, "Verily I say unto thee, thine heart," this is to James Covill, "Thine heart is now right before me." And then if you go to Section 40 and you look at verse one-  |
| John Bytheway:      | 19:36 | "And then at this time..." I saw this at this time in verse two.   |

Dr. Susan Easto...:	19:40	[crosstalk 00:19:40] qualifies.
Hank Smith:	19:41	Yeah. And then he says in Section 40 verse one-
John Bytheway:	19:44	But tomorrow on January 6th...
Dr. Susan Easto...:	19:46	Oops.
Hank Smith:	19:47	Wait, listen to this language. "The heart of my servant, James Covill..." This is Section 40, verse one, "Was right before me. For he covenanted with me that he would obey my word." This is the power of agency. Isn't it?
Dr. Susan Easto...:	20:01	And see how quick you can change.
Hank Smith:	20:02	I remember one time I came out of a lesson on David--David and Bathsheba. I came out of the lesson and I was thinking to myself, well, how could David do that? How could David fall? I just think, "Oh David, what were you thinking?" And another man came out of the same lesson. He said, "Did that lesson scare you as much as it scared me?" And I, of course, was not scared at all. And so I went, "Yeah, yeah, yeah. What do you mean?" And he said, "If someone like David can fall, doesn't that scare you?" These Sections maybe are a good warning to all of us to keep our heart right.
Dr. Susan Easto...:	20:42	Keep our covenants. Stay on the covenant path. Like President Nelson says, "Stay on the covenant path."
John Bytheway:	20:47	That and President Nelson's emphasis on the work of salvation, the gathering of Israel is, it's so fun to see how prevalent these are here in these Sections and how it is still the great work. As it says there, "a greater work," in verse 11, the youth theme for this year is section 64 verse 33 about, "By small and simple things, great things come to pass." You're doing a great work and it's still the same work. We're still gathering Israel on both sides of the veil.
Hank Smith:	21:16	Susan, I have a question for you. It looks like to me, Section 40 is our last New York Section. In Section 41, we begin a kind of a new period in the Church. The Kirtland-
John Bytheway:	21:27	They actually went to the Ohio.
Hank Smith:	21:29	They actually left this time.
Dr. Susan Easto...:	21:30	They went, yes.

Hank Smith:	21:32	What does New York, even though we only spent 10 months there as a church, what is New York to our history? Right? As we shut the door on New York, what would you say to our history New York is? You love these places so much. I know you do. And I know you look forward-
Dr. Susan Easto...:	21:48	Oh, I do.
Hank Smith:	21:49	... to Nauvoo, right?
Dr. Susan Easto...:	21:50	I do.
Hank Smith:	21:50	Nauvoo is your home. But as we bid goodbye to New York, what should we remember? What should we take with us?
Dr. Susan Easto...:	21:58	All right. Well, New York is always called the "Cradle of the Restoration." That's just where it begins. When we say goodbye to New York, we say goodbye to the Sacred Grove. We say goodbye to the home where Joseph taught his family nightly truths he had learned from the Angel Moroni. We say goodbye to the hill where Joseph got the plates from Angel Moroni. We say goodbye to the... well, to Alvin Smith, who's buried there, to the Grandin Bookstore Printing Press, where the Book of Mormon comes off. We say goodbye to the Whitmer Farm, where you get the 20 revelations, three witnesses to the Book of Mormon see the Angel Moroni, the organization, the Church, the three Conferences of the Church. New York was the cradle. New York was the foundation. And now we move on to Ohio to get the law and the power, the endowed power from on high.
Hank Smith:	23:04	Yeah. And Emma's saying goodbye to her family in Pennsylvania.
Dr. Susan Easto...:	23:08	Emma's saying goodbye to her family.
Hank Smith:	23:10	I think between Section 40 and 41, you just got to pause and just see the end of a beautiful era and know that you're moving onto...
Dr. Susan Easto...:	23:19	A beautiful beginning.
Hank Smith:	23:20	Yeah. You're moving onto something, even as you said, when you retired from BYU, you decided to close the door on that period but the Lord opened a door to another period of life-
Dr. Susan Easto...:	23:33	[crosstalk 00:23:33].

Hank Smith:	23:33	... that is absolutely beautiful. Susan, you are a historian and a scholar. You know Church History as well as anyone on the planet today. You have studied the ins and outs of Church History, its ups and downs. I don't know if anybody knows the life of Joseph Smith as well as you do. And here you are a faithful believer. I would love to know, I think our listeners would love to know, what keeps you on the covenant path and what are your feelings? What are your personal feelings towards Joseph Smith and his contemporaries and the Restoration?
Dr. Susan Easto...:	24:09	One of the things that really helped me on staying on a covenant path has that when I was young, but mind you, I look the same. And I'm sure all my students would tell you that, right?
Hank Smith:	24:21	Yes.
Dr. Susan Easto...:	24:22	But okay, when I was young, I, like many, had questions about the Church, but not doubts. And there's a difference between a question and a doubt. But I decided to take an old missionary journal. And I wrote down all my questions and literally filled it. Rather than throwing the baby out with the bath water, right? Because of questions, I decided to search to find the answers. And every Christmas I get out that old notebook now, what? 40 years old plus, and I go through to see how many questions I've been able to answer. And I got to be in the 80th percentile now. I am so glad I stayed and that none of the questions blew me out of the water.
Dr. Susan Easto...:	25:14	And none of the questions moved from a question to a doubt. And what keeps me on the covenant path? Oh, wow, I'm closer to eternity than either of you two. And I've got, oh gosh, at least half of my loved ones have already passed through the veil. And wow, I just can hardly wait to meet them. And I... Okay, sorry. I don't want to meet them having not made it to the end of the row. And you just, you can't stop off along the trail like say a James Covill. I want to make sure that patriarchal blessings are fulfilled. That I make it to the end.
Dr. Susan Easto...:	26:07	And then last, my feelings about Joseph Smith. Joseph Smith was a prophet. And can you imagine, I've got to spend a lifetime studying about a man that was a prophet. And it's not like I can name every blade of grass he stepped on, but I'm not through. It's not a good day for me if I haven't written something. And when you write something, you know your exact... you know you got it. I am so grateful for the Prophet Joseph Smith.

Because of Joseph Smith and the ordinances that were restored to the Church, I'm sealed to my family for all time and eternity. And for that, even if that were it... Because I know Joseph, I've been able to know more about Jesus Christ.

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| Dr. Susan Easto...: | 27:04 | And I want to thank you two, what you're doing for the world literally at large is phenomenal. And although we're just friends sitting and talking, wow, who's to say, but this conversation will make a difference. Maybe even a big difference in someone that we will never have an opportunity to meet in this life. But if we keep our covenants, we'll somehow be together in the next life. And perhaps I'll say, "I remember when you were sitting with Hank Smith and John Bytheway, and you were just talking, but John said something or Hank said something, or maybe I said something and their lives will be better." |
| Dr. Susan Easto...: | 27:50 | So trust the covenant path, gather out Israel wherever you can. Don't be embarrassed. You have the truth, share it. It's an amazing message. And thank you again for allowing me to participate.  |
| Hank Smith:         | 28:07 | Oh, absolutely. Dr. Susan Easton Black, thank you. Thank you for your time.   |
| Dr. Susan Easto...: | 28:12 | You're welcome.   |
| Hank Smith:         | 28:13 | Thank you for being with us. John, every time... I know I say this every week, John, but every time I think, oh, those sections of the Doctrine and Covenants will never be the same to me, but I can say right now, Sections 37 through 40, I'll never look at them the same. They've become so much more personal.  |
| John Bytheway:      | 28:30 | What an honor. I took a lot of notes and I really don't want it to end. I want more notes. And I hope we can have you on again.   |
| Dr. Susan Easto...: | 28:41 | Thank you. I'd love to.   |
| John Bytheway:      | 28:42 | Because it's been such a fun thing. I think one of the things Hank told me is that some of the people feel like, what did you say, Hank? That they just ran into a bunch of people talking in the hall, yeah. And I look forward to this of just talking with people that I love and respect about wonderful ideas and truths that I also love and respect. And it always lifts me up. Thank you so much for being with us today.   |
| Hank Smith:         | 29:09 | Thank you so much to Dr. Susan Easton Black. Thank you to all of you who listen. We're grateful for your kindness, your   |

support to us. We're thankful to our producers, Steve and Shannon Sorensen, and our production team, David Perry, Lisa Spice, Jamie Nelson, Will Staughton, and Kyle Nelson. And we'll see you next time on the next episode of followHIM.