

# EPISODE 47

Dr. Derek Sainsbury



*D&C 133-134*

*“Prepare Ye for the Coming of the Bridegroom”*

## 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:

Have you ever read the Appendix to the Doctrine and Covenants? Just as Section 1 is sometimes called the Preface, Section 133 is often called the Appendix. Dr. Derek Sainsbury relates how these two sections were given two days apart, and Section 133 is the Lord’s generous answer to questions about missionary work and what the Lord desired for the Saints. We discuss the differences between Zion and Babylon and then the Second Coming.

## **Part 2:**

Dr. Sainsbury continues and discusses how many Second Comings are indicated in Doctrine and Covenants 133, the importance of temples, and the uniting of people from every nation, religion, and people in the cause of Jesus Christ. We discuss the role of governments, slavery in the United States, and the Saints' continuing responsibility to serve civically.

## **BONUS EPISODE: The Road to Carthage**

### **Content Warning (CW): Violence, Rape**

Dr. Sainsbury continues with a special Bonus Episode about the Saints' attempts to redress the wrongs at Haun's Mill and Missouri and Joseph Smith's presidential campaign. Also, we discuss the events that lead to Joseph and Hyrum's imprisonment at Carthage Jail and the resulting assassination of the first US Presidential candidate.

## **Timecodes:**

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- 01:16 Introduction to Dr. Derek Sainsbury
- 03:34 Section 133 as the Appendix to the Doctrine and Covenants
- 08:37 Joseph records the background to Section 133
- 09:29 The world is divided into Zion and Babylon
- 13:17 The Church is symbolically the Bride of Christ
- 14:13 Zion as Old Testament word and idea
- 16:44 Latter-day Saint interpretation of Zion
- 19:15 Discussion of Babylon's meanings
- 29:44 Doctrine and Covenants, Section 133 combines many books of scripture in one place
- 31:04 The Savior first appears to His people in the temple
- 33:15 The Savior's second appearance is in Jerusalem on the Mount of Olives
- 38:40 What marks in a person's forehead may mean
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- 43:26 The Third Coming of the Savior
- 47:27 The Apocalyptic genre of scripture
- 48:57 The Lost Tribes are lost because they don't know their identity
- 53:26 The meaning of Anointed One
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## Part 2:

- 00:03 Welcome to Part II
- 01:06 The Church will go from 600 to cover the earth
- 02:34 The last portion of the Second Coming and what fire could mean
- 04:23 Jesus coming in dyed garments
- 09:02 The Lion and the Lamb
- 12:29 Thresh vs. Thrash
- 14:25 The Saints will be small percentage of the world's population when the Savior returns
- 18:25 The dichotomy when the Lord returns that will exist will be about where your heart lies--Zion or Babylon
- 20:33 Dr. Sainsbury relates personal story about a Methodist physical therapist
- 24:42 The background of Doctrine and Covenants, Section 134
- 28:24 The Saints sometimes alienated neighbors with talk of Babylon and Zion
- 29:49 How the Nat Turner Rebellion affected the Saints and Section 134
- 34:22 How Section 134 is added to the Doctrine and Covenants
- 36:04 Many Saints are grandchildren of the American Revolution and they are invested in the rights of Americans
- 28:43 Section 134 begins with why governments need to exist
- 44:58 Is every word of the Constitution necessary and inspired?
- 47:53 The right of Americans to swing their fists
- 48:33 What citizens need to do, in regards to government
- 53:14 Section 134 doesn't intend for Separation of Church and State as practiced in America
- 58:37 The Church's responsibility in regards to government
- 59:59 The Saints and citizens have a right to redress
- 1:04:03 Rights to preach
- 1:06:45 End of Part II

## Part 3:

- 00:03 Welcome to Part III
- 00:05 The Saints are being seen as a different race and Caldwell County is seen by nonmembers as a reservation
- 03:35 Missouri was bleeding
- 07:31 The Saints expected help from the Federal government about the wrongs in Missouri.
- 10:36 Joseph Smith starts, in 1843 begins by asking the presidential candidates for help
- 14:01 Joseph is nominated to run for President of the United States
- 17:08 Some of Joseph's platforms involved the abolition of slavery and a plan to accomplish it
- 19:14 Joseph is a legitimate presidential candidate but also looks for the Saints to go West
- 22:14 Joseph sent a Saint to Texas to discuss moving there
- 24:11 Missionaries go to electioneer and preach the gospel
- 25:41 Missionary force was largest for almost 100 years
- 29:21 Brief introduction to John C. Bennett and the Road to Carthage

- 37:59 Freedom of Religion has to exist everywhere
- 39:43 End of Part III

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## Biographical Information:



Latter-day Saint historian Derek R. Sainsbury holds a Phd in American History from the University of Utah. He has worked with the Seminaries and Institutes of The Church of Jesus Christ of Latter-day Saints for twenty-four years. He is a visiting professor at Brigham Young University in the Religious Education Department. He and his wife, Meredith, and their three sons live in Bountiful, Utah.

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## EPISODE 47 • PART I



Dr. Derek Sainsbury  
*D&C 133-134*



Hank Smith:	00:01	Welcome to followHIM, a weekly podcast, dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	00:09	And I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together, we followHIM
Hank Smith:	00:20	Hello everyone. Welcome to another episode to followHIM. My name is Hank Smith, and I am here with my honorable co-host John Bytheway. Hello, John Bytheway.
John Bytheway:	00:31	I'm honored to be co-honored with my honorable host.
Hank Smith:	00:37	A co-honorable host. Hey, we want to remind everybody, find us on social media. You can find us on Facebook and Instagram. Jamie Nielsen, our amazing team member runs that, and we would love to hear from you there. You can get Show Notes at followhim.co. Followhim.co. And we'd love for you to subscribe, to, rate, review the podcast. That really helps us a lot. So if you feel like we've helped you, please do that and help us a little bit. Now, John, you know the routine. We go out and search the church for one of the best minds on our particular lesson today. And we have found one. Who's with us today?
John Bytheway:	01:16	Yes we have. I love this bio. Derek Sainsbury is a happy reformed sinner.
Hank Smith:	01:26	Amen.
John Bytheway:	01:26	That's a big club.
Hank Smith:	01:28	Yeah. I love that.



John Bytheway:	01:30	Yeah. Happy reformed sinner. He's married to his high school, sweetheart, Meredith, who he said as a nine-time cancer survivor.
Hank Smith:	01:39	Yep. Wow.
John Bytheway:	01:39	That's a whole podcast in itself, or two, isn't it? They have three adult sons, Bryant, Nathan ,and Joshua, and three dogs. He has a Bachelor's Degree in Political Science and history from the University of Utah, a Master's of Public Administration from Brigham Young University, and a PhD in American History from the University of Utah. And this is the part, Hank, that we were talking about before. He's the author of the groundbreaking book, <i>Storming the Nation: The Political Missionaries of Joseph Smith's Presidential Campaign</i> , which is a unique contribution. It's the first book-length investigation of Joseph Smith's 1844 presidential campaign. He's authored several articles, speaks at academic conferences, assists several pro Latter-day Saint websites with content, he's taught in various assignments and Seminaries and Institutes for the past 26 years, and currently is teaching in the Church History and Doctrine Department at Brigham Young University. And with these sections and this bio, I'm so excited to welcome Dr. Sainsbury. welcome and thank you for being with us today.
Dr. Derek Sainsbury:	02:51	Thank you. I appreciate the invite. It's good to be with you.
Hank Smith:	02:54	Yeah, we were lucky, we had Derek in Ancient Scripture in our department over at BYU, but they recently stole him from us in Church History and Doctrine. And it's a pretty rare teacher, John, and you know this-
John Bytheway:	03:08	That does both.
Hank Smith:	03:09	... that can teach in both departments at BYU. That's pretty incredible. Hey, Derek, we want to give you all the time in the world. So we're studying Sections 133 and 134 today. So why don't you back up how far you need to, let our listeners know where they need to kind of come from in order to get the most out of these sections?
Dr. Derek Sainsbury:	03:34	Awesome. Well, let me just put out just a really quick trajectory of where I kind of want to go to combine these and kind of where your next podcast will go. So Section 133 kind of defines the Restoration's purpose. It was originally an appendix to the Book of Commandments and kind of fleshes out Section 1, which was the preface that was only given a couple days earlier.

And it has this real pre-Millennial urgency that Jesus is coming, and there's this real split in the world between Zion and Babylon. And we'll go into all this, and what that means as far as Christ's Second Coming and that we've got to go out and prepare the world.

- Dr. Derek Sainsbury: 04:19 Section 134 is four years later, and the reality has set in of what Zion looks like in America. And it's not pretty. And we'll talk about how this statement that was included in the 1835 Doctrine and Covenants about government comes out of those experiences, comes out of this trying to build Zion in the United States. And then I thought at the end, I'd take a little time to kind of bridge the gap between 134 and 135, which is the next section, which is many years later with Joseph Smith's martyrdom, and kind of fill in that gap with a little bit of history that actually flows from these two sections and kind of where my expertise is.
- Hank Smith: 05:12 Derek, yeah, we're excited. John and I are along for the ride. We love it.
- Dr. Derek Sainsbury: 05:16 Well, so like I said, with Section 133, this is given on November 3rd, 1831. So we have to remember, again, that the Church is so young and everyone is a convert. There's probably about 600 members at this time, with 13 million people in United States and about 1 billion in the world. And so this is a very extremely small group.
- Hank Smith: 05:45 So Derek, just for our listeners' sake, this one comes out of order, right?
- Dr. Derek Sainsbury: 05:51 Yes, yes.
- Hank Smith: 05:53 Yeah, because the last one we studied with Dr. Holbrook, we were in 1843. We were moving right along through Nauvoo, and we're jumping way back to Ohio, the beginnings of Ohio, right?
- Dr. Derek Sainsbury: 06:09 Yeah. That's absolutely right. In fact, they've just the previous summer, so just a few months earlier, Joseph Smith and other early members had gone down to Jackson County, Missouri and received the declaration of it being the center place for Zion and had dedicated the temple lot.
- Hank Smith: 06:29 Okay. So we're jumping back 12 years.
- Dr. Derek Sainsbury: 06:32 Yeah. We're way back. And then they come back to Kirtland, and at this conference that is held, they're trying to decide which revelations to put in the Book of Commandments. And so the

reason why there's this out of order is that the preface is received on the first day of the conference. It's a two-day conference. The day after the conference, what we call Section 133 was received. At that point, it was called the Appendix. It wasn't even a section. It was kind of like the appendix of a book that kind of fleshes out where we go from here kind of a thing. And so that's why it's so out of order.

- Hank Smith: 07:17 So we should probably have our listeners go back and listen to our episode on Section 1 with Anthony Sweat. And you can hear it.
- Dr. Derek Sainsbury: 07:24 Yeah, absolutely.
- Hank Smith: 07:25 Yeah. If you haven't listened to that one, we'd encourage you, go back, listen to Section 1, then come back and listen to section ... this episode we're doing on 133, because those were given just two days apart, sounds like.
- Dr. Derek Sainsbury: 07:35 Yeah. And the neat thing about that is there's a lot of similarities of phrasing and ideas that get fleshed out more in Section 133, which it's kind of cool to be able to kind of read them side by side. The other neat thing about the context here is it's held on November 1st, which is a Tuesday. And I don't think that's random. November 1st is All Saints Day in the Christian tradition. And of the congregations in the 1800s that celebrated All Saints Day, the Methodists were pretty adamant about celebrating it. And since many early members of the Church are former Methodist [Joseph had leaned towards that], I don't see much coincidence in the fact that Section 1 is received on All Saints Day, because the message is to all Saints and then to all the world in both the Section 1, the Preface, and Section 133, the Appendix.
- Dr. Derek Sainsbury: 08:37 And so here's the background that Joseph Smith writes in his History. At the end of this conference, he writes, "at this time there were many things which the elders desired to know relative to the preaching the gospel to the inhabitants of the earth and concerning the gathering, and in order to walk by the true light and be instructed from on high." So they want to know more about the gathering, preaching the gospel and know how to live in such a way that they're doing it right. And so the Lord gives that and more, which is always so wonderful about the Lord in revelation, he always gives us even more than we're asking. And so this section overall is kind of like prepare for the Second Coming, there is Zion and Babylon, there's no mention of a specific nation, it's just nations.

Dr. Derek Sainsbury:	09:29	So, it's kind of dividing the world between Zion and Babylon. And then at the Second Coming, it will be a great day for Zion and a terrible one for Babylon. And then basically this is why I've called Joseph Smith, and this is why missionaries are going out to the nation, and read these commandments that they're bringing with them is kind of the setup.
Hank Smith:	09:52	I don't know, something just hit me as you were discussing this, that Section 135 is coming and the martyrdom of Joseph Smith. And I love how this book finally gets arranged, in the end, it gets arranged with, we watch him grow, we watch him grow, we watch him grow and he restores so much. And just before he's killed, let's take a look right back at that very beginning moments for him when he was just a brand new president of the Church. And I just, I really like how this ended up. We build it up, let's go back and take a look just before we lose him in 135.
Dr. Derek Sainsbury:	10:29	Yeah. Well said. Well, let's dive in then. Just like the Preface in Section 1, it starts out with the idea of, "Hearken all you people of the earth, hearken all you people of the church." So that idea of not just listening, but living. And then he quotes Malachi, the Lord does, when he says ... Well, he's actually quoting himself through Malachi, but, "The Lord who shall suddenly come to his temple." So right away there's this urgency to this message. And that can be several things. One of course is going to be, he is going to come to the Kirtland Temple in five years from then. But also they've just received the revelation just months ago about the temple in Zion, where God will reign with his people. So there's that connotation to it as well.
Dr. Derek Sainsbury:	11:21	And then the next verse is, "The Lord who shall come down upon the world, with the curse of judgment on the ungodly. "So the other thing about suddenly coming to his temple is the idea of coming to the world. So the ancient Hebrews and the Hebrews at the time, the Jews at the time of Jesus believed that the Heaven, Earth creation was a temple, that God was coming to be with his people. And so when it says he's suddenly coming to his temple, it has many, as it always does in scriptures, it has many applications. He's coming to the Kirtland Temple, they don't know that yet. It obviously makes sense he's going to be coming to the Missouri Temple when it's built. But just the whole idea that he's also coming to the entire world, to-
Hank Smith:	12:09	-the Earth itself.
Dr. Derek Sainsbury:	12:10	Yeah, to cleanse that temple. Just like he does in his first time here on Earth. So I really like that idea, it speaks to me. And then

we get this idea of gathering, which has been going on for less than a year in the Church. So let's just look at a couple verses. Verse 4, "Sanctify yourselves. So prepare you, prepare you, sanctify yourselves, gather ye together." Then down in verse 7, "Go out of Babylon, gather ye out from among the nations." Down to verse 9, "Go ye forth unto the land of Zion." And then if you skip over to verse 12, then all of a sudden it's, "Flee unto Zion." So this idea that, again, this urgency, it kind of builds up through the phraseology here. And the reason why is in the verses before, that the Bridegroom is coming, Jesus.

- Dr. Derek Sainsbury: 13:17 He's coming to meet his bride, which is the Church. And so people of all nations are being given the chance to be a part of it, to be a part of this great thing that's going to happen. And while he says in verse 15, "Don't do it in haste, prepare how you're doing this." But also he goes back to quoting himself from the Bible where he says, "Don't look back. Once you've decided to come to Zion, don't look back," the idea of, "Remembering Lot's wife. "So I like that right off, again, there's this urgency about doing this, that this is so important to do.
- Hank Smith: 14:01 Yeah. And you're right, I'm seeing all this from Section 1, all the same language. I love these. They're bookends-
- Dr. Derek Sainsbury: 14:09 Exactly.
- