



“A Voice of Gladness for the Living and the Dead”

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:

Do you know Mary Ann Angell Young, Eliza R. Snow, Sarah Cleveland, Elizabeth Haven, Vienna Jacques, and Jane Neyman? They are some of the lesser-known heroes of the Restoration, and Dr. Jennifer Reeder joins Hank and John to share their stories, including their escape to Quincy, their building of Nauvoo, and the first baptisms for the dead.

Part 2:

Dr. Reeder returns to discuss the first baptisms for the dead, including Emma Smith being baptized for her father, Isaac Hale, and the joy the Saints experienced knowing their family members were saved. They discuss how the salvation of our ancestors is essential to our salvation, and why temple work is essential to God’s plan for His children.

Timecodes:

Part 1

- 00:01 Welcome to follow HIM Episode 45, Part I
- 01:50 Introduction of Dr. Jennifer Reeder
- 03:32 Elizabeth Haven writes of how difficult the trials of the Saints are
- 05:56 The Saints are refugees in Quincy, Illinois
- 07:48 Eliza R. Snow publishes a poem about the graciousness of the people of Quincy
- 10:35 The Saints are able to establish the Nauvoo Legion and the mixing of Joseph and Emma's finances with the Church's
- 13:03 The minutes of the early Nauvoo Relief Society should be added to the Doctrine and Covenants
- 14:18 After Haun's Mill, the Saints want to gather and Section 126 states to take care of family
- 16:45 Story of Mary Ann Angell Young joining the Church, marrying Brigham Young, and building a cabin alone
- 22:23 Joseph gives the revelation that is Section 126 in the home that Mary Ann Angell Young built
- 24:50 The British Saints were saving strength for the Church
- 26:52 The Relief Society was established in Nauvoo
- 29:59 Willard Richards gives Eliza R. Snow a ledger for the Relief Society but she keeps her Nauvoo journal in it.
- 30:33 Sarah Kimball, starts the Relief Society yet her husband isn't a member of the Church
- 31:44 Joseph organizes the Relief Society "after the order of heaven"
- 33:06 Emma Smith is elected president of the Relief Society
- 34:42 Dr. Reeder shares personal story of serving as Relief Society President and having cancer
- 37:08 Dr. Reeder shares story of receiving service
- 38:43 Emma's personal life shows the need for Relief Society
- 39:43 Emma leaves her family, loses children, and never sees her parents again
- 41:57 Emma has her father's baptism performed immediately after hearing the doctrine of baptisms for the dead
- 43:39 Jane Nyman is the first person baptized for someone else in this dispensation. She is baptized for her son, Cyrus when she hears the doctrine of baptisms for the dead
- 48:02 Vilate Kimball writes Heber about the doctrine of baptisms for the dead
- 48:27 Emma and the Relief Society attempts to free Joseph and others
- 52:00 End of Part I

Part 2:

- 00:03 Welcome to Part II
- 00:07 Section 127:2 refers to Lilburn Boggs and the Extermination Order
- 01:50 Instructions for baptisms for the dead and repeat of Malachi
- 04:54 Temple works is a "very bold doctrine"
- 07:53 The temple is the real world

- 09:43 Baptism and sacrament symbolism
- 12:27 The temple is a connection to our ancestors
- 14:49 Eliza R. Snow states that providing relief is being a savior
- 17:18 Dr. Reeder shares story of indexing
- 20:20 Joseph speaks of victory when hiding in Nauvoo
- 26:53 Don't underestimate the work of our family on the other side of the veil
- 28:32 The priesthood wasn't fully restored without the Relief Society
- 30:58 Baptism symbolism and the font being the lowest place in each temple
- 32:21 Polygamy was different in Joseph's time than Brigham's.
- 26:30 Polygamy in Nauvoo was private and sacred and story of Emma's dream at the end of her life
- 40:20 Dr. Reeder shares her thoughts about the Restoration of the gospel and her testimony of Jesus Christ.
- 48:06 End of Part II

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Biographical Information:



Dr. Jennifer Reeder is the 19th-century women's history specialist at the Church History Department for the Church of Jesus Christ of Latter-day Saints. She earned her PhD in American history from George Mason University, where she also studied American religious history and memory and material culture. She recently published *First: The Life and Faith of Emma Smith* with Deseret Book and co-authored *The Witness of Women: Firsthand Experiences and Testimonies of the Restoration* and *At the Pulpit: 185 Years of Discourses of Latter-day Saint Women*. Jenny has spoken at Time Out for Women, BYU Women's Conference, and BYU Education Week. She is a gospel doctrine teacher, a temple ordinance worker, and the favorite aunt of 13 nieces and nephews.

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EPISODE 45 • PART I



Dr. Jennifer Reeder

D&C 125-128



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. We love to learn. We love to laugh. We want to learn and laugh with you as together we followHIM.
Hank Smith:	00:20	Hello everyone. Welcome to another episode of followHIM. I'm your host, Hank Smith. I'm here with my exceedingly glad co-host, John Bytheway.
John Bytheway:	00:29	Oh, that sounds so Book of Mormon. I'm not just glad. I'm exceedingly glad.
Hank Smith:	00:36	Wait till you get exceedingly glad beyond all-
John Bytheway:	00:39	Glad beyond all measures.
Dr. Jennifer Re...:	00:40	Beyond all measure.
Hank Smith:	00:41	All measure.
John Bytheway:	00:43	We can't even put a measure on it. It's...
Hank Smith:	00:46	immeasurable
John Bytheway:	00:46	Yeah.
Hank Smith:	00:47	We want to remind everybody that you can find the podcast on social media. We have an Instagram page. We have a Facebook page. Our wonderful Jamie Neilson runs those. So come on over and check out all the extras that we have there. If you want to watch the podcast rather than listen to it, you can find it on YouTube. And if you want to go to our website, followhim.co, and please take time to rate and review the podcast. That really helps us out.

Hank Smith:	01:14	John, we've already had a bunch of fun before we hit the record button. So we better introduce our guests so we can get everybody caught up to speed. Tell us who's with us.
John Bytheway:	01:21	Oh, absolutely. We're delighted to have Jennifer Reeder here and I am excited to show you. This is where I'm getting her, look at the word first and how it reflects there if you're watching on video today, [inaudible 00:01:36], that tells you [inaudible 00:01:39] loves this book.
Hank Smith:	01:40	What a beautiful book.
John Bytheway:	01:40	Yeah. And to refer to Emma as the first lady, I love this. The book is called <i>First: The Life and Faith of Emma Smith</i> .
Hank Smith:	01:48	By Dr. Reeder.
John Bytheway:	01:50	Yes. And I was joking with Dr. Reader because I was listening in the car and missed my exit. I was so involved. Let me tell you about our guest today. Jennifer Reeder is a 19th century women's history specialist in the church history department. She has a PhD in American hHistory from George Mason University. I love George Mason. I've quoted George Mason on this podcast. And an MA in history documentary editing and archival management from New York University, with a BA in humanities in English teaching from Brigham Young University. She's originally from Provo, Utah. She served a mission in Catania, Italy. She has co-edited two books, <i>At the Pulpit: 185 Years of Discourses by Latter-day Saint Women</i> . That was with Kate Holbrook, and <i>Witness of Women: Firsthand Experiences and Testimonies from the Restoration</i> with Janiece Johnson. I feel like having being listening to this, I feel like I know you a little bit already from your writing, so thank you for joining us on followHIM today.
Dr. Jennifer Re...:	02:59	Well, thank you. It's a privilege.
Hank Smith:	03:01	We are very excited to have Dr. Reeder with us. Since we have an expert here with us, John, let's jump into this week's lesson. We are looking at Sections 125 through 128 of the Doctrine & Covenants. Obviously we're getting closer to the end of our study this year. And that would mean the end of Joseph's life. So Dr. Reader, take John and I and our listeners wherever you'd like to go to set us up for the sections.
Dr. Jennifer Re...:	03:32	All right. I'm going to start with the Saints leaving northern Missouri, and fleeing east to the Mississippi River to take refuge

for the winter of 1838 and 39. And they settled in various settlements along the riverbanks, both in Iowa Territory and in the state of Illinois. They had abandoned all hopes of immediately building Zion in Missouri. And they were despondent, as I can imagine. I'm going to bring in as many women's voices as possible. I want to share the words of Elizabeth Haven, who was 19 years old. She wrote to her cousin, another Elizabeth, on February 24th, 1839. And I think this really gives us an idea of how the Saints are feeling. She says, "Oh, how's Zion warned? Her sons had fallen in the streets by the cruel hand of the enemy and her daughters weep in silence. It is impossible for my pen to tell you of our situation, only those who feel it. No."

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| Dr. Jennifer Re...: | 04:40 | And then in her letter, she explains that the Saints had been driven from the places of gathering out of the state of Missouri, from houses and lands in poverty to seek for habitation where they can find them. The stakes of Zion will soon be bereft of all of her children. And then she says this, and this I think is the saddest because literally, "By the river of Babylon, we can sit down. Yes, dear E", her cousin Elizabeth, "We weep when we remember Zion." |
| John Bytheway: | 05:12 | Oh man. And that was a 19-year old who wrote that? |
| Dr. Jennifer Re...: | 05:16 | Mm-hmm (affirmative). |
| John Bytheway: | 05:17 | Wow. |
| Dr. Jennifer Re...: | 05:17 | It just depicts how sad and discouraged they are. The Lord had promised them that they would build Zion in Missouri and they were all set to do that. And then it just didn't work out. |
| Hank Smith: | 05:31 | Oh, driven from county to county to county and finally out of this state. |
| Dr. Jennifer Re...: | 05:36 | Right. The largest number of Saints settled in and around Quincy, Illinois, which is the true refuge. And the people of Quincy had first encountered the Saints on their way to Missouri. So between 1834 and 38. And then in the winter of 1838 to 39, there were thousands of displaced Saints walking eastward across the frozen Mississippi River. And many of them settled temporarily in Quincy. The population in Quincy grew from 800 in 1835 to 2300 in 1840. So within five years, and that's all because of the Saints. |
| Hank Smith: | 06:21 | My goodness. It's a flood of people. |

Dr. Jennifer Re...:	06:23	It is a flood of people, an influx of refugees or immigrants or whatever you want to call them. I think this is really interesting. The town of Quincy really prided themselves on being generous and benevolent. They had a Quincy Democratic Association and they publicly denounced Missouri for their injustice toward the Saints.
Hank Smith:	06:47	Really? Wow.
Dr. Jennifer Re...:	06:48	There might've been a little state competition going on there.
Hank Smith:	06:51	We are nicer than you guys.
Dr. Jennifer Re...:	06:55	Yeah. And they pledged to assist the Latter-day Saint refugees. The town's people gathered donations and arranged housing and coordinated with local communities to provide assistance for the impoverished saints. It kind of reminds me of the news stories we've been seeing lately about how Latter-day Saints in Germany have worked to accommodate the Afghan refugees and how they're doing that all over. I love that because I think it's just kind of a give and take. It's we've been in your position and we want to help you kind of thing, although it's generations later.
Hank Smith:	07:32	Yeah. But that's a beautiful idea that you see yourself in people that you are now able to help and serve. You say I was once in that place. That's a beautiful idea.
Dr. Jennifer Re...:	07:46	Yeah. So back to Elizabeth Haven, she said that, "God has opened their hearts to receive us. We are hungry and they feed us, naked and they clothed us. The citizens have assisted beyond all calculation." And she also prayed that the heaven's blessings would rest upon them, which I think is really sweet. Also, I love this, that Eliza R. Snow, who later would be called Zion's Poetess, wrote a poem and printed it in <i>The Quincy Whig</i> , the newspaper. It's called "To The Citizens of Quincy." And she's very grandiose in her language, but she was very sincere. She said, "Ye sons and daughters of benevolence, whose hearts are tuned to notes of sympathy. Who have put forth your liberal hand to meet the urgent wants of the oppressed and poor." It's actually a really long poem. I'm not going to read the whole thing. But at the end it says, "The gratitude which emanates from spirits, such as these, is no mean offering, neither cheaply one, you noble, generous-hearted citizens of Quincy." So nothing but high praise and gratitude.

