



“When We Obtain Any Blessing from God, It is by Obedience”

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:

Is plural marriage a requirement in the Celestial Kingdom? As Joseph has a few moments of respite in Nauvoo, he has more time for theological reflection and as these sections reflect. Dr. Kate Holbrook shares her research regarding marriage.

Part 2:

Dr. Holbrook continues to discuss marriage, plural marriage carefully and corrects some misconceptions, errors, and missteps in teaching about the early Saints' practice of plural marriage.

Timecodes:

Part 1

- 00:01 Welcome to follow HIM Episode 46
- 02:00 Introduction of Dr. Holbrook
- 06:40 Background to Doctrine and Covenants, Sections 129-132
- 07:44 Joseph has time to rest and reflect and so these sections are more theological
- 08:40 The “same sociality” exists in the next life
- 10:36 The importance of gaining intelligence and what we take to the next life
- 13:23 Obedience to certain laws brings specific blessings
- 13:51 Hank personal story of gratitude for commandments
- 15:39 Section 131 regarding the importance
- marriage and celestial glory and the need for the Restoration and clarification of marriage in the next life
- 22:18 Background to Section 132
- 25:13 The background to the Abrahamic Covenant
- 30:50 New and everlasting covenants is the restored gospel of Jesus Christ
- 35:37 The Lord begins by discussing marriage including one man and one woman and the Holy Spirit of Promise
- 42:41 The Savior’s part in marriage and relationships
- 44:55 Conditions that don’t allow for the Holy Spirit of Promise in an eternal marriage
- 46:51 Dr. Holbrook shares personal story regarding repentance
- 50:53 Sealings in the next life involve agency
- 52:03 End of Part I

Part 2:

- 00:03 Welcome to Part II
- 00:07 Jacob 2 and Doctrine and Covenants 132 and marriage is the ideal for childrearing and personal growth
- 3:10 Over half the Church is made up of single members but we can’t shy away from the ideal
- 06:23 Plural marriage has to be approved by God to be practiced
- 10:52 Plural marriage is an Abrahamic test
- 12:26 Agency is an essential part of plural marriage
- 15:48 Discussion about King David practicing plural marriage and sending Uriah to death
- 18:28 Discussion about John C. Bennett’s evil practices regarding plural marriage
- 20:37 We don’t have good records regarding how many people practiced plural marriage in Nauvoo but not all were sexual relationships.
- 26:02 Discussion about sources during this time period and others
- 31:10 *Lets Talk About Polygamy* by Brittany Nash is recommended
- 34:50 The Lord reminds the Saints this is a restoration
- 36:04 When plural marriage ended, many Saints wept
- 39:41 Discussion about Joseph’s youngest wife Helen Mar Kimball
- 44:48 Those who didn’t practice plural marriage were still members in good standing

- 46:25 Emmaline Wells diaries and the difficulties regarding plural marriage
- 48:44 Plural marriage will not be required in the next life
- 53:44 Dr. Kate Holbrook's testimony of the Savior and thoughts on Joseph Smith and the Restoration
- 58:09 End of Part II

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Biographical Information:



Kate Holbrook, PhD is a leading voice in the study of Latter-day Saint women and Latter-day Saint foodways. As managing historian of women's history at the Church of Jesus Christ of Latter-day Saints history department, she writes, studies, and interprets history full-time. Her major research interests are religion, gender, and food.

A popular public speaker, Kate was voted Harvard College's Teaching Fellow of the Year for her work as head teaching fellow in a course that enrolled nearly six hundred students, and she co-edited [*Global Values 101: A Short Course*](#) (Beacon Press, 2006), based on that class. In 2012, Kate co-organized a conference entitled "[Women and the LDS Church: Historical and Contemporary Perspectives](#)." She and her co-organizer, Matthew Bowman, have edited a collection of essays that sprang from this conference entitled [*Women and Mormonism: Historical and Contemporary Perspectives*](#). Kate has also published essays and book chapters about Latter-day Saint women and housework, Nation of Islam Muslims, Latter-day Saints and food, religion and sexuality, and . . . religious hunting rituals.

Kate grew up at the feet of the Rocky Mountains and is happy to live there again, among the historic sites, cultural currents, and food environments where her

scholarship has its roots. She has a BA in English and Russian literature from Brigham Young University, an MTS from Harvard Divinity School, and a PhD in Religious Studies from Boston University. For her dissertation work on Latter-day Saint and Nation of Islam foodways, she was the first recipient of the Eccles Fellowship in Mormon Studies at the University of Utah. She and her husband, Samuel Brown, are raising three children in Salt Lake City.

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EPISODE 46 • PART I



Dr. Kate Holbrook

D&C 129-132



Hank Smith:	00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their Come, Follow Me study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together, we followHIM.
Hank Smith:	00:20	Hello my friends, welcome to another episode of followHIM. My name is Hank Smith, and I am here with my angelic cohost, John Bytheway. Hi John?
John Bytheway:	00:30	Hey, that's one I haven't heard.
Hank Smith:	00:34	John, I'm telling you, that's probably the first word I think of when I think of you, is my angelic cohost.
John Bytheway:	00:40	It wasn't linebacker then. Okay, yeah.
Hank Smith:	00:42	Yeah, no, it wasn't.
John Bytheway:	00:43	All right.
Hank Smith:	00:44	It wasn't NBA All Star, no, I'm sorry. But I do think of ... Hey, we want to remind everybody to come find us on social media. We've got an Instagram account and a Facebook account that are run by the incredible Jamie Neilson and we would love to hear from you and we have some extras on there for you that maybe you haven't heard or seen.

Hank Smith:	01:04	We would love it if you would subscribe to, rate, and review the podcast. Now, some of you were born in the 1900s and you don't know how to do that. So, find someone who was born in the 2000s and ask them how to rate, review, and subscribe to this podcast.
Hank Smith:	01:19	And big announcement, we want you to know that you can go to followhim.co , followhim.co and we have show notes there. You already knew that. We have a transcript. But we now have the transcript in French, Portuguese and Spanish there at the website. So, please find us there and share the podcast with your friends if you like it.
Hank Smith:	01:40	Now John, let's get to the good stuff. I've been nervous for this interview all week not because of the material but because we have a guest coming that I've really only seen on TV. So, pretty excited about this. Tell us who's joining us.
John Bytheway:	02:00	Yeah, this is great. This is Kate Holbrook. She is a leading voice in the study of Latter-day Saint women and Latter-day Saint foodways.
John Bytheway:	02:10	As Managing Historian of Women's History at The Church of Jesus Christ of Latter-day Saints' History Department, she writes, studies and interprets history full-time. Her major research interests are religion, gender and food.
John Bytheway:	02:25	A popular public speaker, Kate was voted, listen to this Hank, Harvard College's Teaching Fellow of the Year for her work as head teaching fellow in a course that enrolled nearly 600 students. She co-edited Global Values 101: A Short Course, based on that class.
John Bytheway:	02:41	In 2012, she and her co-organizer, Matthew Bowman, have edited a collection of essays that sprang from this conference entitled Women and Mormonism: Historical and Contemporary Perspectives.
John Bytheway:	02:53	Kate has also published essays and book chapters about Latter-day Saint women and housework, Nation of Islam Muslims, Latter-day Saints and food, religion and sexuality, and religious hunting rituals. We're going to have to ask her about that.
John Bytheway:	03:08	Kate grew up at the feet of the Rocky Mountains, is happy to live there again among the historic sites, cultural events, and food environments where her scholarship has its roots.

John Bytheway:	03:19	She has a BA in English and Russian literature from Brigham Young University, an MTS from Harvard Divinity School, and a PhD in Religious Studies from Boston University.
John Bytheway:	03:31	For her dissertation work on Latter-day Saint and Nation of Islam foodways, she was the first recipient of the Eccles Fellowship in Mormon Studies at the University of Utah.
John Bytheway:	03:41	She and her husband, Samuel Brown, are raising three children in Salt Lake City.
John Bytheway:	03:47	It sounds like you've been in college all of your life. And will you please indulge me, what is an MTS from Harvard Divinity School?
Dr. Kate Holbro...:	03:57	Master in Theological Studies.
John Bytheway:	03:59	Wow.
Dr. Kate Holbro...:	03:59	That's the degree you can get in Divinity School if you're not going to be ordained a minister.
John Bytheway:	04:05	In theological studies, wow.
Dr. Kate Holbro...:	04:08	I was going to say, but while I was there I studied Religion in Society, and Religion in World religion. So, it's a very broad ... You're able to make the degree what you want, which is wonderful.
Hank Smith:	04:19	John, if that bio was supposed to make me less nervous, that did not help.
John Bytheway:	04:25	I'm really curious to say ... I'm curious though about the food parts.
Hank Smith:	04:30	Me too actually, I wanted to ask about that.
John Bytheway:	04:32	Yeah.
Dr. Kate Holbro...:	04:32	When I was a child even, my favorite TV show was <i>The Frugal Gourmet</i> on PBS. And I later learned he was actually a presbyterian minister, religion and food.
Dr. Kate Holbro...:	04:43	And then for my dissertation I really wanted to study both everyday religion, and women and religion, and food is a way to do both of those things.

Hank Smith:	04:55	Wow.
Dr. Kate Holbro...:	04:55	Because women traditionally are responsible for preparing food, and eating and choosing what to eat, and choosing where to obtain our food is something that we do everyday, several times a day. So, it was a really good way to get into that niche.
Hank Smith:	05:12	Yeah. You said religion and food were part of your interest. I thought, okay, religion and food are my interests as well. I know John, you're there too.
Dr. Kate Holbro...:	05:22	Do you remember the movie <i>White Knights</i> with Baryshnikov and Gregory Hines? It was my favorite movie when I was a tween. And I would look, they have newspapers in one scene with Russian, this Cyrillic writing on them. And I just thought, "Oh, I want to learn that."
Dr. Kate Holbro...:	05:42	But I didn't have the opportunity growing up to learn that language. And then I was called as one of the ... In those early years when missions in Russia were just starting I was called to serve in the Moscow Mission and then I went straight to Samara and helped to open that new mission.
Hank Smith:	05:58	Wow.
Dr. Kate Holbro...:	05:58	So, that's where the Russian came up.
Hank Smith:	06:01	That's great. So, you were already interested in Russia and then you got called there. Wow.
Dr. Kate Holbro...:	06:06	Yes, yeah. And my husband was super interested in Russian and he studied Russian as an undergraduate and he got called to Louisiana English Speaking.
Hank Smith:	06:19	Well Dr. Holbrook, welcome.
Dr. Kate Holbro...:	06:21	Thank you.
Hank Smith:	06:22	We are lucky to have you.
John Bytheway:	06:23	Yeah, we're excited.
Dr. Kate Holbro...:	06:26	I feel lucky to be on this show, so thank you both.
Hank Smith:	06:27	Wow. Well, let's jump into our lesson since we have such an expert here, John. We are going to look at sections 129 through 132 of the Doctrine and Covenants.