Hank Smith:	08:58	Yeah. That sounds very scriptural. She is kind of speaking scripture there. That is beautiful.
Dr. Jennifer Re...:	09:04	That's how she writes. She's amazing. I think it's interesting that when Emma Smith brought her children across the frozen river, she also was carrying the Bible translation manuscripts under her skirt and the river wasn't frozen enough that they could all just ride in the wagon. She gets out of the wagon and walks and she's holding her baby and her toddler. You've probably seen the painting by Liz Lemon Swindle. And Julia and Joseph III are holding onto her skirts and she's got these manuscripts and she's walking across the river. And Joseph III grows up and talks about what a traumatic experience this was. It's scary. Their dad's in jail, in the Liberty Jail way back in Missouri. And they're just forging ahead.
Dr. Jennifer Re...:	09:58	They end up staying in the home of Sarah Cleveland who lives in Quincy. Her husband's not a member of the Church, but Sarah later becomes Emma's First Counselor in the Relief Society, which I think is awesome.
Hank Smith:	10:13	Yeah.
Dr. Jennifer Re...:	10:13	So at this point, the Saints are determined to take advantage of the powers of government. They have been through so much in Missouri and even in Kirtland, and they really wanted to establish a city where they would be free to exercise their religious rights with the protection of legal authority, something that they had not been afforded before.
Dr. Jennifer Re...:	10:35	On December 16th, 1840, the Illinois Governor Thomas Carlin and the legislature of Illinois were eager to get the votes of Mormon refugees. This is just stacking up for them politically. So they created an act to incorporate the city of Nauvoo, which granted very extensive legal powers to the citizens. And this actually will come into play a little bit later in the sections that we're talking about today. So this charter, the city charter, allowed the Saints to organize a legislative body of their own to create laws within the city and to create the Nauvoo Legion, which was a subset of the state militia, and to establish a university, which they didn't quite get to.
Dr. Jennifer Re...:	11:27	And so, they became an incorporated church in Illinois with Joseph Smith as trustee. And that's also important because at the end of his life it was a problem for Emma.
Hank Smith:	11:43	This property is in his name.

Dr. Jennifer Re...:	11:45	Right.
Hank Smith:	11:46	And it now belongs to her, but I'm sure-
Dr. Jennifer Re...:	11:49	[crosstalk 00:11:49] But it also belongs to the Church.
Hank Smith:	11:50	The church. Yeah.
Dr. Jennifer Re...:	11:51	Right. Their finances were so inextricably linked together. And Emma was very concerned about providing for her family. And Brigham Young was very concerned about protecting the Church. So there was a lot of tension that came up because of that. But, we'll get to know more about Emma on this charter.
Dr. Jennifer Re...:	12:13	Also the Nauvoo Period has a really interesting shift for Joseph, he receives less revelations during this period. There are 135 sections in our current Doctrine & Covenants that were written during Joseph's lifetime, but only nine of those come from five years in Nauvoo. He kind of shifts from receiving revelation to public speaking, which is something that we don't have the records of previously, but we do, he has scribes, they write down what he says. So that's a little bit different in Nauvoo. And you'll notice two of the sections are actually letters that he writes to the people of Nauvoo.
Hank Smith:	12:54	Okay. That is an interesting shift for him because we've seen him writing, writing, writing, and now it's going to be sermons.
Dr. Jennifer Re...:	13:03	Yeah, which we don't have in the Doctrine & Covenants, unfortunately. It's interesting he does preach six sermons, particularly to the women in the Nauvoo Relief Society. And those are in the Nauvoo Relief Society minutes and recorded by Eliza Arsenault as the secretary. I was talking to Laurel Thatcher Ulrich, a scholar in Latter-day Saint women's history. And she said she's convinced that the Nauvoo Relief Society minutes should be part of the Doctrine & Covenants, which I think would be so awesome. Right?
Hank Smith:	13:40	Yeah. That'd be fantastic. Can you get access to those on your-
Dr. Jennifer Re...:	13:45	Yes. You can. They're in your Gospel Library app if you go under Church History and Restoration. They're available there under the book, <i>First Fifty Years of Relief Society</i> . So they're in there, but they're also on the Joseph Smith Papers website.
Hank Smith:	14:05	This is fantastic. I'm going to go read these. I didn't know they were there and I would... Here's six sermons from Joseph Smith

we don't have. They're not readily found right here in your Doctrine and Covenants.

- Dr. Jennifer Re...: 14:18 Yeah, they're good. They're good ones. Let's talk a little bit about Section 125. That was kind of a historical context. So beginning in 1839, as the Saints are living Missouri, many of them are settling on the Illinois side of the Mississippi River in and around Hancock County, but a smaller number is settling in scattered communities across the river in the Iowa Territory. There's been a lot of questions about the settlement and they're very eager that the people gather closely together so they're consolidated for safety reasons. And we saw what happened in Haun's Mill, in Missouri. That was a settlement that was very isolated from other settlements. And so they've learned their lesson. We need to gather closely together.
- Dr. Jennifer Re...: 15:08 On May 24th, 1841, Joseph received revelation stating that all the approved stakes should be in Hancock County, in Illinois and Lee County in Iowa, and all other stakes were discontinued. So they're reorganizing the boundaries.
- Hank Smith: 15:28 The river is just between them, right?
- Dr. Jennifer Re...: 15:30 Yes. In August of 1841, a Church count conference was held in what Joseph named Zarahemla in this section. And there were 326 members of the Zarahemla Branch, and then 80 members of the Nashville Branch. I have to say, when I read Nashville, I was like, what Tennessee Grand Ole Opry?. What? But there were a total of 750 members in Iowa Stake, and the stake was formally organized on October 5th, 1839 with John-
- Hank Smith: 16:03 So Nashville is Iowa?
- Dr. Jennifer Re...: 16:05 Yeah.
- John Bytheway: 16:05 How many did you say were in the branch in Nashville? 326 in the Zarahemla Branch. And how many in Nashville?
- Dr. Jennifer Re...: 16:13 80 in Nashville. There were a total of 750 members in the Iowa Stake. And that's a real short section. There's not a lot more I can tell you about that.
- John Bytheway: 16:23 Jenny, I love this Section 126, because of the idea of taking care of your family. Sometimes I feel like the missionaries go off and leave their families in bad circumstances. And I think, wow, I'm glad we go now before we're married and stuff like this, but what can you tell us to lead into Section 126?

Dr. Jennifer Re...:	16:45	Wow. So Brigham Young, you're absolutely right. And this is kind of a pattern that will continue well into Utah, where women are left to fend for themselves. So while this is given specifically to Brigham Young, I think it's also given to Mary Ann, his wife. Again, I told you I wanted to bring in as many women as we can. She's not listed there, but I love that this section recognizes the time that Brigham has spent away from home on several different missions. And the Lord has seen Brigham Young's labor and toil in his journeys. So, I like John love that he says to take special care of your family from this time.
Hank Smith:	17:29	And he calls it an offering. This acknowledges what a sacrifice it was and it's a sacrifice for his wife, right?
Dr. Jennifer Re...:	17:39	Yeah.
Hank Smith:	17:39	Some of those stories I think leave your sick wife and 47 children behind and go on a mission and it's like wow.
Dr. Jennifer Re...:	17:47	Well, I'm going to tell you a little bit about Mary Ann. This is his second wife. His first wife Miriam Works died of consumption in 1832. And after that, because Brigham Young was going on missions as he was instructed by the Lord, Vilate Kimball took in his two daughters when Heber C. Kimball and Brigham Young went on a mission. Let's shift to Mary Ann Angell. She is the daughter of this incredible woman, Phoebe Angell. I love Phoebe Angell. There's a talk by Phoebe Angell in <i>At The Pulpit</i> . So if you want to learn more about the Angell family. Her dad wasn't a great guy. He was very abusive of the family.
Hank Smith:	18:35	So no relation to Truman Angell or the-
Dr. Jennifer Re...:	18:38	That's her brother.
Hank Smith:	18:38	Oh, okay. Architect of Salt Lake Temple?
Dr. Jennifer Re...:	18:42	Mm-hmm (affirmative), and Nauvoo. She was baptized in 1832 when the Spirit bore witness to her, the truth of the origin of the Book of Mormon. And she never doubted after that. She went to Kirtland in the spring of 1833. She became acquainted with Brigham Young and she felt drawn towards him when she heard him preach. And he was very impressed when he heard her testimony. They got married in early 1834, and she took care of Brigham Young's children like the typical frontier wife. She kept the house and labored faithfully for the interests of the Young family, which meant taking care of things while he was on missions. Kind of like Emma. I think a lot of these ladies were

really, thank goodness they were really converted and committed to do all of this on their own.

Dr. Jennifer Re...:	19:38	So he served missions about half of the time of their first five years of marriage. In fact, shortly after they got married, he was gone for four months with Zion's Camp, and he got home just in time for the birth of their first baby in October. But she raised Brigham Young's daughters, Elizabeth and Vilate. They had that baby Joseph in 1834, and then they had twins, Mary Ann and Brigham. How cute is that, in 1836. And, let's see.
Hank Smith:	20:13	She's raising five kids at this point and her husband has been gone.
Dr. Jennifer Re...:	20:19	All over the place.
Hank Smith:	20:20	He's gone all over the place.
Dr. Jennifer Re...:	20:22	Right. He comes back to Kirtland after one of his many missions. And there had been a lot of dissension there with the Kirtland Safety Society and all the issues going on with the Church. And so he had to go into hiding. So the mobbers terrorized Mary Ann and her children. And when she finally was able to join Brigham Young in Far West in the spring of 1838, he was shocked at her condition. And he said this to her, "You look as if you were almost in your grave."
Hank Smith:	20:56	Oh, my goodness.
Dr. Jennifer Re...:	20:56	Which I don't know if that was the nicest thing.
Hank Smith:	20:58	Yeah, I don't know if that was-
John Bytheway:	21:00	Maybe, "It's good to see you." Yeah.
Dr. Jennifer Re...:	21:04	Right. I don't know. There's a couple of other things he could have said.
John Bytheway:	21:07	Wow.
Dr. Jennifer Re...:	21:08	They didn't last in Missouri for very long. In fact, it took them quite a while to leave Missouri and get to Illinois. It took them three months just because Brigham Young would go back and try to help other people that didn't have help. So they stayed in 11 different homes in those three months as they were traveling to Illinois. And let's just add this, because of course, she was pregnant.

Hank Smith:	21:32	Of course. Oh my word.
Dr. Jennifer Re...:	21:35	So Brigham Young left on another mission to England. She had a 10-day-old baby and six children. And she was on the Iowa side. Two months later, she ran out of food. She would take her baby and go across the river to get potatoes and flour, and then go back to her family in Iowa. She did sewing and laundry for other people. Someone gave her a little plot of land in Nauvoo. So she would cross the river, plant her garden and come back home. Finally, I am not kidding you, she built a log cabin in Nauvoo with blankets hanging over the windows and doors.
Hank Smith:	22:21	Mary Ann Young. Oh my Gosh.
Dr. Jennifer Re...:	22:23	Mary Ann. That's right. Give her credit. Let's say her name. Give her the credit she deserves. When Brigham Young returned to Nauvoo in July of 1841, he had been gone for 22 months, and he built a red brick home that's still standing in Nauvoo, but it wasn't ready until May of 1843. Joseph Smith comes to this very humble log cabin that Mary Ann Young built and gives this revelation to Brigham Young.
John Bytheway:	22:58	And I love how it starts, "Dear and well beloved brother, Brigham Young". And it made me wonder, now is Joseph talking, and then it's, "Verily thus saith the Lord unto you, my servant Brigham." So he's got some good introductory titles there.
Dr. Jennifer Re...:	23:14	Yeah, he does. He's earned them, I think. And Mary Ann as well.
Hank Smith:	23:20	He also said, And Mary Ann, when I read verse two, I have seen your labor and toil. I think it's going to be [inaudible 00:23:25].
John Bytheway:	23:25	Oh, I'm going, who's the one laboring and toiling. I built a cabin while you were gone, Brigham. Oh goodness.
Dr. Jennifer Re...:	23:32	With six kids.
John Bytheway:	23:33	Yeah.
Dr. Jennifer Re...:	23:34	She was very well known for being benevolent and hospitable in the extreme conditions and administering generous advice and assistance to those in need.
John Bytheway:	23:45	I'm really glad you talked about this because I think visitors to Nauvoo would see the Brigham Young home and say, "Wow, he was living pretty good here."

Dr. Jennifer Re...:	23:54	That's a pretty nice house.
John Bytheway:	23:55	It's a pretty nice house, but you hear this backstory and you think, okay, that's, and you got to give it to Mary Ann Young, don't you?
Dr. Jennifer Re...:	24:04	Absolutely.
Hank Smith:	24:05	This mission Jenny that he leaves on that you just talked about, was that the redemption of Israel?
Dr. Jennifer Re...:	24:11	Yes. He was very sick. He and Heber C. Kimball were very sick and they gave it everything.
John Bytheway:	24:18	So they were sick too.
Hank Smith:	24:20	And everybody in the home is sick.
Dr. Jennifer Re...:	24:21	Mm-hmm (affirmative).
John Bytheway:	24:23	Can you tell us, you mentioned before his first wife died of consumption. That's tuberculosis, is that right?
Dr. Jennifer Re...:	24:29	It's tuberculosis. And then they deal with the problems of malaria in Nauvoo of course.
John Bytheway:	24:36	Rivers and mosquitoes.
Dr. Jennifer Re...:	24:38	Right. Swampy land.
John Bytheway:	24:39	Yeah, swamps.
Hank Smith:	24:41	That British Mission that they go on, we don't have to dive into this, but isn't this a huge strength to the Church over the next?
Dr. Jennifer Re...:	24:50	Absolutely. In a lot of different ways. This provided leadership for the men that were serving missions, but then also the influx of immigrants from Britain became a huge part of the Church.
John Bytheway:	25:05	I think that when they do that British Pageant in Nauvoo, it kind of tells that story of how important that particular mission to the British Isles was. And was it a Charles Dickens, the statement about the pick and flower of England that the converts to the Church were?
Dr. Jennifer Re...:	25:23	Right.

John Bytheway:	25:25	What was he trying to say of a high-class nature or just not of no class, they were the pick and flower.
Dr. Jennifer Re...:	25:33	Well, and it's interesting because so many of them too were such poor people that had worked so hard in factories and the Industrial Revolution in England, mills and all of that, but they were hard workers and they were anxious, not only to build Zion and be with the Saints, but also for the American dream of being able to pull them themselves up by their bootstraps and make something of their lives that they could never have had those opportunities in England.
Hank Smith:	26:03	As I read this, I kind of chuckled that maybe Brigham and Mary Ann thought, "O, good. We can finally be done here for once."
John Bytheway:	26:10	Relax. We've done our Church service now.
Hank Smith:	26:13	Brigham Young and Mary Ann Young are not going to rest or relax.
Dr. Jennifer Re...:	26:19	No. Ever.
Hank Smith:	26:20	Because they knew what was coming, right? What was coming for them?
Dr. Jennifer Re...:	26:24	Right. I've also heard that Mary Ann was an introvert. And interestingly enough, I know this is true. She never joined the Nauvoo Relief Society, which I don't know why. I've never been able to figure that out.
Hank Smith:	26:38	As we are hitting, I'm looking at the dates here. And Jenny you'll have to help me out, because we have March of '41, July of '41, and our next section is September '42. When is the Relief Society fall ... when does it fall here?
Dr. Jennifer Re...:	26:52	This is the perfect time to talk about the Relief Society. The Nauvoo Relief Society was officially organized on March 17th, 1842. The idea for the Relief Society started with Margaret Cook, who was a seamstress who worked for Sarah Kimball, who was kind of a wealthy woman. And she had noticed, and there were so much effort going to building the temple. And she had noticed the men working on the temple who were in great need of shirts. Now I have to say this, my friends on the Joseph Smith Papers joke that if they were going to make a video, a movie of the founding of the Nauvoo Relief Society, they would be happy to be the men working on the Nauvoo temple without

		their shirts on. And I'm like, no, no, no, we don't want to see you without your shirts on.
Hank Smith:	27:51	That's funny. Maybe that's why the [inaudible 00:27:54] like, we've got to get those guys.
Dr. Jennifer Re...:	27:55	Yeah, we've got to do something about this.
John Bytheway:	28:00	These are going to be Church History Paintings one day. We better get one.
Dr. Jennifer Re...:	28:06	Yeah, Anthony Sweat probably already done one of the men.
Hank Smith:	28:09	Yeah, he probably has.
John Bytheway:	28:10	Oh, Frieberg wouldn't touch this.
Dr. Jennifer Re...:	28:13	Oh, but if he did, he might've made them look real good-- boy.
John Bytheway:	28:17	[inaudible 00:28:17] They had some big dudes building that temple.
Dr. Jennifer Re...:	28:21	Yeah. Anyway, they decided to create a sewing society, and this is a really popular thing. There were many women's organizations around the country. They'd started as early as the late 1700s. Women would see a need and would create organizations to take care of the poor and from the sick. Sewing societies, missionary societies, this was a very common thing in America.
Dr. Jennifer Re...:	28:56	They gathered a little group of their friends together in early March and decided that they would create an official society and give themselves legitimacy, or authority, by writing a constitution. One of the women at that sort of planning meeting was Phoebe Rigdon, the wife of Sidney Rigdon. She knew Eliza R. Snow. And she knew that Eliza had taught their family school in Quincy, our town Quincy. And she knew that Eliza had grown up. Her father had been a Justice of the Peace in Ohio and Eliza had been his secretary and kept his records. So she seemed like the smartest person to do this. They asked her to write a constitution for the sewing society. And this was Phoebe Rigdon and Sarah Kimball who went to her, and Sarah gave her, you guys, this is a cool story. Sarah gave her a little journal, a little book to write the constitution in.
Dr. Jennifer Re...:	29:59	Later when they started the Nauvoo Relief Society, Willard Richards gives them a really nice big ledger. And Eliza just keeps

that journal and she keeps her Nauvoo journal in there. It's really cool. It's one of those books you could flip upside down and start from the other side. And you see this beautiful illustration in it when it was given to Sarah Kimball who then gave it to Eliza who was supposed to write a constitution in it, but then she kept it for her own journal. And it's her Nauvoo journal that gives us great information. Anyway.

Hank Smith:	30:33	Sarah Kimball, her husband's not a member of the Church?
Dr. Jennifer Re...:	30:36	Correct.
Hank Smith:	30:37	Sometimes we discount people who are not married to a member or are single, and yet here's the beginnings of the longest-standing organization in the world, and it was started by this woman whose husband, great guy, not a member of the Church.
John Bytheway:	30:54	You said Sarah Cleveland before? Yeah. Sarah Cleveland.
Hank Smith:	30:58	Yeah.
Dr. Jennifer Re...:	30:58	She became the First Counselor and her husband also was not a member. And then there's Eliza R. Snow who was single.
Hank Smith:	31:05	Right. We should never discount someone because they're not in what we think is an ideal, typical situation.
Dr. Jennifer Re...:	31:14	Right.
John Bytheway:	31:14	I love to say that Mormon's best work was done as a Single Adult at the end of the Book of Mormon, the last 10 chapters, "I have no kin, I have no family, I am alone."
Dr. Jennifer Re...:	31:26	Oh, that's so sad though. Come on.
Hank Smith:	31:28	Yeah. It reminds me of my high school days, but okay. I have no friends. I have nowhere to go.
Dr. Jennifer Re...:	31:34	Well, John wrote the article about having no friends.
John Bytheway:	31:36	I'm the ones. Find it in <i>The New Era</i> , "I Have No Friends" by me.
Hank Smith:	31:40	By John Bytheway. Sorry to interrupt.
Dr. Jennifer Re...:	31:44	That's okay. So Eliza writes a constitution and she takes it to Joseph Smith because she wants to get his approval. And he

looks at it and he says, this is the best constitution I've ever seen, but I have something better for you. And I want you to gather all these women and bring them to the second floor of the Red Brick Store. And so a week later, on March 17th, 1842, you get 22 women gathered there and he organizes them, "After the order of heaven." And that's a phrase we see quite a bit in the Doctrine and Covenants, and throughout Joseph Smith's legacy. After the order of heaven, and after the pattern of the priesthood, Sarah Kimball remembers that he later said, "That the Church was never fully organized until the women were organized." This really is a crucial part of the complete Restoration of the Church.

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| Dr. Jennifer Re...: | 32:41 | So they talk a little bit about what they want to name the society. John Taylor thinks they should name it the Benevolent Society, but Emma was the one that was like, no, no, we're not calling it the Benevolent Society because there was the Washingtonian Benevolent Society, and they were known for a lot of corruption. And she's like, we in no way, want to be associated with them. |
| Dr. Jennifer Re...: | 33:06 | She very early on sort of took the lead on this. She was elected or selected or voted in as president, which Joseph said came from her revelation in 1830, now Section 25, where she was the "elect lady." And she was the proper one to lead the Relief Society. He later said that whenever the priesthood was organized on the earth, in any dispensation, when it was fully organized, the women were also organized. We can't find that in the scriptures, but it makes sense to me. So I love that. So they created this incredible organization. Joseph Smith said that their purpose was twofold, to relieve the poor and to save souls. And I love that, because it's a salvific organization. And Emma says on the very first day, she says, we are going to do something extraordinary. |
| John Bytheway: | 34:04 | Oh, it's one of the best quotations ever. |
| Dr. Jennifer Re...: | 34:08 | "If there was a boat stuck on the rapids of the Mississippi river, we expect to be called to their rescue. We are going to do something extraordinary. We expect extraordinary occasions." I love it. And that is absolutely what happened. They had incredible opportunities to serve. I believe this because I felt it myself as a member of the Relief Society. I feel like when we go and provide relief to others, we find relief for ourselves. |
| Dr. Jennifer Re...: | 34:42 | There was a period when I was called to be a Relief Society President in 2010. I was in graduate school living in Northern Virginia. And about six weeks after, it was a family ward, it was |

a huge ward. It was the Crystal City Ward. For those of you to know the area. 800 people in the ward. And six weeks after my call, I was diagnosed with leukemia. And my Bishop said, "I really think we need to keep you in this calling. You have two very able counselors." And it was true. I did. I had the best counselors. I was in the hospital for five weeks. And they even, this is before Zoom, in the olden days before Zoom.

Hank Smith:	35:30	The olden 2010-ish days.
Dr. Jennifer Re...:	35:33	Yeah. The Elder Quorum President got a camera for my laptop and I participated in Ward Council from my hospital room. But I'll tell you what, that was probably one of the things that saved my soul, in a most horrible time of my life. Because I could have just curled up in a ball on my bed, but instead I had my laptop, I had my phone, I sent cards in the mail to people and people would come visit me, even less active people would come visit me because you can't turn down a call to go visit a bald Relief Society President, right?
Hank Smith:	36:13	Yeah, like come visit.
Dr. Jennifer Re...:	36:15	We have this great picture. We had to do a picture of our presidency for Ward History. We had presidency meetings in my bed. We have this picture and all of my suite, presidency put on hats so that we could all be, you can see our hair.
Hank Smith:	36:32	Relief Society President while being treated for cancer, leukemia.
Dr. Jennifer Re...:	36:36	Yeah. Good times. It saved my life. Literally it saved my life.
Hank Smith:	36:43	I remember President Uchtdorf saying, 'It's often when we try to answer other people's prayers that we find the answers to our own.' That sounds like that.
John Bytheway:	36:52	Oh, it reminds me of our friend Meg Johnson who's a quadriplegic after a fall who said, "The doctors fixed me, but service healed me." Her soul.
Dr. Jennifer Re...:	37:08	It's true. I remember a really hard day. I had the best Compassionate Service Leader. So when I was home from the hospital, I had two years of chemo. My compassionate service leader would arrange rides for me to the hospital to get chemo or stupid spinal taps, which I hated. Terry Echo Hawk was the Stake Relief Society president. And I literally, I think I threw up in her car six times on the way.

Hank Smith:	37:33	Oh my gosh..
Dr. Jennifer Re...:	37:35	I had a plastic bags, don't worry. But one day it was just extremely hard. And I had roommates, but they were gone working during the day. So my Compassionate Service Leader set up a calendar where someone would come visit me in the afternoon just to check in on me, make sure I was okay. And one day it was my sweet friend, Marion Anderson. And it had been a really hard day. And she just sat on the stairs with me, where I was sitting and she just cried with me and put her arm around me. And that was just what I needed, was someone just to be with me. And it was my Relief Society sister, and I'm so grateful for that. So I have a testimony of Relief Society.
Hank Smith:	38:21	Yeah. "We're going to do something extraordinary."
Dr. Jennifer Re...:	38:23	We are. In fact, I put that on my license plate cover
Hank Smith:	38:27	Oh, that's great.
John Bytheway:	38:29	I love there's so much of this in your book. It's fun to hear it again about how it was organized and coming up with the name. And it was Emma who really pushed through the name relief, that wanted the relief in there. Right?
Dr. Jennifer Re...:	38:43	Yeah. Well, and just looking at Emma's life at the time, it was organized on March 17th, 1842. In August of 1841, that's six months, whatever, eight months before, she lost her 14-month-old son, Don Carlos to malaria. And then in February she had a miscarriage and she found out her mother had died. I think the timing is so interesting because she needed this group of women and she needed a place where she could feel safe and she could feel loved. And it came.
Hank Smith:	39:25	Oh my goodness. And she hadn't seen her mom.
Dr. Jennifer Re...:	39:28	No. In fact, this kind of transitions into baptisms for the dead a little bit. See if you can follow my segue.
Hank Smith:	39:37	Okay. Let's do it.
Dr. Jennifer Re...:	39:37	So when Joseph and Emma left Harmony in the early fall of 1830, Emma said goodbye to her parents and never returned and broke off a relationship with them even. And I think on their way to Fayette, New York, which was quite a journey from Harmony. But I think it really reflects what the Lord told her in Section 25, that she should go with Joseph at his going.

Dr. Jennifer Re...:	40:06	Now, this was hard. Her father didn't approve of Joseph, and their family, the Hale family, was a very tight-knit family. And when her siblings got married, they all stayed in the area. And her father was just concerned about Joseph, not the fact that he was uneducated, because her sisters had married people that were uneducated and poor, but the fact that he worried that he would take his daughter away and that he wouldn't be able to provide for his daughter. He was really concerned about that.
Dr. Jennifer Re...:	40:40	In 1830, she said goodbye and never saw them again. And when she heard that her father passed away, which was sometime in 1841 or 42, 41 I think. Her nephew was living near Nauvoo. And so he came and told her the news and Emma immediately sat down and wrote a letter to her mother. And it was the first letter that she had written. She caught her up on all the kids that she had and that she lost. And she begged her and her siblings to come to Illinois. Even if they didn't have to join the Church, she just needed family there. And her mother was too sick to come. So she died in Harmony. But I actually kind of, I love that Emma's first baby died in Harmony and her parents were buried right next to that baby.
John Bytheway:	41:40	Oh, I didn't know that.
Dr. Jennifer Re...:	41:40	It's so beautiful.
Hank Smith:	41:42	Yeah. If you go there today, there's those great grave stones.
John Bytheway:	41:43	It's all been restored. That area really nicely has been...
Dr. Jennifer Re...:	41:47	It's beautiful.
John Bytheway:	41:50	Yeah.
Hank Smith:	41:50	I never knew that she hadn't written and then finally she wrote to her mom.
Dr. Jennifer Re...:	41:57	Yeah. Actually next I wanna talk about baptisms for the dead, but immediately when Emma heard that her father had died, she did his baptism. She was baptized for him in the Mississippi River. And I love that. This is of course before the time when Brigham Young said, "Okay, you have to do it. It's solely by gender." But there's some other great stories. And we know that Joseph Smith first taught that doctrine in August of 1840 at the funeral of Seymour Branson. So it's interesting. We don't have a revelation on that, but we do have two letters that came

in. This is all going to come together in this really cool way. You guys just hold on to your seats.

- Dr. Jennifer Re...: 42:39 We don't have revelation written down in the Doctrine and Covenants about baptisms for the dead, but we do have these two letters that come in September of 1841. This idea of losing people that hadn't been baptized into the Church was really troubling for the Smith family because of the loss of their son and brother, Alvin. He was such a dear person to them and there were many others. One of the people that was in the congregation listening to this sermon by Joseph, remember how I told you that he gave more sermons and less revelations at this time. One of these women, she's become one of my favorite women. Her name is Jane Nyman. And she and her husband were from Western Pennsylvania when they joined the Church and they had their teenage son, Cyrus, who had died. And she and her husband all often talked about how they wished he could be baptized.
- Dr. Jennifer Re...: 43:38 So they moved to Nauvoo. They're so poor. Her husband dies. They're destitute. In fact, she later receives assistance from the Relief Society because they're so poor. So Jane Nyman was actually the first person in this dispensation to be baptized for the dead. And she went into the Mississippi River and was baptized for her son, Cyrus and the Vienna Jaques, who you've probably talked about before, rode her horse into the river to be the witness. So there's our example of the first female witness. Isn't it awesome that today women can be witnesses? And it's just a beautiful story.
- Dr. Jennifer Re...: 44:32 Again, Emma was baptized for her father when he died, she was baptized for her mother and for her sister and some friends. But I would love to share some more women's experiences if that's okay with baptism for the dead. Phoebe Woodruff was living near Nauvoo when this talk was given by Joseph, this understanding of baptism. And her husband Wilford Woodruff was on a mission in England. And this is what she wrote to him. She said, "Brother Joseph has learned by revelation that those in this Church may be baptized for any of their relatives who are dead and had not a privilege of hearing this gospel, even for their children, parents, brothers, sisters, grandparents, uncles, and aunts. As soon as they're baptized for their friends, they are released from prison and they can claim them in the resurrection and bring them into the Celestial Kingdom. This doctrine is cordially received by the Church and they are going forward in multitudes. Some are going to be baptized as many as 16 times in one day." They were so excited.

Dr. Jennifer Re...:	45:43	And then Wilford Woodruff recorded that, "The moment I heard of it, my soul leaped with joy. I went forward and was baptized for all of my dead relatives I could think of. I felt to say, hallelujah, when the revelation came forth, revealing to us, baptism for the dead. I felt that we had a right to rejoice in the blessings of heaven." It's so beautiful.
John Bytheway:	46:07	And those quotations for our listeners are in our <i>Come, Follow Me Manual</i> . So page 191.
Dr. Jennifer Re...:	46:17	They're gorgeous.
John Bytheway:	46:17	Yeah. This is one of those doctrines that Joseph Smith once said, "Good doctrine tastes good." I can taste the Spirit of eternal life. And so can you. This is one of those that you kind of hear it and you think, of course, the Lord would make a way for them to receive the blessing of the ordinance that never had a chance to hear it in this life. It's one of those, well, of course, this fits. So it's fun to hear their reaction. Imagine hearing that for the first time.
Dr. Jennifer Re...:	46:44	Yeah. Did any of you guys see <i>1820: The Musical</i> ? John Bytheway: 46:50 Yes.
Dr. Jennifer Re...:	46:51	Oh my gosh. My favorite song, I think, well, maybe either first or second favorite, was after Joseph and Emma's first baby died. And after the burial, Joseph came to Emma and said, "We have not lost our child, our child will be saved", and they sing this incredible hallelujah praise song. "A Soul's Alive in Christ," I think is what it's called. And that song is available. So any of you who have not heard it or do not have the soundtrack downloaded to your phones, you are going to want that because it is so joyous. I think it's the same kind of joy that we're seeing in these records here.
Hank Smith:	47:35	Yeah. I saw that show and I thought, this is that, I remember that song. I remember it like, "Oh, that's such a beautiful moment."
Dr. Jennifer Re...:	47:42	You can feel how happy they were to know that they hadn't lost that baby forever.
Hank Smith:	47:48	Yeah. And contrasting that with, what does the preacher say at Alvin's funeral, right?
John Bytheway:	47:52	Yeah. sorry.

Hank Smith:	47:54	"He'll burn in hell. He's an example to all of us." Put those two side by side and it even tastes better, the truth.
Dr. Jennifer Re...:	48:02	Right. It's incredible. There's some other accounts there in the <i>Come, Follow Me Manual</i> . Vilate Kimball writes to her husband Heber when he's on his mission and she calls it a glorious doctrine. So it's really, really, really exciting.
Hank Smith:	48:22	And that's really the central message of these last two sections.
Dr. Jennifer Re...:	48:25	Yes, it is.
Hank Smith:	48:26	Okay.
Dr. Jennifer Re...:	48:27	It is. Let me tell you a little bit about what's going on. Joseph Smith had to go into hiding. Let me give you a little background because this involves the Relief Society. The people in Missouri, the ex-Governor, Lilburn Boggs, had wanted to extradite Joseph back to Missouri. And they all knew that was a death trap for him. So Emma and the women of the Relief Society in August of 1842, wrote a petition and had thousands of people sign it and they took it. Here's who took it to governor Thomas Carlin of Illinois in Springfield, Emma Smith, Eliza R. Snow and Amanda Barnes Smith.
Dr. Jennifer Re...:	49:16	Now, this is so fascinating to me because these three women had experienced the tragedies of Missouri. Emma had her husband in prison. Eliza had a lot of stuff going on. Some sexual assault, most likely lost everything. Amanda Barnes Smith was a widow whose husband and son were killed at Haun's Mill. And she had to deal with the repercussions of that in getting her family and a very injured son to safety in Illinois. These were three women that were very acquainted with the troubles of Missouri that took this petition to Governor Carlin.
Dr. Jennifer Re...:	50:01	And he was very kind to them and very gracious. He said he would do everything he could to protect Joseph Smith. After they return to Nauvoo, Emma keeps up a correspondence with him. And these letters are now in the Community of Christ, the Reorganized Church of Jesus Christ in their archive in Independence, Missouri. And if you read these letters, she is smart as a whip. She knows the City Charter, she knows the State Charter, she knows the U.S. Constitution, and she knows how to speak in a way that will appeal in the language of politics and policy. And she knows what she can demand. And I love it. She's amazing.

Dr. Jennifer Re...:	50:45	So despite this correspondence between the two of them, Governor Carlin didn't keep his word and allowed people to come try to extradite Joseph. And so Joseph went into hiding.
Hank Smith:	51:01	Our listeners may not realize that there were once politicians who didn't keep their word. I don't know. That doesn't happen today, but it may be shocking to everyone. It was the 1890s. It was a different time.
Dr. Jennifer Re...:	51:15	I know. It was the olden days. Before he went into hiding, Joseph met very briefly with the Relief Society on August 31st, 1842. And he said that, he talked about baptisms for the dead, because this is still going on. He says, "All persons baptized for the dead must have a recorder present that he may be an eyewitness to record and testify of the truth and validity of the record. It will be necessary in the Grand Council," that's in air quotes, "that these things be testified." And so then, just the next day he writes a letter that is now Section 127.
Hank Smith:	51:57	Please join us for Part II of this podcast.

EPISODE 45 • PART II



Dr. Jennifer Reeder

D&C 125-128



John Bytheway:	00:03	Welcome to Part II of this week's podcast.
Dr. Jennifer Reeder:	00:07	Section 127. He opens it up referring to the accusations of John C. Bennett and our nemesis, former Missouri Governor Lilburn Boggs, who had sent out the Extermination Order. And he talks about the perils that he's passing through. I love verse 2 Yeah, John, do you want to read verse 2.
John Bytheway:	00:31	"And as for the perils which I am called to pass through, though they seem but a small thing to me, as the envy and wrath of man have been my common law all the days of my life; and for what cause it seems mysterious, unless I was ordained from before the foundation of the world for some good end, or bad, as you may choose to call it judge ye for yourselves. God know with all these things, whether it be good or bad. But nevertheless, deep water is what I am wont to swim in. It all has become a second nature to me, and I feel like Paul, to glory and tribulation; for to this day, has the God of my fathers delivered me out of them all, and will deliver me from henceforth; for behold, and lo, I shall triumph over all my enemies for the Lord God has spoken it."
Dr. Jennifer Reeder:	01:14	What an incredible attitude.
John Bytheway:	01:17	Yeah, it's like he's saying, it's second nature to me, like I'm used to it now. Oh, I would never get used to that.
Dr. Jennifer Reeder:	01:24	No. But it kind of reminds me of Joseph Smith History where he talks about how all these people are against him, and I just think, wow.
Hank Smith:	01:35	Yeah, he's just, it's been 22 years since he went into the grove. And he's like, "Yeah, this has been--
Dr. Jennifer Reeder:	01:40	Nothing's changed.
Hank Smith:	01:41	--life ever since.
John Bytheway:	01:42	I just wanted to know what church to join.
Dr. Jennifer Reeder:	01:46	Now look at me.

Hank Smith:	01:48	22 years later.
Dr. Jennifer Reeder:	01:50	So he goes on to give some instructions about baptisms for the dead, and the importance of keeping record. And I love how he quotes from Matthew, in verse 7 about binding on earth, what may be bound in heaven. I think this is really significant, because I think it goes back to what Moroni told Joseph in his bedroom in 1823. And what is Section 2 of the Doctrine and Covenants. This is not a one-time recitation of a scripture in the middle of the night. It's something that has continued, this whole idea of salvation, which continues in Section 128 for the salvation of the dead, who should die without a knowledge of the gospel. And he talks about how their salvation in verse 15 is necessary and essential to our salvation. "That they without us cannot be made perfect. Neither can we, without our dead be made perfect." So I just think that's so interesting, how it's all coming full circle.
John Bytheway:	02:54	And it's all family, it's hearts of fathers and children and binding us together. The temple all about family, everything. And so was the spirit of Elijah that we talked about, and everything Malachi said, was all about binding this family together.
Dr. Jennifer Reeder:	03:16	Right. So he had that powerful experience in the Kirtland Temple, which is now in Section 110, where he is visited by these people that give these priesthood holders, they give him the keys to actually do this. But think about that was in 1836. He learned about this from Moroni in 1823, that's 13 years. And now, it isn't till 1840, that he learns about the baptisms for the dead. So it's just coming piece by piece, over time, it's a progression of an understanding.
Hank Smith:	03:55	It's almost like Moroni introduced an idea that, all right, the process begins. And it's a long process from 1823, now to 1842. Yes, I like wait line upon line just a little bit of the time.
John Bytheway:	04:11	The Continuous Restoration. Yeah.
Dr. Jennifer Reeder:	04:13	I love it. President Nelson says that, and I think it's true.
John Bytheway:	04:16	So glad.
Dr. Jennifer Reeder:	04:16	I love that this idea is kind of fermenting in his head. So he's trying to figure it out, and I love the idea of the turning to the fathers. And I think about Abraham and Isaac and Jacob and this whole Abrahamic Covenant, and the House of Israel and all being a part of this. "The same sociality that exists in this life will

continue in the next life.” And the idea that we are welded together and bound together in this covenant in this new and everlasting covenant. I think it's so beautiful.

- Hank Smith: 04:54 Joseph calls it in 128:9, this is, “A very bold doctrine that we talked of.” I love that idea that yeah, we're talking about binding together from Adam to 1842 to 2021, and it's a big idea.
- John Bytheway: 05:11 I just I love the idea I've talked about this, Hank, is that sometimes the Lord gives us these tasks, that seems so impossible. I want you to find the name of every person who's ever lived on earth and go do their work for them. This is going to go on in the Millennium, I think we've been taught and some that have never kept records, somehow we'll have all of that. But it's all about binding the family together. And Hank, you mentioned the word bold in the manual that said, Joseph Smith use phrases like “binding power,” “welding link” in perfect union when teaching about priesthood ordinances, and baptism for the dead. Why is bold a good word to describe the doctrine of salvation for the death? So yeah, there's a lot of great adjectives here, because nobody in the Christian world was doing this.
- Dr. Jennifer Reeder: 06:02 No. And in fact, in our day, I think it's so interesting with a pandemic, what was the temple first opened for? Living ordinances and baptisms. The second thing was baptisms for the dead.
- John Bytheway: 06:16 And you know what gave me a lot of hope when the pandemic started, and we were all wondering how long and so forth what gave me hope was that we still kept hearing about new temples getting announced in general conferences like no. No, it's we're moving forward and the temple work for the dead will go forward.
- Hank Smith: 06:36 I can't imagine the slowdown in the Spirit World, everybody's shuffling through, getting their work done and then it all comes to a screeching halt. “What happened? I know they shut everything down, down there.”
- Dr. Jennifer Reeder: 06:51 So I met ordinance worker in the Oquirrh Mountain Temple. And I love every part of it. I worked in the Salt Lake Temple before it closed, and now I'm down in South Jordan, but I love watching the youth come in to do baptisms, and how excited they are. And they have their recommends, and they've done this a ton of times. This isn't like, when I was young, we went like once a year with our ward-
- Hank Smith: 07:18 I remember.

Dr. Jennifer Reeder:	07:18	... but these kids come all the time. And they have to make appointments, which I love. So they can only have 16, in our temple being baptized at a time. And then it's so fun on the other side of the temple, to watch adults come in and do initiatory and do the endowment and do sealings, and see this brand fresh, new excitement of being able to come back to the temple. It's incredible.
John Bytheway:	07:53	Elder John H. Groberg of <i>The Other Side of Heaven</i> , some of the young people may have seen that movie, some of the old people too. But he wrote this book called <i>Refugees in Reality</i> , and he tells the story. And I'll paraphrase as best I can, but when he was president of the Idaho Falls Temple, he said he used to hear people leaving the temple and kind of sighing and saying, "Back to the real world." And he said I knew what they meant, but it kind of bothered me. Something about that phrase bothered me and I'd hear it again, "Now go back to the real world." And he said one time I heard somebody say that, I went up to the front door, and I said, "Wrong. Only that which is permanent is real. What happened in here today is permanent, and that is real."
John Bytheway:	08:33	That world out there is temporary, that world is going to end. This is the real world. Come back soon to the real world. They said, "Okay thanks, President." And I thought, "Oh, what a wonderful way to look at it." This is the real world. This is the eternal world that's going to last and that world out there, that's the temporary one that we're having so many ups and downs in.
Dr. Jennifer Reeder:	08:55	I love that. That's great.
Hank Smith:	08:57	I've heard someone say with the Fall of Adam and Eve, the Garden of Eden was an overlap of heaven and earth and then the Fall comes and splits them apart. And then Jesus comes and stretches out his arms and pulls them together. And where they first start to overlap is the temple. They first start to overlap right there. And soon they'll be brought back together again, that heaven and earth will be back together again. But for right now they're just overlapping a little bit and it's there at the temple. I always loved that idea.
Dr. Jennifer Reeder:	09:26	Yeah, that's awesome.
Hank Smith:	09:28	Jenny, is there anything else in 127, 128, we need to see?

Dr. Jennifer Reeder:	09:32	Well, I don't think we can leave 128 without reading some of those incredible verses. Verse 12, Hank, why don't you read that?
Hank Smith:	09:43	Okay. "Herein, is glory and honor, and immortality and eternal life--The ordinance of baptism by water, to be immersed therein, in order to answer to the likeness of the dead, that one principle might accord with the other; to be immersed in the water and come forth, out of the water is the likeness of the resurrection of the dead in coming forth out of their graves; hence, this ordinance was instituted to form a relationship with the ordinance of baptism for the dead, being in likeness of the dead." It's just a beautiful idea, that here I'm going to be baptized for someone who has died and they're being resurrected. I mean, they're going to come back to life.
Dr. Jennifer Reeder:	10:28	I love it. And I think it's just what you guys were talking about that overlap of before the Fall, and after the Fall, and after the Resurrection, and if the real worlds like John said, I think it's really cool.
John Bytheway:	10:44	Paul talks about, "We're buried with Him by baptism."
Dr. Jennifer Reeder:	10:48	Yeah.
John Bytheway:	10:48	Then we walk in newness of life. I'm glad to have a kind of a parallel text here to say, "Yeah, baptism is like being buried under the water, is like a death. Romans 6:4, therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. So that's Romans 6:4, a good footnote to make there if you want.
Dr. Jennifer Reeder:	11:14	I love the imagery of the sacrament, because I think it's very similar. And I've heard people talk about this, and maybe you can speak more to it. But that it's like, there's a body lying under that white cloth. And then we're partaking of that body. It's coming out and we're ingesting it. And we're remembering the body and the blood and the covenants that we've made, and it just reminds me of that. And that bread, living bread and living water gives us that life to stand back up and leave the Church and go to the real world.
John Bytheway:	11:50	Yeah. It's like the sacrament table is a table of communion like we're eating the Last Supper, but it's also like an altar when we remember the body and the blood of Christ. And I've loved that idea. I had a friend point that out to me. Kim Peterson teaches

Institute down in Cedar City and said, "You walk in the chapter, you see that cloth covering the sacral table but almost resembles a body being covered by a cloth. And we're remembering Jesus's body and blood. Yeah, I'm glad you brought the sacrament into that because baptism and the sacrament, those go together.

- Hank Smith: 12:27 128 verse 15, I think we just looked at this. You said that they without us cannot be made perfect as the very end, neither can we without our dead be made perfect. I remember looking at this for the longest time, kind of understanding the idea of they need us. We have physical bodies, we're going to go do these ordinances. But after looking at this for just a couple of years thinking about it, there is a work happening on their side on our behalf. I'm not quite sure what it is, what they do exactly, but I do believe that just like we're going to the temple to serve them, they are in response serving us and there's a connection there. Especially our ancestors, those who--
- John Bytheway: 13:13 --there are so many interesting stories about people that have come from the Spirit World, and well, even they always appear to be busy. Like they're not floating around. They are busy over there doing, it would be fun to know what that is. Wouldn't it Hank? Exactly what it is. But probably working for hours, as it sounds working to help us and we're working for an hour, as it sounds, to help us.
- Hank Smith: 13:39 "The angels speak by the power of the Holy Ghost." We might all go, oh, that I felt the Holy Ghost, I felt that Holy Ghost, but it could be these angels working on our behalf.
- John Bytheway: 13:50 Like a delegation.
- Hank Smith: 13:52 Yeah.
- Dr. Jennifer Reeder: 13:52 Well, and I just keep coming back to Malachi. "If it were not so the whole earth would be utterly wasted," that you can't have a select few that are saved, but it's everybody. Everybody has to have that opportunity. And what a great and gracious and loving God. It makes sense.
- Hank Smith: 14:18 Malachi is quoted again 128.
- Dr. Jennifer Reeder: 14:20 Yeah.
- Hank Smith: 14:21 This one shows up in all the standard works over and over and over.

John Bytheway:	14:25	Yeah, Malachi prophecy. And I love that when Jesus comes to the New World, I mean, he's the one that revealed it to Malachi but he honors and respects his servant and gives them the words of Malachi when it comes to the righteous in the New World, which I think is interesting. He doesn't just say, "Well, I told Malachi this." He says, "This is what Malachi said." I think that's cool.
Dr. Jennifer Reeder:	14:49	Yeah, it just all comes together. And it comes together for us too every Sunday, or tomorrow I'm going to go work in the temple. Every time we make an appointment to work in the temple. I love the whole idea of how we can become Saviors on Mount Zion. Eliza R. Snow talks a lot about that. And I think that even goes back to the Relief Society, the ideas of finding relief by providing relief, and saving souls by caring for others. It's this sense of doing something that people can't do for themselves of me sitting on the stairs and Marianne Anderson coming over and sitting with me, and how much I needed that. And in that moment, she was like Jesus Christ for me, just bringing me under her arms. And she in that moment was a Savior on Mount Zion for me. I just think it's such an incredible connection of at one moment of coming together to do what Christ would do.
Hank Smith:	15:57	Yeah. And that's got to be why he wants this done one by one. I could take you to the temple and say, I baptize you for on behalf of every woman who's ever died.
John Bytheway:	16:06	Yeah, we could be really efficient about this. Yeah.
Hank Smith:	16:08	But the Savior says, "No, we're going to do this one by one." And it's very much a Savior way of doing things. He does things one by one, each individual, it's important, we're going to look at each one.
Dr. Jennifer Reeder:	16:21	And we're going to find as much of their name as we can and pronounce it the best that we can.
John Bytheway:	16:28	Yeah. It's been fun to see my 15-year-old son has been called as a, what do they call it? A Family History-
Hank Smith:	16:39	-Consultant.
John Bytheway:	16:40	-Consultant or Specialist or something. And he's without any pushing from mom, dad, there he is on the computer doing a name extraction. And you walk by and you go, "Did I just feel the Spirit of Elijah?" And there's Timothy going at it and helping to do this work. I think it's kind of Elder Bednar that we got to get

the youth involved in this, and they're good with technology. And look what wonderful thing you can do with technology, which has been fun to see that so many young people involved in this, like we have been talking the Spirit of Elijah.

- Dr. Jennifer Reeder: 17:18 Yeah. When I was really sick, well, I've had my leukemia has come back three times. And I've had two bone marrow transplants. But there been a couple times and that was after I moved to Utah. So I was closer to family, which was nice. But I did a lot of sitting around, you could say. My stepdad is like the master indexer, and every time I see him, he catches me up on the number he's at. But he introduced me to indexing, because that was something again, I felt like I could do from my couch or my bed with my laptop. And it's, again, I am helping this effort and in a sense, I am becoming a Savior on Mount Zion, even if I'm in my pajamas, and have no hair. It's really, really an exciting program.
- Dr. Jennifer Reeder: 18:14 In fact, I'm a lot busier now in my life, you could say, but my ward, Family History person texted me and said, "Hey, I see that you used to index. Can I invite you to do that again, some more?" And I'm like, "Are you kidding me? I have no time now." But then I'm like, "You know what? I've got 10 minutes on a Sunday to capture some names." Yeah. And I've gotten to be pretty good at reading old handwriting, it just comes with my job. So I'm like, I have the skill, I might as well.
- Hank Smith: 18:49 Jenny, you said it's so exciting. And I noticed that in [Section] 128, Joseph gets so excited in his writing. He's writing these doctrines and he's very, let's look at the scriptures, let's look at 1 Corinthians. Let's look at Malachi and then towards the end, this sense of excitement comes reminds me of 2 Nephi 4. It starts in around verse 19. "Now what do we hear in the gospel ...?"
- Dr. Jennifer Reeder: 19:19 Yeah. I love these verses.
- Hank Smith: 19:21 A voice of gladness. You get to know Joseph Smith a little bit here.
- John Bytheway: 19:30 Part of this, I think is got to be his brother Alvin, how excited he is for that. But I love to emphasize the word we in that, what do we hear? A lot of people, critics might look at us and say this or that about the Church or the gospel or our work, but what do we hear? We hear gladness. We hear mercy. We hear glad tidings.
- Dr. Jennifer Reeder: 19:54 It kind of reminds me of that I love and I too I love verse 22, where he says, "Shall we not go on so great a cause, go forward

and not backward courage brethren." I went to Italy in my mission and they'd always say, *coraggio*, "Have courage."

John Bytheway: 20:12 Help me out, where is he writing this from? Because he's in the midst of a lot of trials himself and look at the optimism coming out from there.

Dr. Jennifer Reeder: 20:20 Well, and I think let's just contrast that to Section 127, verse two that we read, "Where he says for the perils I am called to pass through . . . deep waters is what I am wont to swim in." And then the next, what is it the next day, a couple days later, he says, "Let's go on. Let's go on to the victory." And he's actually writing this while he's in hiding in Nauvoo.

John Bytheway: 20:48 Okay. Yeah, that's what I was wondering because he's in hiding, but he's writing, "Hey, courage, let's go on, on to victory."

Dr. Jennifer Reeder: 20:57 Yeah. And I love it. I think it kind of reminds me of that little footnote, that Oliver Cowdery writes in Joseph Smith History, when they receive the priesthood. Do you know what I'm talking about?

Hank Smith: 21:11 Yeah, where they receive the priesthood.

John Bytheway: 21:12 I think seven exclamation points in there. The actual section what is it 13? John the Baptist comes. But when you hear Oliver describe it, "We gazed! We wondered! We admired!" He's so excited.

Dr. Jennifer Reeder: 21:29 "These were days never to be forgotten."

John Bytheway: 21:31 Great phrase, right there.

Dr. Jennifer Reeder: 21:34 That's what all of this reminds me of.

Hank Smith: 21:37 "Uncertainty," Oliver writes. "Uncertainty had fled, doubt had sunk no more to rise. Well, fiction and deception had fled forever." I mean, just beautiful writing. And I'm looking at you, Jenny, I'm going, okay. Here's Joseph Smith in hiding, saying, "Wow, my life is really hard, but I'm excited." And you remind me doing the same thing. Here you are going through, you said your leukemia has come back three times and here you are very excited about the temple, the gospel and Church History in writing. I just think there's a lesson there for all of us that you can be in deep water and the gospel can penetrate that and lift you.

John Bytheway:	22:25	I think we throw the phrase around so often, but it is so powerful to have an eternal perspective, which Jenny clearly has. And this--
Dr. Jennifer Reeder:	22:35	--some days I don't.
John Bytheway:	22:37	Yeah, some days.
Dr. Jennifer Reeder:	22:39	On most, yeah.
John Bytheway:	22:40	Today, I have a finite perspective.
Dr. Jennifer Reeder:	22:42	It's a finite day. But like just reading the scriptures and talking helps me realize how great it is to be alive. And to be here and to be a part of this conversation and to be doing the work that I'm doing with Women's History, and making their voices and their names known. It's so much more than just recording it in the book, or in the computer at the temple, but to know who they are, to know who Jane Nyman was, and to know Emma, and to know that they were real and they too rejoiced in this. I love it.
Hank Smith:	23:19	Yeah, I'd love it too. I want if we can read just a couple of these verses, because--
Dr. Jennifer Reeder:	23:24	-yes, please.
Hank Smith:	23:24	If we continue into verse 19, it's a voice of gladness, John, you said, "A voice for mercy, a voice of truth, a voice of gladness for the living and the dead. Glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things, and that say unto Zion: Behold thy God reigneth!" And then he goes on in verse 20. And what do we hear?
John Bytheway:	23:47	"Glad tidings from Cumorah."
Hank Smith:	23:47	"Glad tidings from Cumorah," and all these exclamation points of these experiences he's had. He's going back saying, "I have had incredible experiences." And then 22, Jenny, the one you read, "Brethren, shall we not go on and so great a cause? Go forward, not backward. Courage, brethren, and on, on to the victory! Let your hearts rejoice, and be exceedingly glad. Let the earth break forth into singing." I mean, you can't read this and not feel it.

Dr. Jennifer Reeder:	24:16	Well, and you can't read it and not smile. We are a part of this. How cool is that?
John Bytheway:	24:25	And I love verse 23, "Ye rivers, and brooks and rills, flow down with gladness." All of nature is celebrating here. "Let the sun, moon, and the morning stars sing together."
Dr. Jennifer Reeder:	24:40	"And let all the sons and daughters of God shout for joy." I think so often we get caught up in the details of our lives and how things are going to work out and how we're going to get somewhere on time and how we're going to complete an assignment or clean the house or whatever, that we forget that we should be shouting for joy. That we have this doctrine and that we have this understanding of our place in this continuous restoration. And that we have joined with Joseph and Emma, as well as Adam and Eve, and Abraham and Sarah. That were all a part of this. We're going to turn our hearts to them, as they have worked to teach us and guide us and bring us into this great House of Israel.
Hank Smith:	25:35	Yeah. And then we reach out automatically for each other. We're all part of this same work, he says, towards the end. I mean, he really puts a stamp on the end of it. He said, let us therefore, as a church, and a people and as Latter-day Saints, "Offer unto the Lord and offering in righteousness." And then towards the end, "Let it be worthy of all acceptation." I mean, it's just a Malachi again, he's so excited.
Dr. Jennifer Reeder:	26:04	At the end of verse 23. I mean, he's bringing all these this temple language right from the sealing ordinance, that, "Glory and salvation and honor and immortality and eternal life principalities and powers." Oh my gosh, that's so much it's everything.
Hank Smith:	26:22	I love that this is a letter, not a revelation. I've loved the revelations we've been reading but it does let you into the personality of Joseph Smith, the man here in these letters.
John Bytheway:	26:35	First, verse 25, "Brethren, I have many things to say you on the subject; but now close." You're like, "No! Don't! Keep going!"
Dr. Jennifer Reeder:	26:42	Keep going!
John Bytheway:	26:44	What else you got?
Dr. Jennifer Reeder:	26:45	He's like I got writer's cramp. This is killing my hand-

Hank Smith:	26:49	All these exclamation points.
Dr. Jennifer Reeder:	26:50	... with my turkey quill.
John Bytheway:	26:53	I think Hank, we've talked about this, but you lost your dad recently, I lost my mom recently. I have this picture of my mom right here on my desk. And I have this statement of Elder Holland. "Don't underestimate your family on the other side of the veil." And as we talked what they're doing and what can they do for us? What can we do for them? I thank you Jenny for bringing up the saviors on Mount Zion idea. Just we hear it a lot, but we can do for others what they cannot do for themselves, right now in their present state. And that's the excitement of temples who gave the talk in General Conference of about the temples at the end, President Nelson just really made me want to get back there.
Hank Smith:	27:42	Merrill Bateman, I remember, President of BYU for a really long time. Yeah, I remember the First Quorum of the Seventy then becomes the Provo Temple President. And I got a chance to talk to him after that. And he said, "In all my work as a General Authority..." and that was a lot of work, a lot of time. He said, "I never saw or knew how thin the veil was in the temple until this calling as Temple President." He just said, I just never understood the work that goes between the two. And that was a moment for me where I thought wow, even as a General Authority said he didn't see it until serving there in the temple.
Dr. Jennifer Reeder:	28:32	That's so awesome. We just got a new Temple Presidency in the Oquirrh Mountain Temple. And their sort of theme or motto for us as workers is, "Come to the temple and receive Christ." Again, we've talked a little bit about how this is kind of a process and it happens over time. And the men received their endowment in May of 1842, and the women didn't receive theirs until September of 1843. So it's a little off, which is interesting. However, I think something that's really interesting is that Newell K. Whitney, the day after he is initiated into this holy order, or receives his endowment, he comes to the Nauvoo Relief Society. And he says, like he can't get it out of his head. He can't stop talking about it. And he tells them as the Lord has said, "Neither is the man without the woman nor the woman without the man." The fullness of the priesthood requires both.
Dr. Jennifer Reeder:	29:40	So that's what he had learned in that temple ordinance. Now, like I said, it was over a year later when Emma was actually the first person, the first woman to receive her temple initiatory and ordinances from Joseph, which I think seems proper as the Elect

Lady and as the First Lady and as the eternal wife of Joseph. And then she gave the initiatory to other women, Bathsheba Smith and Lucy Mack Smith and others. But I just, we talk so much about how I don't know if you to have this but I remember in my granddad's office in his den, he had a chart that was like his priesthood lineage. So he had received the priesthood from I don't know, Harold B. Lee, and yeah--

Hank Smith: 30:35 --maybe his father-

Dr. Jennifer Reeder: 30:35 ... who received it from, yeah, it goes back to Peter, James and John and Jesus Christ, those charts. And we don't keep these records, but how cool as women to be able to say I received my temple lineage from Emma Smith.

Hank Smith: 30:51 Yeah. It all started there. That is awesome. And the temple was being worked on. So is this all taking place in the Red Brick Store?

Dr. Jennifer Reeder: 30:58 It was. It was taking place in the Red Brick Store, and also when Emma would initiate or provide initiatories for these other women who would be in their home, in the Mansion House. So it's so interesting to me how the Lord works through, for example, baptisms for the dead happening in the Mississippi River, when that ordinance was first revealed. And then as soon as the basement of the Nauvoo Temple was completed, and they put a font in there, then they said, "Okay, no more baptisms in the river, you got to do it in the font in the temple," but they did do that.

Hank Smith: 31:40 That's also the same thing with the endowment. Right?

Dr. Jennifer Reeder: 31:43 Right. Yeah. So after a time, they waited until the temple was completed.

John Bytheway: 31:56 I think, we talked about that verse before baptism, kind of looking at being like a death and resurrection of symbolically being born again. And I was going to mention that now that you said that the font is always in the basement of the temples, it's always fonts are always underground level to maintain that symbol of being buried and being born again.

Dr. Jennifer Reeder: 32:21 I would say it all comes out of the same idea of bringing people into the family of Christ, and bringing them into the house of Israel to have part of this Abrahamic Covenant with posterity, the sands of the sea and the stars in the sky. I think it all comes back to that welding link, and the Malachi verses that Joseph learned from 1823. So I really think that he wanted to bring

people into this large family, his family, the family of Christ, and the House of Israel. Some of his early the women, some of the women that he married early were young orphans that lived in his home. And he wanted them to have access to that family, and to make them a part of his family. Some of the women were married to men that didn't have, that weren't worthy priesthood holders, and he wanted them to have access to that priesthood.

- Dr. Jennifer Reeder: 33:30 He was such a firm believer in this very progressive idea of patriarchal and matriarchal. So while he was the patriarch, Emma was the matriarch and they couldn't be separated. It was men and women like no, okay, Whitney said in Nauvoo Relief Society. They all needed to be a part of this. And I think initially, he saw this as a way to bring these people together into one family. In fact, he does that with the Whitneys and the Kimballs when he is sealed to their daughters. He's connecting their families and bringing their families together. And something else I think is interesting, just a couple of things that I would say about polygamy. First of all, we don't even know what language Joseph used. The only thing written is Section 132. And that literally was intended to be a very private revelation for him and for Emma. It wasn't included in the Doctrine and Covenants until 1876 When Orson Pratt included it.
- Dr. Jennifer Reeder: 34:36 And it wasn't read aloud to anybody until 1852 when Brigham Young asked him to read it aloud. So Joseph's polygamy and Brigham's polygamy were very different. During Joseph's time in Nauvoo was very private and sacred and confidential, and they didn't talk about it. Which may be one reason why Emma told her sons at the end of her life that Joseph never practiced polygamy ,because she was being true to that covenant that she wouldn't speak of it. But then it became very public and it raised a lot of attention. And just the practice and the living of it was very different with Brigham Young. We know that Joseph didn't have children, any babies with any of his plural wives. And Emma was pregnant when he died. So Brigham Young, and Utah was very different.
- Hank Smith: 35:32 Yeah, I think you're giving us a healthy way to enter this topic. And a topic that many people just avoid, and we don't want to avoid it. Like you said it was happening in Nauvoo and it was part of this idea of the family, the welding link of family.
- Dr. Jennifer Reeder: 35:51 Mm-hmm (affirmative). Also, I would highly recommend a book by Brittany Chapman Nash that just came out from Desert book, it's *Let's Talk About Polygamy* is what it's called. And it's just a

little book. And it's so well explained and so well written, and you could sit down and read it in one sitting.

- Hank Smith: 36:12 Okay, this is wonderful. We're giving our listeners a way to come at this in a very healthy faith-promoting way and come away with even a stronger testimony of Joseph and his work and how difficult for that marriage.
- Dr. Jennifer Reeder: 36:30 I have to say this about Emma though. John, I'm sure you finish the book but there's so many people including Brigham Young, that have not thought very highly of Emma. But I believe that her story is a story of redemption. And I think it's a beautiful story. We know that in 1830, and what we now know is Section 25, she is promised an inheritance, a crown of righteousness, and she can enter in the presence of the Lord. She has to do some certain things, she has to lay aside the things of this world and murmur not at what she has not seen. And she has to go with Joseph at the time of his going. I also think that's why she stayed in Nauvoo. She was staying with Joseph at the time of his staying. But she did have trouble with Brigham Young, he spoke very poorly of her. She spoke not well of him.
- Dr. Jennifer Reeder: 37:32 And at the end of her life, she had a dream where Joseph came to her and took her to a beautiful mansion. Now, remember how many times they had had to relocate, and cross frozen rivers and live with other people. She lived with Sarah Cleveland. She lived with Elizabeth Ann Whitney, both of whom were her counselors in the Nauvoo Relief Society. And yet once she had a home she welcomed so many people into that home. But Joseph took her to this mansion in her dream, and they went into a nursery and in the nursery was her baby Don Carlos that had died when he was 14-months-old. And she picked him up and held him and she said, "Joseph, where are the others?" And he said, "You will have them, every one."
- Dr. Jennifer Reeder: 38:20 And then she turned around and she saw Jesus Christ, which in my mind says that she has cleaved unto her covenants, and that she has been true and that she in fact, has received an inheritance and has been redeemed. I am so grateful for that. I think for her it happened in different ways. And it can happen for us or that we can see on the outside of other people, which I think is important to recognize. But what an incredible woman?
- Hank Smith: 39:00 Wow. That so well said, thank you, Jenny. I remember being younger and hearing about Emma Smith and it's almost complete opposite of what we talked about. And that makes me so happy having read at least a little bit about our story, I can't wait to read your book.

- John Bytheway: 39:11 I knew that she had kind of been given a calling assignment to assemble the hymns, but the book really helped me see how she persisted in that and there were different editions that came out and how hard she worked to fulfill that assignment. And that was really fun to hear that she'd never let go of that calling and assignment and kept working on it even with the Reorganized Church or Community of Christ Church, she just kept going to do that with the hymns and hymns are important to me. And so I loved that aspect of it. I hope people will read this and get better acquainted with Emma.
- Dr. Jennifer Reeder: 39:50 Well, and I love the fact that she had such an influence on our legacy of worship through hymns. And she's told in Section 25, "To expound the scriptures and exhort the church." And she does that through the hymns. She's preaching doctrine of the gospel, as well as encouraging and cheering through the hymns. And I love that, because we have the hymns that can be a congregational experience, where we come together as a community of Saints. But it's also a very individual experience, where when we are in times of great need, we can call upon the hymns and worship God. And He says, He will answer it immediately with, "A prayer upon our heads." And I'm so grateful that she opened that up for us.
- Hank Smith: 40:20 Dr. Reader, Jenny, you have been studying the history of the Church for two decades now. And you don't look it, but you've been studying and you've been through a series of difficulties that most humans just haven't had to face. So here you are in this unique position, as a very well educated, and yet someone who has seen dark days and yet it's inspiring that here you are, you choose faith, you believe in the Restoration. So I think our listeners would love to hear your thoughts on that journey, and why you love the Restoration.
- Dr. Jennifer Reeder: 41:20 That's such a great question. And I'm really glad that you're asking it. I came to know the women of the Nauvoo Relief Society, when I was working as a research assistant for Jill Derr and Carol Madsen, who were publishing the Nauvoo Relief Society Minutes, eventually, as *First Fifty Years of Relief Society*. But their words whispered to me from those pages, and I could feel them and hear them. And I knew that I have been called to do this work. So I knew that I had to get a PhD, and that I had to receive the proper credentials, earn, let's say, earn the proper credentials. And it's been so weird to me that so many things have come up and sort of tried to stop me or have stopped me for a time, like leukemia four times and two bone marrow transplants. But I know that I have a mission to perform. And I

received a priesthood blessing before my first transplant, saying that my life would not be cut short until I had fulfilled my mission.

Dr. Jennifer Reeder: 42:50

And by that first transplant was awful, like the worst. I mean, I got new marrow for my brother, Ben, and he's the best. And then it started attacking me again, a couple years later, and I did not want to do another transplant, because I knew how awful they were. And there was like a 4% chance of success. But after talking to one of my doctors, I realized that I had a mission to perform, and that I had to do everything that I could to keep my body alive to do that. So I did it and I got marrow from my second brother, and that in and of itself, that second transplant where I received his blood happened on Good Friday, in April of 2017. And it made the idea of Christ and His blood, so much more real and giving me life. So that's been a powerful testimony to me. On the other hand, I realized too this power of welding and sealing, I was very close to my granddad and he passed away while I was in the middle of my PhD program.

Dr. Jennifer Reeder: 43:50

But I can't tell you how many times I felt him with me, just sitting with me in an empty hospital room late at night. But not only him, it's also my ladies. They've been with me, Eliza and Emma and Jane and so many others. They've been with me and I feel that and I think, I too go through these periods where I have doubts and questions. And I don't get polygamy all the time. So I've tried to make it palatable for myself, or other things where I get frustrated working in a bureaucracy at work, where there's always politics in every institution. And I actually, I appreciate it, because I know that none of us are perfect that we're all imperfect mortals. We're in a mortal world, I think my DNA wasn't great, honestly. And because I agree to come to this earth, that I agree to have an imperfect body, and other people do too. But I'm so grateful for the fact of imperfection.

Dr. Jennifer Reeder: 45:10

And that's, in fact, what brings me greater faith, to know that it is only through Jesus Christ, that we can be healed, and that he does pay the price. And that there is compensation for all the things that are lost, for all the hairs on my head that were lost, that there will be compensation for that. I believe in the Abrahamic Covenant with all of my heart. I'm not married, and I want to be, but treatments have caused me not to be able to have kids and that breaks my heart too. But I have learned how to expand my definitions, and be a mother to my incredible nieces and nephews and to the work that I do, that I am filling the measure of my creation. And it's not easy, but nothing, it wasn't easy for anybody. And that's why I stay, because it wasn't

easy for anybody. Everybody has to go through all of that. And I see that side of their lives and I'm grateful for that.

Hank Smith: 46:16 Thank you so much for that. That hit me really hard. John, we've been blessed today.

John Bytheway: 46:23 Absolutely. I feel like everything you just shared will add an exclamation point to the whole to the whole thing. And it will be like you sitting with those who are also suffering because there are so many that are, so thank you so much.

Hank Smith: 46:41 Yeah, to me that mourn with those that mourn, comfort those extend need of comfort.

Dr. Jennifer Reeder: 46:50 Just kind of sit on my stare and put your arm around me and cry with me.

John Bytheway: 46:51 Great story. Reminded me of Job's friends at first, they just sat with him.

Hank Smith: 47:00 Wow. Wow. Wow. We want to thank Dr. Jenny Reeder for being here today. I'm sure all of you listening are feeling the same way John and I are, just grateful. It was good for us to be here. Thank you to all of you who listened and we can't do this without you. We wouldn't have a podcast without our listeners. Thank you to our executive producers, Steven Shannon Sorensen and to our production crew. We have David Perry, Lisa Spice, Kyle Nelson, Will Stoughton and Jamie Neilson. And we love you and we hope all of you will join us on our next episode of followHIM.



Hank Smith:	00:00	Hello, everyone. Welcome to followHIM Favorites. My name is Hank Smith. I'm your host. I'm here with my incredible co-host, John Bytheway. Welcome, John.
John Bytheway:	00:08	Thanks, Hank.
Hank Smith:	00:09	And we are both welcomed by the incredible Dr. Jenny Reeder. Hi, Dr. Reeder.
Dr. Jennifer Re...:	00:15	Hi.
Hank Smith:	00:16	Yeah, we are going to have a lot of fun today. Our lesson is on sections 125 through 128 of the Doctrine and Covenants, and this is followHIM Favorites, so you only get to choose one thing, John. What's going to be your choice?
John Bytheway:	00:32	This is one of the toughest ones, Hank. There are so many beautiful, powerful, happy verses here. I'm looking in 128 at verse 19, and I just love this question. Now, what do we hear in the gospel which we have received? Because I think we know what the adversary wants us to hear. You have to go to a ton of meetings. I've got to go to Young Men's. I'm supposed to do this. I'm supposed to do that. We've got to do this. Now we have to go serve. Now I have to-
Hank Smith:	01:01	I can't do this. I can't do that.
John Bytheway:	01:02	... do my nursery calling. Now I've got to go down to Welfare Square and can peaches. And so I love this emphasis here, because we get to choose. If you underline the word we, what do we hear? This is what he wants us to hear.
John Bytheway:	01:16	And then it's followed with a voice of gladness, a voice of mercy from heaven, a voice truth out of the earth. Sounds Book of Mormon. Glad tidings for the dead, a voice of gladness for the living and the dead, and then this very Christmas phrase, glad tidings of great joy.
John Bytheway:	01:34	And I hope that's what we're hearing. Yeah, there's lots of other stuff that we do. There's a lot of administration that we do in

the church, but look at the gospel joyous message. It is a glad voice. It's glad tidings of great joy and focus on that. Don't let the adversary define what the gospel is for you. You decide what you hear from. I like these and the verses just keep going. I hope everybody will keep reading 128, because this idea keeps going.

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| Hank Smith: | 02:04 | That's awesome, John, and that should be the idea. Hopefully that's how we feel when we, as members of the church, we feel excited. My followHIM Favorite is going to come from section 126. It's actually, I need to give full credit to Dr. Reeder. You need to come and listen to our full podcast. It's called followHIM, come and listen to Dr. Reeder give all the voices of the women of the Restoration as we hear from them. And she showed us in section 126, and it's become my followHIM Favorite, that this message is to Brigham Young, and the Lord talks about his offerings being acceptable and his long missionary service being acceptable. But Dr. Reeder says that this section is also to Mary Ann Young, Brigham Young's wife, who while Brigham was out serving missions was working, was raising children, was planting gardens, was building her own cabin. This woman, this incredible, amazing woman, Mary Ann Young. |
| John Bytheway: | 03:04 | Amazing. |
| Hank Smith: | 03:05 | When we see these male names in the scriptures, we ought to automatically think, we ought know that there are a lot of names behind this and the number one is going to be this person's spouse. So when you read Brigham Young, just write in, and Mary Ann Young, that their offering has been acceptable, their labor and toil, and that we need to make sure we see the people that are maybe not written in, but are definitely there sweating and working and going through trials and difficulties, and give them credit. See them. We need to see them. So that's my followHIM Favorite. |
| John Bytheway: | 03:46 | You know, Hank, can I throw in something, Hank? My dad has a unique story. He joined the church and married my mom and then was called on a mission. And it's really because that was her mission in such a powerful way when he went off to New England. So, I love what you've just said, because we have always thought of that as our mom sent dad on a mission and worked and sent money and everything. So, I love that you put that together. It was their mission. |

Hank Smith:	04:17	Well, Dr. Reeder, we want to give the rest of followHIM Favorites to you. What are you seeing in these sections that our listeners need to hear?
Dr. Jennifer Re...:	04:26	There are so many great things in these sections, and when I first read through them, I was like, okay, okay, what? What's so great about this? But you've got to dig in.
Dr. Jennifer Re...:	04:36	So, I love in section 127, verse two, that Joseph talks about the perils which he's called to pass through. And then he said, "It's all become second nature to me. Deep water is what I am wont to swim in." And this is the life that he has chosen. He's writing this in a letter, in hiding, in Nauvoo. And then just a couple of days later, he writes other letter and it is so full of enthusiasm and joy. John read a couple of verses, but I wanted to highlight verse 22 where he says, "Brethren and sisters, shall we not go on in so great a cause? Go forward and not backward. Courage, brethren and sisters, and on and onto the victory."
Dr. Jennifer Re...:	05:25	I think that he is truly speaking glad tidings, as John mentioned, but the way that he was able to shift his thinking from being in deep waters to letting his heart rejoice and be exceedingly glad is such a beautiful, beautiful thing.
Hank Smith:	05:41	That is. You need to join us on our full podcast. Speaking of deep waters, our guest, Dr. Reeder, has some stories for you. So you need to join us. Come find followHIM wherever you get your podcasts. But we understand if not. If you can't do that, that's okay. Join us next week for another followHIM Favorites.