Hank Smith:	06:40	So, Dr. Holbrook, we're going to kind of let you lead here. Give us our background, what do we need to know to approach these sections and to get the most out of them?
Dr. Kate Holbro...:	06:49	Great. Thank you so much. And I think I'll just mention briefly these like Section 129, recent episodes that I've heard from you guys, we've been in Kirtland, everything has been falling apart, and we moved to Far West and everything is just so hard and painful.
Dr. Kate Holbro...:	07:06	Well then we're in Nauvoo. We get to be in Nauvoo for these sections. And yes there are still challenges, but there's a lot of hope. We're starting to build houses and build a town and be able to have a little more security and sense of permanence.
Dr. Kate Holbro...:	07:22	So, Joseph Smith also has the leisure to do a little more theological thinking. We have a lot of, they're still spiritual but really practical information in a lot of recent sections that we've been talking about in <i>Come, Follow Me</i> . And now we get to be in some more esoteric, theological material.
Dr. Kate Holbro...:	07:44	And so in Section 129, for example, you have direction on how to differentiate between spirits. Angels are reserrected beings and so if you hold out your hand to them and they shake your hands, then you know, oh, this is a resurrected being.
Hank Smith:	08:01	That's definitely more theological than practical, right?
Dr. Kate Holbro...:	08:04	Yes, yeah, exactly. And my favorite is the spirit who isn't resurrected, doesn't have a body, but is a good spirit. They won't even hold out their hand to you because their entire body is so strong there, they won't try to fool you.
Hank Smith:	08:18	Yeah, yeah, right.
Dr. Kate Holbro...:	08:19	And then you have the spirit who isn't resurrected and is an evil spirit and they will reach out their hand but when you touch it, it's ...
John Bytheway:	08:26	You won't feel anything.
Hank Smith:	08:28	That's interesting. So, he's getting some time, he's not in jail, he's not running away from a mob or people who are trying to hurt him, so he's getting some time to really dive into theology. I like that idea.

Dr. Kate Holbro...:	08:40	That's how I experience these sections. And then in 130 there's a familiar line. I think that ... I know I'm not the only one who loves it. It's verse two. "And that same sociology which exists among us here will exist among us there, only it will be coupled with eternal glory, which glory we do not know in joy."
Dr. Kate Holbro...:	09:00	My dad left when I was a few weeks old and then my grandpa died when I was five, so my mom and I moved in with my grandma. And when my grandma died, it just ... It really did me in. I was so close to that woman and loved her so much.
Dr. Kate Holbro...:	09:15	And this verse two is one that brings me a lot of comfort that I can have that same sort of comforting, loving, really intimate relationship with her in the afterlife that I had while she was here with me.
Hank Smith:	09:29	That is really good.
John Bytheway:	09:30	Exactly. I love the idea that I'll be able to say, "Hank, how you've been?"
Hank Smith:	09:36	"How are you?"
John Bytheway:	09:37	"And Kate and family friends." And what an interesting ... I don't know if I've ever seen that word sociality anywhere else but in this verse. But that same friendship or associations, it's all right in there.
Dr. Kate Holbro...:	09:54	Yeah. And it really makes sense. One of the ways I see the gospel, the commandments that Jesus tells us are the most important and just the whole point of the gospel is to help us be closer to God and be closer to each other, and help each other.
Dr. Kate Holbro...:	10:08	So, it definitely makes sense that we would have robust social lives in the afterlife and the difference would be that we would be even closer to the presence of God and Jesus Christ.
Hank Smith:	10:19	It will be coupled with eternal glory. So, John, we'll have all of our hair.
John Bytheway:	10:23	Yeah.
Hank Smith:	10:24	That will be even more fun.
John Bytheway:	10:27	I hope Hank you say that I'm the linebacker there. If they give me an order form, I won't be the Barney Fife impersonator. But we'll see.

Dr. Kate Holbro...:	10:36	Then we moved into another familiar verse. We're still in Section 130 and it's verse 18, "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection."
Dr. Kate Holbro...:	10:49	I always found that to be inspiring to me to keep up my study, but also the learning that comes from everyday life and interaction with other people. Trying to serve other people helps. It makes my scripture study more alive, it makes my prayer life more alive, and I think those are other forms of intelligence in addition to just the study that we'll take with us.
Hank Smith:	11:19	To knowledge.
Dr. Kate Holbro...:	11:19	Yeah.
Hank Smith:	11:21	Just in my New Testament classes today at BYU I taught Luke 12 where there's a man whose biggest problem in his life is he doesn't have enough room for his stuff. And he thinks to himself, "What am I going to do?"
Hank Smith:	11:33	So, he says, "I know what I should do, I should build bigger barns, bigger houses so I can fit all my stuff in it." And then the savior says, "And then he dies, he builds those bigger barns and he dies and all that stuff stays here."
Hank Smith:	11:47	And so we talked in class about what actually goes with us. And that seems to be what Joseph is teaching here, doesn't it? That this knowledge, this work that we've put in to learn would go with us into the next life. So, that's maybe where we should focus our time.
Dr. Kate Holbro...:	12:03	Yeah, yeah. And then the other verse we were talking about too, the love, the relationships, they go with us as well.
Hank Smith:	12:10	Right. Those are the things that go with us. I love that.
John Bytheway:	12:12	I think of Alma when he's talking to Corianton, "Go not after the many things of this world for behold you cannot carry them with you." So, one of my favorite authors that I read in high school was, a strange name, Og Mandino. Have you heard of him?
Hank Smith:	12:27	Yeah, I remember Og.

John Bytheway:	12:27	And he said that, "Whatever you load up your camel with in this life, death will unload your cargo." So, some things don't get past that checkout counter called death. Well what does?
John Bytheway:	12:41	And here we learn something, and I hope we'll get all the things that we've learned but maybe forgotten too.
Hank Smith:	12:46	Right.
John Bytheway:	12:47	But I loved what Kate said about just not book learning necessarily, but what we learn just interacting with one another, kindness and charity, hopefully. We get to keep that.
Hank Smith:	12:58	Yeah, that goes with us.
Dr. Kate Holbro...:	12:58	Yeah.
Hank Smith:	12:59	That's beautiful, yeah.
Dr. Kate Holbro...:	13:01	Yeah.
Hank Smith:	13:01	This is theology, isn't it?
Dr. Kate Holbro...:	13:03	It is.
Hank Smith:	13:03	I love that Joseph Smith got to really say, "Oh, here's some things I've been thinking about." Isn't that really what Section 130 is or just little bits that Joseph kind of jotted down or wrote down or said at some point?
John Bytheway:	13:15	Yeah, the prophecy on the Civil War isn't there. A little bit more about the Civil War prophecy.
Dr. Kate Holbro...:	13:23	And then one more that I'd like to hit is verse 21, "And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." That's another one that is really familiar to Church members who've been in the Church for at least a little while. Very important one.
Dr. Kate Holbro...:	13:41	And I think it's an important precursor to Section 132 when we get a vision of obedience that is very powerful.
John Bytheway:	13:49	Wow, good point.
Hank Smith:	13:51	Yeah, that's interesting. There was one night, and I don't get personal very often. But there was one night I was saying my prayers and I said, "I'm thankful for my blessings." John, I think

you've heard me tell this story before. And I said, "I'm thankful for my blessings."

Hank Smith: 14:04 And I felt kind of prompted to say, "Why don't we change that? Why don't you say you're thankful for the commandments because any blessing you've ever received came because you were obedient to a commandment."

Hank Smith: 14:15 So, I actually changed my prayers that night and I tried to stick to it ever since. Instead of saying, "I'm thankful for my blessings," I say, "I'm thankful for the commandments by which I've been able to receive these blessings."

Hank Smith: 14:27 And it was just a small change for me, but it's helped me see the beauty of the commandments, right? The blessings come from commandments. God's not just dishing out blessings to ... It's not some lottery system. There's a law in place in which you can receive certain blessings. Keep the law and you'll receive the blessings.

John Bytheway: 14:45 I love that Hank. I wish I'd heard that a couple of years ago. My oldest daughter is a freshman in college now. I'll start using that in family prayers for the other two.

Hank Smith: 14:55 Right, yeah. I got to tell you this, in the Smith house, in verse 20 "There is a law, irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated--"

Hank Smith: 15:06 And we use that phrase quite a bit. There is a law, irrevocably decreed in heaven before the foundations of the world that no matter what time sacrament meeting starts, the Smith family will be late." We just cannot seem to figure out how to break that law.

Dr. Kate Holbro...: 15:21 Now let's go. I'm going to talk about 131 even faster because I think it would be rewarding for us to spend most of our time on 132 today. And 131 is again preparing us for Section 132 and verse two.

Dr. Kate Holbro...: 15:39 Let me read. "In order to obtain the highest," degree of heaven, it's talking about, "A man who must enter into this order of the priesthood, [meaning the new and everlasting covenant of marriage]" (Doctrine and Covenants 131:2).

Dr. Kate Holbro...: 15:53 So, it's setting us up. So, then we have this question, well tell me more.

Hank Smith:	15:58	What is that? Yeah.
John Bytheway:	15:59	Yeah, yeah.
Dr. Kate Holbro...:	16:00	What is this and why is marriage so important towards celestial glory?
Hank Smith:	16:09	In Protestant American that Joseph Smith is living in, what's the idea of marriage in the next life? Is that being taught? Is that something that an everyday Christian would think about?
Dr. Kate Holbro...:	16:21	Often we think of marriages, "Till death do us part," in much of the world, not all of the world, but much of the world. But I think there's also a popular conception that relationships extend beyond the grave.
Dr. Kate Holbro...:	16:38	In our own time, think about movies or conversations you've had with people who believe in an afterlife. They don't have sealings but they believe that they'll be able to see their loved ones.
Hank Smith:	16:52	That there is a ... Loved ones again.
Dr. Kate Holbro...:	16:53	Yeah.
Hank Smith:	16:54	I wonder what someone would say if I'm going to be married in the next life versus I'll see someone in the next life. I just wonder if anybody even makes that distinction, maybe even not.
John Bytheway:	17:03	All the love songs and everything talk about forever and endless love and everything. I think maybe something in our spirits kind of knows and yearns and hopes for that.
Hank Smith:	17:17	Yeah.
John Bytheway:	17:17	But I think a lot ... Hank I don't know, but ... and Kate you studied so much more about other religious traditions. But I know that the question Jesus was asked from the Sadducees when he answered they are neither married nor given in marriage.
John Bytheway:	17:33	A lot of them interpret that we're not married, we're just ... But it must be something better is what I've heard because they're not really sure of what comes next.

Dr. Kate Holbro...:	17:43	And it's tricky that the history of the testament writing and interpretation and people adding and subtracting stuff from those records, it's hard to know who put what in or changed wording just a little bit to get a little spin on it.
Dr. Kate Holbro...:	18:01	I definitely think it's scripture and it's something that can really lead us and help us understand Christ better and understand better how to live. But I think there are moments in the scriptures that we shouldn't get too hung up on one particular interpretation.
Hank Smith:	18:19	And hence the need for the Restoration, right?
Dr. Kate Holbro...:	18:22	Exactly, exactly, yes.
Hank Smith:	18:24	We need these revelations to help us understand. So, I think that does bring us to 132. Do you feel like we're ready to jump in?
Dr. Kate Holbro...:	18:33	I do. Do you John?
John Bytheway:	18:35	Yeah, I think ... I didn't mean to insert some confusion there. I just with that verse I thought that-
Hank Smith:	18:42	No, no, I don't ...
John Bytheway:	18:43	Yeah, that generally commentaries I've seen from our Church are, "Well these were Sadducees who didn't believe in the resurrection, so Jesus perhaps was speaking directly to them, they neither marry."
John Bytheway:	18:59	But the fact that they would ask whose wife will she be, indicates they did believe in some sort of ...
Hank Smith:	19:07	Right, yeah.
John Bytheway:	19:08	The question wasn't will she be married, the question was to who? To whom? And so it's interesting. I know Robert J. Matthews pointed out, "Look, they did think there was some kind of marriage," in the way they were asking the question. But anyway.
Hank Smith:	19:21	I was going to ask, just tell us a little bit, maybe Kate, what are the last few years of Joseph's life like? You said he's dipping into theology. But he's very busy, right? At the time he's serving as Mayor of Nauvoo, I think for a while. And he's got a homestead to run.

Hank Smith:	19:47	Is he happy during this time from what you've read? Is Joseph doing well?
Dr. Kate Holbro...:	19:53	I think he's both happy and fulfilled and a little bit in agony from people who betray him, from people who misrepresent and misunderstand him, from marital strife that he has with Emma.
Dr. Kate Holbro...:	20:10	So, I think there's so much good and revelation pouring in and this ancient endowment, understanding of the endowment which is so important, one of his greatest legacies to us.
Dr. Kate Holbro...:	20:25	But as a human in a human world, there was also a lot to grapple with.
Hank Smith:	20:30	Yeah, I like that. We've just seen him struggle so much from 1837 to 1839. You just think the guy deserves a bit of a break, at least in my mind. I'm just like, "Oh, let him have some good years before it ends."
Dr. Kate Holbro...:	20:46	And at least in Nauvoo, he more often than he used to, can have a comfortable bed and a good meal and just some of those little comforts that helps us hang on.
Hank Smith:	20:58	Yeah, and have some friends over and have dinner, right? You know the importance of a meal with a family and religion and friends. So, I hope that happened for him. Okay. Well I think John, do you feel ready to go into [Section] 132?
John Bytheway:	21:13	Yeah, I am very anxious to learn. I am excited about this, and for all of our listeners.
Hank Smith:	21:21	Yeah, me too. I remember both as a seminary student and a seminary teacher I don't remember learning a lot or really trying to dive into Section 132 that much. So, I'm excited as well.
Dr. Kate Holbro...:	21:33	And it's a difficult section. I think it's a difficult section even to understand, so we'll do what we can together and I believe we'll be able to do some good work together.
Hank Smith:	21:45	Okay, well we're happy that you're here and we'll jump in with the jokes anytime we're needed. All right.
Dr. Kate Holbro...:	21:52	That's great.
Hank Smith:	21:52	That's what we provide, right John?
John Bytheway:	21:54	Not much else.

Dr. Kate Holbro...:	21:55	I've read studies that people respect you more if you have the confidence to tell jokes.
Hank Smith:	22:00	Yes, hey John, look at that?
John Bytheway:	22:02	It makes you vulnerable because they might not laugh. That's been my history.
Hank Smith:	22:07	So, Kate, the first thing I noticed was the date of Section 132 is July 1843. We are under a year to Joseph Smith's death in June 1844.
Dr. Kate Holbro...:	22:18	It's a big deal. There's so much going on this year. Relief Society has been established, and is moving ahead and just I think Joseph Smith has a sense, I know he has a sense he's not going to live forever and just the more he can do the better.
Dr. Kate Holbro...:	22:40	I think he's operating under that kind of a mindset. And then also what we're going to ... One of the things that we'll study in this, really large and all encompassing section, is plural marriage.
Dr. Kate Holbro...:	22:56	It was really hard on everybody. It was hard on the men who learned about it, the men who began to practice it, the women who learned about it, the women who began to practice it.
Dr. Kate Holbro...:	23:08	So, alongside the fulfillment and even angelic visitations they were experiencing in their spiritual lives, there were some concrete, hard, everyday things that they were grappling with.
Dr. Kate Holbro...:	23:21	So, the first several, I think it's four verses of this section, do suggest plural marriage. In verse one we read, and Jesus Christ is speaking, "I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David, and Solomon, my servants as touching the principle and doctrine of there having many wives and concubines--" And, "Behold and lo, I am the Lord thy God, and will answer these, touching this matter."
Dr. Kate Holbro...:	23:50	Joseph Smith had asked about their plural wives and this isn't a surprise because this was a restorationist endeavor. They were working to restore not just the gospel that Jesus Christ established on the earth, but the Abrahamic Covenant was very important to them.
Dr. Kate Holbro...:	24:10	So, they were looking to restore the whole history of the Church of God and human relationships with God. So, it's not surprising that this practice came up.

Dr. Kate Holbro...:	24:21	And if I had been editing this section, I would have moved this down because then we leave plural marriage and we start to talk about something else for a long time. For what? 30 verses or so.
Dr. Kate Holbro...:	24:33	And so I would have thought, "Well I should just take this down and put it down where we get back to this topic." But I think what it does for us to have these verses at the beginning is it gives us context of what important questions started this conversation and to have that context.
Dr. Kate Holbro...:	24:49	Then when we think about how the Savior answers it, it makes the Saviors' approach to answering it really, really meaningful. It matters that he doesn't just start by talking about plural marriage.
Hank Smith:	25:04	Yeah.
Dr. Kate Holbro...:	25:05	But he starts by talking about the new and everlasting covenant.
Hank Smith:	25:09	I noticed verse three, "Prepare your heart to receive."
Dr. Kate Holbro...:	25:13	Yes.
Hank Smith:	25:17	That's, I don't want to say ominous, but it's an important piece of this, I would say ... you're going to have to check your own heart here as you learn this.
Dr. Kate Holbro...:	25:28	And I would if somebody said that as a blessing to me. I would think, "Uh-oh, uh-oh."
Hank Smith:	25:33	Yeah, a little ominous little idea.
Dr. Kate Holbro...:	25:35	What's going on?
Hank Smith:	25:36	Yeah, "Prepare your heart to receive."
John Bytheway:	25:38	I'm just really glad you brought that up because I think I had been taught that, that yes thank you for that question about this, first let me talk about marriage.
John Bytheway:	25:49	And that will be a foundation so that I can answer your question about Abraham, Isaac, Jacob, their marriages. Is that fair?
Dr. Kate Holbro...:	25:59	Yeah, I think that's right. So, a little bit more on context. So, we talked about the context that they're in Nauvoo now, but the

other thing I think we need to keep in mind before we go any further is the Abrahamic Covenant.

- Dr. Kate Holbro...: 26:10 And this is Genesis 12:1-3, this is really important to every tradition that reads the Hebrew Bible or what we call the Old Testament. I'll read those verses that are short. "Now, the Lord had said unto Abram, Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will shew thee: And I will make of thee, here's the promise, I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."
- Dr. Kate Holbro...: 26:51 So, I can imagine one reason this feels really relevant to Joseph Smith at this time is that you had to leave behind, "Get thee out of thy country and from thy kindred." And yes his mom and his dad came with him, but not every relative, not every friend was still with him by the time he got to Nauvoo.
- Dr. Kate Holbro...: 27:15 So, he and the Church members had had to make the same sort of sacrifice of leaving behind a home and an identity. And then the promise, this says, "A great nation," but what it means is descendants, progeny, even to as many as the sands of the sea or the stars in the heavens.
- Dr. Kate Holbro...: 27:37 That's a really important promise here, that his name will be great, that he will have land, and that the people of the earth will be blessed through him and through his progeny. Those are the promises.
- Dr. Kate Holbro...: 27:52 So, just to mark, those have been really important to a lot of religious people for centuries. And those are the promises that Joseph Smith is, well and Jesus Christ, is alluding to in this section.
- Dr. Kate Holbro...: 28:12 So, I wanted us to be clear on what that was, what that was about when we encounter Abraham's name.
- Hank Smith: 28:19 With my students I call them the three Ps: posterity, priesthood, and property.
- Dr. Kate Holbro...: 28:24 Nice.
- Hank Smith: 28:24 There are certain things that come with this blessing, and it was passed to Isaac and it was passed to Jacob who got his name changed to Israel. And if you don't know what that means, you

haven't watched Conference very often because I think how many times do we hear it, right, "God will prevail from the name of Israel."

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| John Bytheway: | 28:42 | I love the part that in some of the statements of the Abrahamic Covenant are all the kindreds of the world, in other places all the families of the world will be blessed. And that ties into this too. This is how families are going to be blessed and bound together. |
| John Bytheway: | 28:58 | And what's the greatest blessing we can offer families is the new and everlasting covenant, right? So, that all fits too. |
| Dr. Kate Holbro...: | 29:08 | Yeah. And I wonder if Hank when you ... I'm not sure exactly what you talk about when you say priesthood is one of the three Ps but is that part of it, the tying of families together and the blessings of each other? |
| Hank Smith: | 29:22 | I'm not that great of a teacher Kate, but yes we talk about priesthood and priesthood keys, and priesthood blessings, priesthood ordinances, that whole idea. |
| John Bytheway: | 29:31 | Well it's called to bear the ministry as in the Pearl of Great Price where it uses that phrase. It's like Elder Bednar taught that going on a mission isn't only something you do, it's something you are because you are Abraham's children, you're going to bear the ministry, which is a cool way to think of it. |
| Dr. Kate Holbro...: | 29:51 | Yeah, beautiful way to think of it. We were talking about the new and everlasting covenant and I think that's an expression we want to make sure we're all on the same page also. |
| Dr. Kate Holbro...: | 30:02 | One thing I like to do when I study scripture is I like to read it carefully and try to figure out what it says on my own. And then I go to what other people have written and check it because I want to have the experience on my own using my own mind but I also don't want to rely only on my own interpretation and my own background. |
| Dr. Kate Holbro...: | 30:23 | And so when I read this, I felt, "Well, it sounds like the new and everlasting covenant is the gospel of Jesus Christ or because it's new, it's the Restored Gospel of Jesus Christ." |
| John Bytheway: | 30:37 | It's restored, yeah. |

Dr. Kate Holbro...:	30:37	Then I looked in <i>The Encyclopedia of Mormonism</i> , which was named before President Nelson encouraged us to use a different name as were a couple of my books.
Dr. Kate Holbro...:	30:50	It said the new and everlasting covenant is the gospel of Jesus Christ. But I think we want to remember that new means restored gospel of Jesus Christ.
Hank Smith:	30:58	Okay.
Dr. Kate Holbro...:	30:59	So, when we talk about marriage, it's a part, it's the new and everlasting covenant of marriage. But the new and everlasting covenant itself is the restored gospel of Jesus Christ.
John Bytheway:	31:09	It's all of it, yeah.
Dr. Kate Holbro...:	31:11	It's the whole thing. And so we go right into that verse six. Also Jesus Christ is talking about it, "As pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God."
Dr. Kate Holbro...:	31:34	And then, and again this is kind of hard stuff which makes it worth us talking about. Then he starts talking about the conditions of following loss. And he said, "All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, expectations, that are not made and entered into and sealed by the Holy Spirit of promise of him who is anointed ... by revelation and commandment." There are a lot of clauses in this sentence but I'll skip ahead. All of those things, if they're not done by one who has authority and sealed by the Holy Spirit of promise, "They are of no efficacy, virtue, or force in and after the resurrection from the dead."
Dr. Kate Holbro...:	32:21	And then he repeats this in another way a little bit later. So, really any contract or bond or understanding if it's not performed by one who has authority, and sealed by the Holy Ghost, then after once we're in the resurrection or after this life, they don't exist.
Hank Smith:	32:41	Wow. That is theology. That is theology. When you said we're going to do some theology, that is some strong theology. And I love this idea, right, that the Lord's like, "There is a line, it does matter."
Dr. Kate Holbro...:	32:57	Yes.

Hank Smith:	32:58	"And I'm going to tell you why."
Dr. Kate Holbro...:	33:00	Yes. I want us to keep just a couple of times referring to the very last verse of this section which says, "I will reveal more unto you hereafter. Therefore, let this suffice for the present."
Dr. Kate Holbro...:	33:14	And this is one of those moments where we need that ending because at first Joseph Smith is the only one who has the authority to perform these sealings, to make covenants binding.
Dr. Kate Holbro...:	33:26	And we know that doesn't last. That was right for that moment. And the idea of the person who performs the ordinance needing to have authority, that has certainly stayed with us.
Dr. Kate Holbro...:	33:38	But now there are so many of us who we've delegated that authority. And so now there are a number of people worthy to have that authority.
Hank Smith:	33:46	Yeah. But it still comes from the Presidents of the Church, it's an appendage, right, from the Presidents of the Church who can give you that authority.
Dr. Kate Holbro...:	33:54	Right.
John Bytheway:	33:54	From keys.
Dr. Kate Holbro...:	33:55	Yeah, well and just that priesthood that started with Jesus Christ.
Hank Smith:	34:01	Right.
Dr. Kate Holbro...:	34:01	And went through those early apostles, and then came back to Joseph Smith.
Hank Smith:	34:06	"What you bind on earth shall be bound in heaven," he tells to Peter, James, and John.
Dr. Kate Holbro...:	34:11	Yes, yes. And then verse eight, "Mine house is a house of order, saith the Lord God, and not the house of confusion." To say that after saying that there are particular ways that things need to be done in order to make them eternal seems quite important.
Hank Smith:	34:31	Right. And to not have a line would create confusion. I can see why you would say, "We can't have everybody and everything matter in the next life or we're going to have a mess." Yeah, I can see that as a leader, right? That we're going to have to designate some things in order for it to have order here.

Dr. Kate Holbro...:	34:55	Yes, yeah. And this comes up frequently in the Doctrine and Covenants and it comes up a second time even in this revelation. Okay, so we have all this background now about what counts in the afterlife as part of the restored gospel of Jesus Christ, and then we move into a conversation about marriage.
Hank Smith:	35:14	Okay. Yeah, I can see him setting us up here saying, "Everything has to be done by authority. Now we're going to narrow in on one."
Dr. Kate Holbro...:	35:24	Yeah, let's move now to verse 15 where we really get into the marriage conversations. So, now we're the new and everlasting covenant of marriage and specifically talking about marriage.
Dr. Kate Holbro...:	35:37	And we learn in this verse 15, "If a man marry him a wife in the world." And when I read that I thought, "Okay, we're not talking about plural marriage here, we're talking about marriage." "A man marry him a wife in the world."
Dr. Kate Holbro...:	35:53	And from here on, the next several verses are describing different forms of marriage and then what those would look like in the afterlife. So, we have them get married but it's not by the criteria we just discussed. It's not an eternal, everlasting marriage. So, then after they're dead, they are not bound together.
Dr. Kate Holbro...:	36:18	And then we have the version 18 of, yeah, "Man, marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law and is not sealed by the Holy Spirit of promise, then it is not valid."
Dr. Kate Holbro...:	36:39	So, maybe somebody intends to be married for time and all eternity, but again if it's not done by that authority, so by the Holy Spirit of promise, no go, their marriage still won't be in effect despite their intentions.
Hank Smith:	36:53	If someone were to ask me, if one of my students were to say, "What does that mean the Holy Spirit of promise?" I might just put something like there, "If they don't remain worthy, right?" If they don't remain faithful to their covenants then that's not going to be valid.
Hank Smith:	37:07	So, just because you got married in the temple by these proper authority, it does not mean that it's a ... What would you call it John? A Get Out of Jail Free Card, I don't know. But it's this idea that it doesn't matter how you live.

Hank Smith:	37:20	I think this sealed by the Holy Spirit of promise is the idea that it does matter how you live.
John Bytheway:	37:24	Well I like to tell my students there is ... A temple wedding is a place, but a celestial marriage is what you want long term. You can get married in the temple but to have a celestial marriage is a lifelong endeavor.
John Bytheway:	37:42	Maybe that's too simple, but what you're hoping for is to have your temple wedding sealed by the Holy Spirit of promise that can become a celestial marriage.
Dr. Kate Holbro...:	37:51	Then we get to the people who have what you were just describing John.
John Bytheway:	37:55	Verse 19.
Dr. Kate Holbro...:	37:58	The truly celestial marriage. "If a man ..." So, it's again monogamous marriage. "If a man marry a wife by my word, which is my law, and it is sealed by the Holy Spirit," and performed by one with authority, and they don't shed innocent blood. So, I think that's really interesting. That is the deal breaker.
Dr. Kate Holbro...:	38:18	And they don't call it murder because they want to be so clear, I think. This is my interpretation. That it's not, if you have to kill somebody because somebody is trying to shoot your family and you kill them in self-defense, that's not what they're talking about here.
John Bytheway:	38:32	Yeah, you've got it, yeah.
Dr. Kate Holbro...:	38:32	They're talking about shedding innocent blood. "As long as you don't shed innocent blood, if you're married by somebody with authority, then this is what happens. They shall inherit thrones, kingdoms, principalities and powers, dominions, all heights and depths to their exaltation and glory in all things as it has been sealed upon their head, which glory shall be a fullness and a continuation of the seeds forever and ever."
Dr. Kate Holbro...:	39:03	And when I read those gorgeous blessings, I see echoes of the Abrahamic Covenant because I see land, dominions, principalities, powers. I see progeny when we say seeds, continuation of the seeds forever and ever. I see glory, a fullness of glory.

Dr. Kate Holbro...:	39:25	And when we think of the glory of God, we think of children returning to God and glorifying God through their good behavior. So, even that I think is part of what I'm reading in these descriptions.
John Bytheway:	39:40	That verse is longer than some entire sections of the Doctrine and Covenants. That is a power impact verse, isn't it? And I haven't looked closely, but it might be one sentence too, but boy does that got some amazing words and promises in it as you've said Kate.
Dr. Kate Holbro...:	40:01	Yeah, and it's a lot to take in.
Hank Smith:	40:04	Yeah, it is. It's a lot to take in. I can hear someone especially one of my students, saying, "Oh, so only Latter-day Saint marriages will last for eternity?" And the answer is no because what do you think we're trying to do with this proxy work, with this temple work, we're trying to offer this to every marriage.
John Bytheway:	40:22	To everybody.
Hank Smith:	40:22	Every single marriage that's ever existed. We want them to have that opportunity. So, that's what temple work is all about, is that type of service and man, what a blessing.
Hank Smith:	40:33	You just read 19 and it's what Dr. Mike Wilcox called, "The pen of heaven." It's a beautiful verse. I was reading the end, "It shall be a full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory and all things, as that hath been sealed upon their heads, which glory ... shall be a fullness and a continuation of their seeds forever and ever. Then shall they be gods, because they have no end." Wow.
Dr. Kate Holbro...:	41:08	And all through that verse 20, "It shall be from everlasting to everlasting, because they continue; ... then shall they be above all, because all things are subject unto them. Then shall they be gods because they have all power and the angels are subject unto them." It's a lot.
Dr. Kate Holbro...:	41:24	Hank, I'm so glad you brought up that perspective because I think we cannot feel good about this section unless we remember God's love. I think God's love has to be at the foundation of our reading, of every verse in this section.
Dr. Kate Holbro...:	41:45	And when Jesus Christ keeps talking about my law, I think his law has to do with his Atonement, his grace, and all of the ideals

that we read about in this section, we cannot realize them without the Atonement and without the grace of God as extended to us through Jesus Christ.

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| Hank Smith: | 42:07 | Yeah, yeah, what a great flash of insight, that you have to read this with its resting, it's sitting upon a foundation of God's Atonement and God's love for his children. I think that's part of maybe preparing your heart to receive. |
| Dr. Kate Holbro...: | 42:23 | A great point, yeah, yeah, I think you're right, and we'll get a little more of that in verse 23. "And if you receive me in the world, then shall ye know me, and shall receive our exaltation; that where I am you shall be also." |
| Dr. Kate Holbro...: | 42:41 | Jesus has to be a part of all of this and eternal life is knowing God. |
| John Bytheway: | 42:49 | Yeah, that verse 24 is just right out of the book of John, it's like the great intercessory prayer in John 17. But I love that in John it says this is life eternal. This one says eternal lives and makes eternal life even plural in an interesting way, which is fascinating. |
| John Bytheway: | 43:11 | And that God is not so transcendent that it's impossible to know him. But we can know him, that's eternal life to know the only way is in true God. |
| John Bytheway: | 43:22 | I love that he would bring that back to that, to a statement in John. Eternal life sounds like the continuation of seeds, doesn't it? Is that the same thing maybe? |
| Dr. Kate Holbro...: | 43:32 | I don't know. I'm super curious about that phrase myself. But I think that's probably right. That's probably what it means, is the continuation of seed. |
| Hank Smith: | 43:41 | The Savior here and maybe it's also Joseph, this is a very fearless section so far where I don't know, just the tone of it is stronger than perhaps some of the other revelations we've read. And maybe that is Joseph getting more bold, but also the Savior being more serious about this. |
| Hank Smith: | 44:05 | He says, "This is me. Receive ye therefore my law." That is, what do we say? |
| Dr. Kate Holbro...: | 44:14 | No questions about it. |

Hank Smith:	44:14	Yeah, there are no questions about what we're talking about here.
Dr. Kate Holbro...:	44:18	No ambivalence, no yeah, yeah. Very straightforward.
Hank Smith:	44:20	Yeah, very courageous, very fearless I should say.
Dr. Kate Holbro...:	44:24	Okay. Now Hank, you mentioned earlier somebody who is sealed in the temple, is sealed by the Holy Spirit of promise by one who has authority and then makes mistakes.
Dr. Kate Holbro...:	44:35	And when I read this verse carefully, it surprised me a little bit. But let's look at 26. Maybe I'll summarize it for you. So, you marry and then you make mistakes and you don't shed innocent blood because that's the deal breaker mistake. But you make other mistakes.
Dr. Kate Holbro...:	44:55	And it says, "Yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan unto the day of redemption, saith the Lord God."
Hank Smith:	45:12	Wow.
Dr. Kate Holbro...:	45:12	I'm interested to hear what you think ... my own feelings about that. The sealing stance but in this life there will be rough consequences to what you've done.
Hank Smith:	45:33	It doesn't look good. Yeah, yeah. That's what I think too. I think he's saying this is how strong the sealing is. It can withstand your own mistakes, your own sins, your own transgressions.
Hank Smith:	45:45	It can withstand that. But by the way, sin and transgression makes life really hard. "Destroyed in the flesh," to me that sounds like. You're going to make life a mess for you through sin and transgression.
John Bytheway:	45:58	I have a statement from President Joseph Fielding Smith about this verse, because if you read it too quickly you might think, "Well gosh, then once you're sealed in a temple you can do just about anything."
Dr. Kate Holbro...:	46:10	You're good to go.
Hank Smith:	46:11	Right.

John Bytheway:	46:11	Yeah, and this is what Joseph Fielding Smith said. He said, verse 26 in Section 132 is the most abused passage in any scripture. He said, "The Lord has never promised any soul that he may be taken into exaltation without the spirit of repentance." While repentance is not stated in this passage, yet it is, and must be implied. So, maybe that's what, "The buffetings of Satan," means. There's got to be a repentance that's involved because that only makes sense too.
Hank Smith:	46:46	"Unto the day of redemption", sounds to me like repentance too, John?
John Bytheway:	46:50	Yeah.
Dr. Kate Holbro...:	46:51	That's true. This is the verse that makes me think of personal examples. I think of my poor guy who was raised in the church, but his uncles when he was a kid gave him sips of alcohol and later on after he'd been married to my mom for a couple of years he started drinking, became an alcoholic, cheated, married, the woman was a secretary. It was such a ...
John Bytheway:	47:14	Wow.
Hank Smith:	47:15	Just hard ...
Dr. Kate Holbro...:	47:16	It was just ridiculous. Then he married her to try to make it right. And then they divorced and had more drinking problems. And then he just worked and worked and worked to have his membership in the Church restored and his priesthood restored and his temple covenants restored. And ended up taking his own life.
Dr. Kate Holbro...:	47:33	And I just think that's such a tragic illustration of this when yeah, I think he's still sealed to my mom. But oh my goodness, how miserable and full of suffering his life became because of ...
Hank Smith:	47:51	Sin and transgression, yeah.
Dr. Kate Holbro...:	47:52	Satan was able to rebuff it.
Hank Smith:	47:54	Yeah, yeah.
Dr. Kate Holbro...:	47:54	Yeah.
Hank Smith:	47:54	And it's not just him, it's you said, it's the people who influenced him as well. "Those who had given him alcohol at such a young age." Kate, wow, wow. That just kind of took my breath away.

John Bytheway:	48:10	That's one of those that makes me feel like the Lord is merciful to that kind of thing, when somebody misuses their agency by giving someone young alcohol, or whatever. There's so many different examples of that. And I'm grateful the Lord is merciful to that.
John Bytheway:	48:28	When we were back in Section 46, talked about he will judge ... he will ... What was their phrase, Hank? "Suiting his mercies according to the conditions of the children of men." And he had some conditions there which he didn't choose. I'm grateful for that. But wow, thank you for sharing that.
Hank Smith:	48:48	Yeah, that changed that verse for me. That was really good Kate.
Dr. Kate Holbro...:	48:51	But I also think of a friend of mine who was a mission president, had these fantastic kids, and he cheated on his wife, and he married her, and he lost everything. And then he divorced his second wife. I think he was married a third time and divorced her and now he's single and there's so much misery and it did so much damage.
Dr. Kate Holbro...:	49:15	His kids still love him and still reach out to him but it did so much damage to his life and the relationships and all the things that root us and give us meaning and peace and comfort in the world. He's left all of those.
Dr. Kate Holbro...:	49:30	And he still believes in the Church and he still believes in his sealing and that it's strong. It's interesting. But he brought all this suffering, not only on himself, but upon his children, and his grandchildren.
Dr. Kate Holbro...:	49:46	And that's once again why the Atonement has to be working and we have to be turning to it throughout all of these verses because these are ideals we're describing and we don't live in a world where ideals happen.
Dr. Kate Holbro...:	50:02	We live in a fallen world and that's why we have the Atonement to make up, so that his children who did not make the mistake he made, but suffered because of his mistake so that they can have healing and compensation.
Dr. Kate Holbro...:	50:16	I believe that there's nothing that can happen to us, say something like this, and I think in the current missionary manuals, there's nothing that can happen to us that can't be made right after the Atonement of Jesus Christ.

Hank Smith:	50:31	Wow.
Dr. Kate Holbro...:	50:32	I really believe that's true.
Hank Smith:	50:35	Kate, and I think maybe it comes up a little bit later here, but let's make sure to mention that no one is sealed to someone they don't want to be sealed to.
Dr. Kate Holbro...:	50:45	Yeah.
Hank Smith:	50:45	I've actually heard that concern from people before, "I don't want to be sealed to this person." And that's not part of ... I don't think that's what the Lord is saying here. Even though this person hurt you, you're still sealed to them. I think he's just talking about the power of the sealing to withstand the buffetings of Satan and even what you talked about there, with people destroying their own lives. The covenant can withstand that.
Dr. Kate Holbro...:	51:12	Yeah.
Hank Smith:	51:12	But no one is going to be forced into these things.
Dr. Kate Holbro...:	51:15	Absolutely no, because of agency. The Atonement is one of the bedrock, one of the foundations of the way the restored gospel of Jesus Christ works, and so is agency.
Hank Smith:	51:25	Agency.
Dr. Kate Holbro...:	51:26	From the beginning, from before we came to earth, agency was a foundational principle and life doesn't work without agency, we don't accomplish our purpose and agency will continue in the next life.
Hank Smith:	51:41	The next life as well.
Dr. Kate Holbro...:	51:42	I have no doubt that it will continue in the next life.
John Bytheway:	51:44	That is the one note that I had that I wanted to make sure I said. Agency is an eternal principle and you don't have to worry about being forced into something you don't like. Agency is an eternal principle. So, I'm glad we covered it.
Dr. Kate Holbro...:	51:58	Yeah.
Hank Smith:	51:58	Yeah.

Dr. Kate Holbro...:	51:59	Absolutely.
John Bytheway:	52:03	Please join us for Part II of this podcast.

EPISODE 46 • PART II



Dr. Kate Holbrook

D&C 129-132



- Intro: 00:03 Welcome to Part II of this week's podcast.
- Kate: 00:07 So what I'm talking about here is verse 33 where Jesus says, "If you enter not into my law, you cannot receive the promise of my Father, which he made unto Abraham." And I think what he's talking about there is marriage. If you're not married then you cannot receive the promise of my Father, which he made under Abraham. And you can see how that would be because how can you have seed if you're not married? Or if you have seed but you're not married then you're not worthy of the Abraham covenant.
- Kate: 00:41 But that's tough and this is another place where we have to be relying on God and the atonement to make everything right. Because some people don't have the opportunity to marry, for some people it's not going to happen for a wide variety of reasons. For a lot of people this would not happen. And it makes me, frankly, it makes me not even want to talk about marriage because I can think about how painful it can be for a lot of people listening. But if we don't talk about marriage then we lose sight of it as a guiding ideal that's really important.
- Kate: 01:18 And even in the secular world you find information about how important it is. There are studies that children do a lot better when their parents are married, it's better for the rising generation. I was reading an NIH funded study this morning about how people who get married live longer. It's good for us. There's also a lot of evidence that when there's a divorce, men become less happy and women become more happy. And to me that's a call, that's a call that we need to do better in our marriages and make them serve women as well as they serve men. But in addition to all of this spiritual growth that comes with marriage there are concrete practical reasons that even sociologists running studies see, that marriage is an important thing on a society level for us to pursue.
- Hank: 02:24 Yeah. Well and I think what you did there, Kate, is yes, we're going to talk about the ideal but let's see people, let's hear people, let's make sure we acknowledge the pain that comes

from living in a fallen world where the ideal often, you fall short of the ideal, that something happens. And I've thought of some of the incredible scholars we've had who were single, John, and just are incredible, incredible minds, people in every way, servants of the Lord, and yet this blessing isn't available to them for some reason or another. I think Kate did an excellent job of like, "Let's see this, let's make sure we acknowledge this pain." And I think the Lord does that too, right? But He doesn't shrink from the ideal because of it.

- John: 03:10 President Ballard recently gave that talk and acknowledged this huge group of our church, a large part of our Church, the single adult. Which is another, this can be a painful topic for them too.
- Kate: 03:25 Over half of the members of Relief Society are unmarried, yeah. So that might be people who were married and are now widowed, but at this moment over half of the members of Relief Society are unmarried.
- Hank: 03:43 Yeah. And Kate, wouldn't you say the Lord is interested not just in this life but the next?
- Kate: 03:49 Yes.
- Hank: 03:49 That's really a big part of this section is yes, in this life it can be very difficult and your choices, other people's choices, the Fall, all of this can be very difficult, but he's talking about an ideal in the next life which is going to be available to everyone.
- Kate: 04:08 Yes.
- Hank: 04:08 Anyone who wants it.
- Kate: 04:09 I think we can hold that. We can hold our grief for people who don't have this blessing in this life or who are married, sealed by the covenant and are miserable, or in an abusive situation. Like we hold their pain too. And at the same time we recognize that the commandments are to help our flourishing. And we have these commandments because for a majority of people marriage is a way to promote flourishing for the people involved and for the children. And if we have that ideal that also can help us work to make our own marriages places where both partners are flourishing.
- Hank: 04:48 That was very well said. It seems like the next few verses can be potentially painful as well.

Kate:	04:55	Yes, it doesn't get better.
Hank:	04:57	Yeah.
John:	04:58	Well I think yeah, with 33 was marriage and now we're getting into okay, answering Joseph's question, right?
Kate:	05:08	Yes. So I think of 33 is the last verse on marriage between one man and one woman. And now we're getting into plural marriage.
John:	05:20	So here's the buckle up part, yeah.
Kate:	05:22	Yes.
John:	05:23	And I built a foundation, now I'm going to answer the question you asked at the beginning after I built the foundation of what traditional one man, one woman marriage is. Jacob 2, it's like 27 through 30. And when I look at verse 30 in there that's like one of the only scriptural hints that we have of one of the possible reasons of plural marriage is that, "If I will raise up seed unto me I will command my people; otherwise they will hearken to these things." The verses above, one man, one woman in marriage. So I'm glad you brought those verses up.
Hank:	06:01	The very reason Jacob brought them together was because they were using the scriptures to excuse themselves in marrying more than one, having more than one relationship. And Jacob is ready to bring down the hellfire on them for you can't do this, this is not okay.
John:	06:18	Using David and Solomon whose names are going to come up here as a matter of fact.
Kate:	06:23	I'm glad John brought up those specific verses and read them. And that information about to raise up a righteous seed, we have allowed that in our imaginations to give us inaccurate understandings. I don't know about you when you were on your missions, when I was on my mission I taught what my trainer had taught me, and it's incorrect, and it was to say that the reason we had plural marriage in Utah is because there were more women than men. And so in order for all of those women to be able to be married there had to be plural marriage. And that's not true, that's incorrect. There were more men than there were women. But the thing that is correct is there were more righteous men than there were women.

Kate: 07:10 There were more men who took the Restored Gospel very seriously, and Church participation, and obedience, and all of that very seriously. So for a woman who wanted that kind of a relationship her choices were more narrow. I'm not saying that that explains plural marriage, but we also see that the descendants of those plural marriages, hardly any, if any, I'm trying to remember descendants of plural marriages that took place in Nauvoo. But there are definitely a lot of descendants that resulted from plural marriages in Utah, I'm one of them. And among them have been Church leaders for decades, for generations. So it did produce a righteous seed.

Hank: 08:02 Okay. Yeah, that's really good. He starts out by coming back to Abraham.

Kate: 08:09 Yes, I'm glad you noticed. Yes. And these verses I think teach us important things about the practice of plural, which God wanted at this particular time. And one is Sarah gave Hagar to Abraham to wife.

Hank: 08:29 Yeah.

Kate: 08:29 God commanded Abraham and Sarah gave Hagar to Abraham to wife. I wish I could ask our listeners what they make of that.

Hank: 08:38 Yeah.

Kate: 08:41 What I think is Sarah had agency here, right?

John: 08:46 There was consent from-

Kate: 08:47 She might not have had a ton of agency but she gave her consent. And I think Jesus is setting this up as a model here that a first wife gives consent to other marriages. And the way this played out in Nauvoo was more complicated, this didn't always happen. Nauvoo plural marriage is very different than Utah marriage. Plural marriage in Nauvoo, they were trying to figure it out. They knew there would be a lot of social opposition. They knew it could wound a lot of their loved ones. And they were keeping it secret as they tried to figure it out but the secrecy was really wounding too. So this part of it was not always, was sometimes but not always fulfilled in Nauvoo, including in Joseph and Emma's own marriage.

John: 09:39 Really good point.

Kate:	09:41	In Utah it was more often, there's still fallen people. There were still people who didn't obtain the consent of their first wives to take on more wives, but the rule they were supposed to.
Hank:	09:54	Well it's important here that God was involved, Sarah was involved. And that's why he says they were not under condemnation, for I the Lord commanded it.
Kate:	10:07	Yeah, great, great point. That's essential, that's essential for this to be okay. And then it's really strange because suddenly go back to Abraham in verse 36 but we're not talking about plural marriage again. "Abraham was commanded to offer his son, Isaac; nevertheless, it was written: Thou shall not kill. Abraham, however, did not refuse and it was accounted unto him for righteousness."
John:	10:32	I like that the Lord is bringing up this Abrahamic test as we've come to call it because I feel like plural marriage is kind of an Abrahamic test for the whole Church, and even for us today. Even for us today trying to make sense of this is kind of an Abrahamic test for some of us.
Kate:	10:52	Yes, absolutely. And a lot of the people who were alive during the time when the practice was part of the Church, they referred to it this way as an Abrahamic test. And why an Abrahamic test? Because it was as painful as having to offer up your son as a sacrifice. It was, I mean this was painful. All of the ideals that they had of romantic marriage, of the intimacy of marriage between two people instead of marriage among five people or more, they had to give up all of those ideals which were really, really valued and prevalent in society at that time. Even more so than now, now we all have a lot of other visions of marriage than they did back then. So this was tough, this was a big ask.
Hank:	11:45	Kate, I don't know if you were going to bring this up later. I don't want to steal it from you, but if I remember right when Joseph introduces this principle to Brigham, Brigham says, "It's the first time I desired the grave."
John:	11:55	Yeah, he saw a funeral and he envied the corpse that he saw in the funeral.
Hank:	12:01	He said, "I'd rather die than live this."
Kate:	12:05	Yes.

Hank:	12:06	I hope I didn't steal that from you but I imagine everybody felt that way.
Kate:	12:12	What I read is that nobody liked it. They all, I mean Hyrum, Joseph's own brother, just resisted and resisted for years. A couple of years there.
John:	12:23	Hyrum was pretty upset with Joseph.
Kate:	12:26	And then imagine the women who heard about this because, usually because they were invited to be sealed to Joseph Smith. They hated it too but we're on the foundation of God's love and grace here in this section, and God did, He answered prayers. And not every woman said yes, and those women who said yes, they had spiritual experiences. Deep ones, profound ones letting them know that this was God's will. So they didn't have to go into this blind.
John:	12:58	Most women would have to have something pretty powerful. And so agency, consent still operative here is what you're saying.
Kate:	13:08	Yes, yes, absolutely. And we always think about how tough it was on women and it was, and it was also so tough on men. This is not an easy thing financially or emotionally.
Hank:	13:21	Yeah. I want to make a note about verse 36 where he mentions this commandment to sacrifice Isaac. Just imagine that. We all have children, everyone listening probably has nieces and nephews or children, or just the idea that you're going to sacrifice this child is horrific. And I think it was meant to be, it was meant to be a severe, severe test. I can't imagine. Where Joseph Smith says this, he says, "That which is wrong under one circumstance may be and often is right under another. God said, 'Thou shall not kill.' At another time He has said, 'Thou shall utterly destroy.' This is the principle on which the government of heaven is conducted." Revelation adapted to circumstance, revelation adapted to circumstance. "Whatever God requires is right, no matter what it is, although we may not see the reason till long after the events transpire."
Hank:	14:25	I bring this up with a Nephi killing Laban in the Book of Mormon, that we've grown up with and so we're pretty used to it. But someone who is a first time reader of the Book of Mormon might be horrified by the idea of Nephi killing Laban. And so I don't think anyone needs to come into plural marriage feeling good about it like, oh, this is a good thing. I feel so warm and

fuzzy inside. I don't think that's the Lord's expectation, he's just saying this is revelation adapted to circumstance. This is my law, this is how we're going to do this. So I don't know, I like the comparison with Nephi killing Laban that it's an exception, not the rule. But you have to trust Nephi and trust the Lord that this is really from him.

- Kate: 15:14 I think that's another really powerful explanation for why we have this verse 36 that otherwise doesn't seem to fit. And it's because that is, the rule is do not sleep with anyone other than your wife, the person you're married to, but then here's a situation just like Abraham's situation, just like Nephi's situation where you do something different.
- John: 15:38 I think that's exactly why it's in there.
- Hank: 15:41 Wow, this is an intense scripture. Let's keep going, Kate, keep walking us through this.
- Kate: 15:48 So then we get several scriptures again looking to ancient prophets who had more than one wife. And it explains that most of them, "It was accounted unto them for righteousness." They were not sinning when they did this because they were doing it according to God's will. But then one of them did not do it according to God's will, this is verse 39 with David. So at first it was okay it says, "In none of these things did he sin against me, save except in the case of Uriah and his wife." And we know that's Bathsheba. David sees her bathing, desires her, sleeps with her, and then doesn't want to get caught so sends him to the front lines where-
- Hank: 16:37 Uriah be killed.
- Kate: 16:38 He's sure to be killed.
- John: 16:39 I remember the jaw drop that I had in seminary when I learned that the same David, hero David who slew Goliath, was this same David. I thought, "Wait, but no. But he slew Goliath!"
- Kate: 16:54 Such a disappointment.
- John: 16:55 So eight-foot giants are no problem but your own lust, oh man, that was a sad day.
- Kate: 17:05 Yeah, yeah. And so we see what happens to him. David has fallen from his exaltation. He received his portion already, "He shall not inherit more out of the world." God gave that portion,

that heavenly, those thrones and principalities and powers,
“those are given unto another person.”

- Hank: 17:29 Now, Kate, correct me if I'm wrong here but I see in verse 39 the Lord saying, this principle I'm going to give you, plural marriage has very strict boundaries and you cannot cross those boundaries. This isn't, “Okay, do whatever you want” type thing if you want this. This is a strict law that we're going to carefully hold in line. Is that, would I be correct in saying that in verse 39 this is very serious?
- Kate: 17:56 I think that's absolutely true. So I think we've learned two things so far, and the first is that the first wife should consent. And the second is this, that this is not a free for all. And the way this played out, the way my house is the house of order comes out in what we're talking about now is you had to ask the prophet. You couldn't practice plural marriage with authority unless you had Joseph Smith's permission, and in Utah, Brigham Young's permission.
- Hank: 18:28 Isn't that Joseph's conflict with John C. Bennett? If John C. Bennett is seeing his, “Hey, I can do whatever I want here.” And Joseph is, “No, this is strict.”
- Kate: 18:41 Yes. And John C. Bennett had not been brought into this story of Joseph, like he just heard rumors but he hadn't been invited. Joseph Smith had not invited him to practice plural marriage, but he took those rumors and used them, and so did a few other of his friends, used them to seduce women saying I have... And because they were friends with Joseph Smith, women believed them. “I have authority, Joseph Smith has told me that I have authority to sleep with women that I'm not married to,” and did. And then those women had to come up on public trial. And we don't know a lot of detail about plural marriage in Nauvoo because it was secret and people didn't even write, most people, there are a couple of exceptions, didn't even write about it in their journals. But we do have these court cases of people who were seduced and deceived.
- Hank: 19:41 So because this could be so abused the Lord is putting very strict rules on it, and he uses David as an example.
- Kate: 19:52 And another evidence of why we learned early in this section, “My house is a house of order.” You can see how high the stakes are with that by the time you get here.

Hank:	20:02	And I'm glad about that. I don't know, there's something about that that says, "Yes, I'm going to command this but this is a very strict, careful principle that we're going to live." It gives me confidence moving forward with this.
John:	20:15	I'd like to make sure and I want to restate something Kate said, so you had to be invited by the president of the Church, by the prophet to participate in this, whether that was Joseph or in Salt Lake, Brigham. But there were some who lied and said that they had been-
Hank:	20:35	Abused.
John:	20:37	Yeah. So I have heard percentages thrown around, I don't know, maybe this isn't the time to talk about it but about how many were actually practicing this in Salt Lake here for example, how many of the men of the church were practicing this in Salt Lake or Nauvoo. Do we know, do we have good numbers?
Kate:	21:00	We don't have good numbers. Not for lack of trying, but the people who have looked very closely at this still feel that there are too many sorts of questions and not enough data to really come out with a secure number. We know it was not a majority of people, it was a minority of people. Especially a minority of men.
Hank:	21:29	That's what I think Elizabeth Kuehn called, "Historical silence," right? She said we've got to get used to historical silence.
Kate:	21:37	She has a lot of good phrases. Good, smart phrases. So we know there are clearly very specific ways to go about doing this, and then finally we know that agency is essential. And we see this in the way that Joseph Smith went about this. He didn't tell women they were going to be sealed to him or to someone else, he asked them and he invited them to go on their own and think about it and pray about it. That was a very important part of this process.
Kate:	22:17	And let's talk about when this revelation came. We talked about how this revelation came in July of 1843, but that is not the beginning of plural marriage. And again, there are a lot of question marks but it looks like Joseph Smith was probably in about 1833 sealed to what was probably his first plural wife. And we don't know, with some unions because women spoke later in Utah, signed affidavits on this, we know there was a sexual relationship that was part of some of these marriages. And we also know that a lot of these marriages didn't have a

sexual component. And we also don't have evidence of Joseph Smith having children with any of his plural wives. So what that ends up looking like is not all of these were marriages in the sexual sense. And even if they were marriages in the sexual sense it wouldn't have been a lot or there would've been children resulting from the unions.

Kate: 23:25 So in 1843, he had this revelation because even though God told him to practice this 10 years earlier and he, more than 10 years, he resisted and resisted and resisted. And as he describes it an angel came to him three different times saying, you have to do this. And finally threatened him with death and destruction and problems, it's a threat to his exaltation if he didn't do this. He finally began to practice plural marriage but it was sort of a little bit at a time. And this period in Nauvoo is when he's practicing it a lot more. He has a number of wives by the time this revelation comes. And that has led some people to speculate that he asked for this revelation in order to appease Emma, because there were times when she was aware of what was going on and she felt okay about it, felt like it was God's will. And there were other times when it was so painful for her that she couldn't stand it and she was against it.

Kate: 24:37 So when Joseph Smith received this revelation he already had some plural wives. He was in the Red Brick Store, which is such an important building--upstairs. And it was a store, so that's important for the community, that's where they could go to buy supplies and food. And upstairs is where they were studying together. I think at this point it was still only men who were preparing for the temple endowment, although that became women. Those early meetings were up here on the second floor, the Relief Society was formally organized and had a lot of their early meetings here on this second floor of the Red brick Store. So, this building is a big deal.

Kate: 25:19 And Joseph Smith was in his office there, and William Clayton is the one who was scribe, Joseph spoke the revelation and William Clayton wrote it down. And William Clayton said, he's the one who said, "Well Hyrum came to Joseph and said Emma is still resisting this, so try to have a revelation, maybe that will help her." But William Clayton is the source of that, so a lot of people have taken that to be the actual story. And it very well could be but I'm not 100% convinced that that is the story.

Hank: 26:02 Yeah. And Kate, will you correct this if I'm wrong because I love being corrected, actually. But a lot of what we know about Nauvoo doesn't come until decades later when people are talking about it finally in the 1800, I don't know, '60s, '70s. And

as a historian aren't I supposed to, I'm not a historian, but as I'm trying to be a historian aren't I supposed to be a little bit more careful with memories that are 20, 30 years after the fact than I am with maybe a contemporary source? Can you talk about that just a little bit, that what we know about polygamy maybe comes from these later sources that as much as people, I don't think they're lying, I just think that memories can change over time?

- Kate: 26:51 Yes, that's absolutely true, Hank. Our best tools as historians are things that are written really close to the time something happened. So that's journal entries, and letters, and even newspaper articles. And newspaper articles are good because they're contemporary, they happened around or they were written around the same time as the event happened but they're also secondhand, so they're not perfect but they're good. But really our job as a historian is to always weigh evidence, we try to triangulate. Maybe we can get a newspaper article, and a letter, and then a memoir, somebody looking back and telling the story 50 years later. And then we start to feel more confident about what really happened. And this is why our hands are tied. If we only have one source that says something it could be, I mean William Clayton was the scribe for this revelation, he was there. But we don't have Joseph Smith and Hyrum Smith saying it.
- Hank: 27:59 Yeah, writing it down right then.
- Kate: 28:01 Yeah. We're always weighing those things carefully.
- John: 28:06 This is one of the things that just fascinates me about Church History and helps me extend mercy because the only sources we have are the only sources we have, and some are better. Those people aren't here to defend themselves, they're not here to be interviewed. And my dad once was a hero in a bad accident and the newspaper article that came out about it was complimentary, but there were so many errors about the facts that I just think sometimes it's hard to know. And therefore we're backed up against the wall of faith and asking the Lord to help us feel peace about things sometimes because we've got what we've got, but thankfully we have Revelation and the Holy Ghost to comfort us as well when we don't get it.
- Kate: 28:54 And because the newspaper writers have agendas too. My first experience being quoted, I did an interview, I was in graduate school, I was still young. And I thought I told a joke and in the newspaper article it came out that my joke ended up as the final

lines of the article. And then 10 years later the reporter used it again.

John: 29:15 Oh my word.

Kate: 29:21 Yeah, we try to weigh things and keep all of this in mind. We try to be, we recognize bias, we recognize holes, and we try to have the best integrity we can have as scholars and grace. I really believe for every historian inside or outside of the church you want to be honest and you also want to give people the benefit of the doubt. Richard Bushman said so beautifully to one of his students who repeated it to me, just know that this person that you're writing about, how will you feel about what you've written when you see them and shake hands with them in the afterlife? It's just, it's something we as Latter-day Saints keep in mind. And it doesn't, I mean I believe those people would want us to be honest, it doesn't mean we whitewash anything, but it does mean that we approach this with empathy and respect for their humanity.

John: 30:22 Beautiful.

Hank: 30:23 Oh, that is so well said. I tell my students I get my medical advice from trained doctors, I get my dental advice from trained dentists, and I get my history from trained historians. Not everyone is a historian, despite what the internet tells you not everyone is a historian. Just because they have a source doesn't mean that they've done the work. This might be a good chance for us to talk about a new book that I think would be helpful for anyone who's struggling, written by Brittany Nash, I think it's called, John, you can help me out here.

John: 31:00 They've done a series, I think Brad Wilcox who we interviewed before did one on patriarchal blessings, they have count similar covers. And this one is just called Plural Marriage? Or is it-

Hank: 31:10 I think it's called, *Let's Talk About Plural Marriage* by Brittany Nash. I was listening to her interview on a podcast called *All In*, if anybody knows that podcast, which I really like so if anybody knows Morgan Jones who's the interviewer on that podcast tell her good job from us here at *followHIM*. But I think that, I just thought the things she said were excellent. I just want to read something from her really quick, Morgan quoted this in her interview with Brittany. She says, "When I first began my journey studying polygamy, I was angry by what I saw as an injustice. That God required such a difficult principle to be lived by these faithful, tried people. But as I studied the personal

writing, stories, and testimonies of polygamous, accepting them on their own terms," that's a lot what Kate just mentioned.

- Hank: 32:02 She says, "I found peace. The practice could have never been sustained for a half century by compulsion, manipulation, or simple sexual desire. Those who set the foundation of the Latter-day Saint faith were not two-dimensional superheroes as they are sometimes portrayed, but they were complex, strong, intelligent, full-bodied kingdom-builders who were willing to leave loved ones, wealth, comfort, and native countries for what they believe to be true. This same willingness drove them to accept polygamy, a practice they accepted as a commandment of God, instituted in their time for his unique purposes." And I'll finish here, "I have since come to view plural marriage as part of the Latter-day Saint history to unapologetically own and to hold as one of the most valuable testaments of the faith in the history of The Church of Jesus Christ of Latter-day Saints." I love that.
- John: 32:55 Boy, she should be a writer.
- Kate: 32:56 I'm glad you shared that, Hank. She is a writer and she's a great researcher. And she worked on this for a long, long time. You can trust the work she did on that book.
- John: 33:08 Yeah. Well, you sold me, that is a beautiful way to put it. And to go to original sources, what did the people involved actually say? I'm so appreciative of that kind of a thing instead of all of us judging this decades later looking back and making our own judgments. So that's a great one, Hank.
- Hank: 33:29 That's Brittany Nash, and you can listen to her podcast with Morgan Jones on *All In*, or you can pick up the book, *Let's Talk About Polygamy*, or *Let's Talk About Plural Marriage*. I think it's one or the other. And I will say this too, John, you bring up a great statement in my mind from Maclane Heward. Do you remember Dr. Heward, when he came on way back Section 40 or something, back when we were brand new with this? And he said, "Please stop being offended on their behalf and start being inspired by them." I've always remembered that, "Stop being offended on their behalf and be inspired by these people." Read their stories, read what they actually have to say. All right, John and I have taken over too long, Kate, let's go back to you and let you take over.
- Kate: 34:10 No Hank, but that important quotation you just read also reminds me of our brothers and sisters of color say that same thing to white people who want to do the right thing but then

end up making up things that are a little off the mark or defending them in ways that don't feel true to them, the brothers and sisters of color. It's the same thing, listen to them, listen to their voices, listen to their stories, their testimonies.

- Hank: 34:42 Absolutely. I really like that, yeah. Okay, we've got, we're about halfway through our section. Let's keep going.
- Kate: 34:50 If we look in verse 40 again we have that mention of, "I've given to thee, my servant Joseph an appointment and restore all things." So again, we're being reminded that this is a restoration, the most important thing to remember. Then we have all of these verses about adultery and what somebody thinks might be plural marriage isn't plural marriage, it's actually adultery. And some for those listeners, for those people out there who will read this carefully, you'll see a little bit of contradiction. You'll see that what it says here isn't how it always played out in Joseph Smith's practice of plural marriage. And so then again, I think we need to go back down here to verse 66 at the end. "And now as pertaining to this law, verily, verily, I say unto you I will reveal more unto you hereafter." So that's not only a sentence for us, it was a sentence for Joseph Smith himself. And it was a sentence for the Saints as life in Nauvoo wrapped up and they traveled west, and they kept staying with this principal in Utah, and plural marriage looked different then than it did in Nauvoo.
- Kate: 36:04 And then in 1890 when Wilford Woodruff announced that there should be an end to plural marriage, that was very devastating for a lot of Saints who had sacrificed so much for this principle. And they felt not only the sacrifice, but they just felt it was a key thing that set them apart and was a crucial part of their testimony. To hear the prophet whom they would honor, because these were orthodox believers, say that this will no longer be a part of our system, that was a whole new trial. So continuing revelation or the way it says in here, "I will reveal more unto you," that's another really important thing to keep in mind in studying both this section and the practice of plural marriage.
- Hank: 36:55 What a turnaround, that's such a fascinating turnaround. It's so hard to accept and then so hard to let go of.
- John: 37:01 So hard to leave. I'd never thought of that, I thought they'd be glad that's over. But it's more like, but wait these are our families, these are our relationships, we have a testimony of it. Interesting.

Kate: 37:13 Yeah, yeah. And you get at something really important, John, that one of the reasons it was hard was because it threatened family bonds and it made some wives much more vulnerable financially, physically. It was another Abrahamic trial. Yeah, a test. And there were people who were very relieved. I just, I want to make sure we're covering all of the perspectives.

Hank: 37:41 Kate, I think, and I want to ask this correctly, I think in our listeners mind, might be the fear that Joseph or Brigham is using this to get what they want. Is there anything in the historical record that says Joseph and Brigham or any others were, didn't think this was from God, they knew it wasn't from God and they were just kind of sneaking in something because they knew the people would buy it. I just want to calm that fear coming from anyone. Is there anything in history that says they were trying to pull the wool over someone's eyes?

Kate: 38:16 No, no. I mean nothing in any letter, nothing. It's very clear to me that this was something that they believed God wanted, didn't just want, but commanded them to do. And also Kathleen Flake is the one who first mentioned this perspective so I'm roughly quoting her, but there are a lot easier ways to have extramarital sex or to have sex with a lot of women than to marry them.

Hank: 38:50 And be responsible for the offspring and everything.

Kate: 38:52 I hope that's not too coarse, but yeah. And to invent this elaborate, there are plenty of other religious leaders, not Latter-day Saints who also had vibrant sexual lives. They did not, they just did it.

Hank: 39:11 There's no theology.

Kate: 39:14 There was no theology, there was no revelation, there was no explanation and bringing people in carefully and telling them and telling them to go and pray about it, there was none of that. This is an exceptional situation, this does not look like those other cases.

Hank: 39:31 I think that's important to, thank you, Kate. I think that was very important for people that just kind of calm their fears a little bit, that Joseph isn't the man they thought he was.

Kate: 39:41 I hope there were, there are a couple more fears I hope we could just talk about briefly. And one is the situation of Joseph's

youngest wife, and the other so you'll remind me of it, is plural marriage in the afterlife. Because I know that's maybe-

- Hank: 39:58 That's a fear, yeah.
- Kate: 39:58 What people worry about the most right now.
- John: 40:01 Well here comes agency again, right?
- Kate: 40:04 Right.
- Hank: 40:06 So did you want to talk about Helen Kimball and Helen for a second?
- Kate: 40:11 Yeah. So Helen Mar Kimball was 14 when she married Joseph Smith. And some of us want to think, oh, people regularly got married at age 14 back then. Well that was young back then. It wasn't unheard of and it was legal, but it was young. Joseph Smith didn't approach Helen Mar Kimball, Helen Mar Kimball's father approached Joseph Smith because he wanted through his daughter for his family to be sealed to Joseph Smith. And there's an article on this by Spencer Fluhman, it's available online, and it's terrific so I highly recommend it for anybody who wants to look closely into this. And the theology, my husband Sam Brown has written a lot about this in different venues, including a book called, *In Heaven As It Is On Earth*. But it helps explain why plural marriage, it's sometimes involved sex, and with Helen Mar Kimball we have her reminisces about plural marriage.
- Kate: 41:16 We actually have a lot of records about her, which is great because she was so young that she's the one that troubles us the most. She never mentioned there was a sexual component to this marriage. But we do know she suffered on account of it because she lost her hopes for romance and all those things a teenager has of who am I going to marry and what will my wedding be like and all of that, that was all gone for her. And she stayed, she lived for decades, she lived to be an old woman and she stayed faithful to the Church the whole time. Which I think helps, which I think is an important context for that union.
- Hank: 41:55 When we hear these people, yeah. See them.
- Kate: 41:58 Yes, yes.
- Hank: 41:59 See her whole story.

Kate: 42:00 She didn't run screaming. And I think I didn't finish this thought, but plural marriage was a lot, we didn't practice sealing then the way that we do now. Where you're sealed, like my husband and I are sealed, and we were married in the temple so our children were part of the covenant with us. Or another couple can join the Church or get married in the temple after they're married and then their children are sealed to them. That wasn't, that came much, much later. Right now in the Church, sealings meant just being part of a family network with people that would help secure your salvation. And so this is why even there are women who were married, who were sealed to Joseph Smith while their husbands were alive, and that's the way to make sense of that is maybe their husband wasn't a member of the Church. And getting sealed to a really valiant person, especially the prophet, there are all kinds of people sealing themselves to the prophet, even after his death. Sealing themselves as a child, sealing themselves, all these other things.

Hank: 43:14 Right, they just want to be connected to him in an ordinance.

Kate: 43:16 They want to be connected to him and they want to be saved, and they saw being sealed to him as a way to secure their own salvation. So that is what Helen's father was trying to achieve for their family. Helen then did have a choice about whether to enter this marriage. And it was something that she prayed about, but unlike some other women who entered plural marriages she said she had no angel appear, she did not have a large, brilliant revelation. She said she decided to enter this marriage because of logic, because it made sense to her for the things we were talking about, her own salvation and the salvation of her family. And her records say that it was difficult but she felt that she made the right choice in it also.

Kate: 44:11 And we, I know when I was 14 I would've been influenced. I don't want to whitewash this, I would've been influenced by what my Bishop, let alone my prophet wanted me to do and what my parents wanted me to do. But it's important to me still to honor the decision that she made. I mean Joseph Smith was also 14 when he had the First Vision. It's important to me to honor the agency that she did have, the decision she made and particularly her legacy of staying, not just true to the Church, but really continuing to build Zion throughout her life.

Kate: 44:48 And one last thought on plural marriage in Utah is that not everyone said yes to it, and those who did not say yes to it were not excommunicated, they were not excluded. Sarah Kimball who was one of the founders of Relief Society, after the death of her husband she never married again, she didn't become a

plural wife, and she was one of our most important leaders in Relief Society for decades. She was a Relief Society President for decades, she helped Eliza R. Snow reestablish Relief Society throughout Utah because it was disrupted towards the end of the Nauvoo period. All praise to her, all of the people in the high circles were friends with her and honored her. So you could still be socially successful in Salt Lake and in the Church even while turning down plural marriage, I think that's an important thing to understand.

Kate: 45:51 So really this was for these people, we've said it but I want to say it again, an Abrahamic test. It was very difficult. For some of them it worked out better than for others. Some women got along really well with their sister wives and they found they had some freedom to develop their talents. And they take turns caring for each other's children and it really, it worked in a beautiful way. And other people didn't get along well with their sister wives or there was a lot of jealousy over limited resources. So for a lot of people there was also pain.

Kate: 46:25 For Emmaline Wells, whose diaries are published, we're continually publishing them and a lot of them are online now on the Church Historians Press Site. She's a fabulous diarist, keeps very detailed diaries. And you can see in her diaries the pain that came from plural marriage, especially when she was married to Daniel H. Wells, whom she really loved. And she just wanted to have more time with him. They were both intellectuals and she enjoyed talking with him and exchanging ideas, but you also see her absolute faith that she was doing the right thing, that he was doing the right thing. And she's devoted her entire life to building the church and supporting the gospel. So it's important for us to honor the legacy of women and men who accepted this.

Hank: 47:15 Kate, what you just said reminds me of a quote from Brittany Nash, who I just mentioned earlier. It's actually not a quote from Brittany Nash but a quote from a woman she studied who was in a polygamous marriage and a plural marriage, and her name is Martha Cragun Cox and this is what she wrote. She said, "To me it is a joy to know that we laid the foundation of a life to come while we lived in that plural marriage. That we three," and she's talking about the three women, "Who loved each other more than sisters. Children of one mother's love will go hand in hand together down through all eternity. That knowledge is worth more to me than gold and more than compensates for all the sorrow I have ever known."

Kate:	48:08	That's beautiful. And that gets at something that, one of the things that plural marriage did was it opened people up, it broadened their sense of who they were responsible for. I think that's a challenge we have today in our nuclear families is to really take seriously our responsibilities to our ward families, to the people beyond our nuclear family. Of course, we prioritize our nuclear family, but plural marriage was an effective way to get people to really look out for each other beyond themselves.
Hank:	48:41	Wow. Wow, wow, wow.
Kate:	48:44	And I wonder just as we finish up, there's one more fear I know people have and so I wanted to address it. And maybe it's the biggest fear people have now, especially female Church members in thinking about the afterlife and that is, will I be forced to practice plural marriage? What our current leaders have assured us is that nobody will be forced to practice plural marriage in the eternities. And what we know is that those foundational truths of God's love and mercy, and that foundational truth of agency. So it's not the gospel I believe in if people were, it's not the gospel that exists in our scriptures and in our other holy texts if we were to be forced to participate in plural marriage.
Hank:	49:46	The Lord promises a fullness of joy, right?
John:	49:50	I have that elder Bruce R. McConkie said once, "Plural marriage is not essential to salvation or exaltation. Nephi and his people were denied the power to have more than one wife, and yet they could gain every blessing in eternity that the Lord ever offered to any people. In our day the Lord summarized, by revelation, the whole doctrine of exaltation and predicated it upon the marriage of one man to one woman." And the reference is Doctrine and Covenants, Section 132:1-28, when he said that.
Kate:	50:24	So it's a good reminder that there's plenty of scriptural evidence in addition to the fact that plural marriage is not a prerequisite for salvation. I think the reason this is so painful to think about is because death is painful, the separation that comes with death. I remember my grandma, I grew up with my grandma and my grandpa died when I was five. And every once in a while she'd admit she was really worried when she died and he came to meet her that he would have another wife on his arm. It was a very real fear for her.
Hank:	50:59	Oh, wow.

Kate:	51:00	And even my cousin recently left a husband and she just worries, she's young, she's in her fifties, that by the time she dies they won't have much in common anymore because they will have had such different perspectives for decades. With our human minds it's poignant and it hurts. I remember myself when I was facing a life-threatening illness and was considering the possibility of my own death, theoretically I'd always thought I wanted, if I were to die I wanted my husband to take another wife for companionship, for all of these good things that we get through marriage. But when I thought about it in actual terms it was excruciatingly painful.
Kate:	51:44	And I think one sort of that's helped me is in the business world or in my world too in the History Department at Church Headquarters, you know that a manager is sometimes privy to information that the direct reports to the manager just don't have. Because that's what a manager does, the manager has other conversations. And then the higher up you go the more that person is privy to information that the other people, the people who do more producing and less managing just don't have. And so you learn that you don't make your decisions based solely on your own experience and what you know, you need to check in with the people ahead of you because they have more information than you do. So in my job I know that my boss checks in with our Apostle advisors, so I know that he has a perspective and information that I don't have.
Kate:	52:45	Well ,that is just a tiny little example of what you think about when you think of our relationship with God. God knows so much more than my boss, or the Church Historian, or even the Apostle advisors, right? God has all of the wisdom, all of the knowledge, all of the understanding. And so once again, we're back there to that foundation of faith in God and God's goodness. And if I think of every experience I've had when I have felt close to God, I have felt encouraged. I have felt peaceful, I have felt clear in my head, and I above all have felt loved. And that's my tiny little experiences with God on earth, to be in his presence, to think about what the afterlife is out, what the different kingdoms are like. I think they're just that experience of God's love magnified over and over again, I don't even know what exponent to use.
Hank:	53:45	Yeah. I love that. Trust the manager, he has the information, he's going to take care of you. I like that. Kate, Dr. Holbrook, I think our listeners would love to hear from someone who has studied the history of the Church so in depth as you have for so long, you don't look at it but for so long, what are your personal

feelings towards Joseph Smith, his contemporaries, and the Restoration?

- Kate: 54:16 I am so grateful that I've had the job I've had where I get to, my office is in the archive and I get to call up these documents, things in people's handwriting, and think about how to include them in stories, and papers, and books that then the rest of the Church can have. And when I'm in my office with these records I feel guided by the Spirit so strongly. And sometimes it feels like I really feel the spirit of the person who created the document. Those experiences I have, sometimes it's just not being able to find something I need and then have a missionary just stop by and wonder if I could use this and then it turns out to be just what I need, all of those everyday miracles that have happened throughout my career at the Church History Department have really taught me I have the knowledge. I know what's in the sources now, but I also have some of those, like the spiritual testimonies of the people who made the records, both because they've written things down and because I've felt them with me.
- Kate: 55:38 There is nothing to be afraid of in Church History, except maybe getting information from a bad source or getting only a little bit of information when you need more, you need more context and you need other sources. But when you see it through, and I can say this with the opportunities I've had to see things through and I think I've seen all the troubling things through in my own research, it all increases my faith. It all increases my wisdom. There's nothing out there that I'm scared of. I know that God is in this Church. I know that our Savior is in this Church. I know that even this tricky revelation that we studied today, I know that God is in it, that Joseph Smith was a prophet, and that when we honor them and seek to go closer to them they'll come closer to us. That's where the truth is.
- Hank: 56:41 John, it was a great episode of *followHIM*, man.
- John: 56:45 It's going to bless a lot of people. Thank you so much, Kate, for being with us today. You've blessed my life and have changed the way I will read and have marked this section forevermore.
- Kate: 56:59 Well thank you so much for the kind words and for the opportunity to join you and talk about this.
- Hank: 57:05 Yeah, it was time well spent. We hope that all of our listeners feel the same way. We can't thank you enough for listening, we wouldn't have a podcast if it weren't for you. We want to tell you that we're grateful. We want to thank our executive producers, Steve and Shannon Sorensen, and our production

crew Will Stoughton, David Perry, Jamie Neilson, Lisa Spice, and Kyle Nelson, and we hope all of you will join us on our next episode of *followHIM*.



Hank Smith:	00:00	Hello, my friends. Welcome to followHim Favorites. My name is Hank Smith. I am here with my incredible co-host John Bytheway. Welcome John.
John Bytheway:	00:08	Thanks Hank.
Hank Smith:	00:09	And our guest this week is the just downright brilliant, Dr. Kate Holbrook. Welcome Dr. Holbrook, Kate.
Dr. Kate Holbro...:	00:18	Thank you, Hank. I'm so glad to be with you.
Hank Smith:	00:21	This is going to be so fun. FollowHim Favorites is where we pick one verse, or one idea from the lesson, and give it to our listeners in a condensed form here. We want to make this quick and fun and hit it really hard. So John, or John and Kate, our sections this week are Sections 129 through 132 of the Doctrine & Covenants. You get to choose one followHim Favorite. I know it's hard, but choose one, John, you go first.
John Bytheway:	00:46	Oh, I'm going to choose Verse 24. I just think this gives us a way to listen to everything today. And this sounds a lot like the Book of John. So Verse 24.
Hank Smith:	00:56	Verse 24 of what section, John?
John Bytheway:	00:58	This is Verse 24 of Section 132 of the Doctrine & Covenants.
Hank Smith:	01:02	Okay.
John Bytheway:	01:03	Says, "This is eternal lives--to know the only wise and true God, and Jesus Christ, whom he hath sent," then "I am He." Wow. "Receive ye, therefore, my law." The fact that this is the Savior's voice in the latter days is just amazing. "I am He." And then it says, "Jesus Christ, whom he hath sent," and I was looking at footnote 24C, says one of the most repeated verses in all of the Christian world, John 3:16 and 17 which says, "God so loved the world that He gave His only begotten Son." And it says, "Jesus Christ, whom He, God, hath sent, that He gave His only begotten Son." He loved us. And this whole section, I hope

you'll read it, feeling that love that the Savior has for all of us. That's just where I want to start now.

Hank Smith:	01:58	Excellent. In fact, John, that leads right into my followHIM Favorite, which is section 132 verse three, where the Lord, introducing this idea of plural marriage says, "Prepare your heart to receive." Dr. Holbrook did such a good job on our full podcast. We hope you'll join us talking about plural marriage. And I would invite you, our listener, to come listen to the full podcast. And while you're getting ready to do that, when you find a good time to listen, prepare your heart to receive. And what John just said is probably the most essential part of receiving, preparing your heart to receive, is the idea of try to grasp God's love for you. And God's love for all of our brothers and sisters on this planet and the Savior requiring difficult things, but all of this is based on a foundation of love and a fullness of joy to come in the next life.
Hank Smith:	02:59	Dr. Holbrook, we'll give the rest of the time to you for your followHIM Favorite.
Dr. Kate Holbro...:	03:04	Thank you. I chose for my followHIM Favorite, Section 132, verse 66, which is the last verse of the section. Says, "And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more to you, hereafter; therefore. let this suffice for the present. Behold, I am Alpha and Omega. Amen."
Dr. Kate Holbro...:	03:16	And one of the things I like here is this, "I will reveal more unto you hereafter," and Jesus Christ certainly did, more unto Joseph Smith, more unto his predecessor Brigham Young, more unto John Taylor, more unto Wilford Woodruff, all the way down to President Nelson. Our prophets are always receiving more information for us and giving it to us. And then we of course, turn to God and we too can have more information for our own stewardship and our own testimonies.
Dr. Kate Holbro...:	04:03	The other thing I really love about this is he ends with, "Behold, I am Alpha and Omega." Because I think whenever we're dealing with a revelation from God, but especially one that's complicated about monogamous marriage, and plural marriage, we have to have a bedrock understanding that we are dealing with God, and Jesus Christ, with Alpha and Omega, the beginning and the end, the being who knows more than we ever can and the being who can trust, who as I used to teach on my mission, is all-knowing and all-loving and all-wise, all-powerful. That's the being who gave us this revelation. That's the being from whom we have the Restored Church of Jesus Christ of Latter-day Saints.

Hank Smith:	04:59	Hmm. That is beautiful. Reminds me of Section 58, where the Lord says, "You cannot behold with your natural eyes, for the present time, the design of your God concerning those things which will come hereafter, and the glory which will follow after much tribulation." That He is a God of glory and wants to give us that same glory.
Hank Smith:	05:21	Well, we hope that you will join us on the full podcast at followHIM. You're not going to want to miss it this week, but if you do, if you're too busy, you've got things you got to do, we get it, we get it. Join us next week for another followHIM Favorite.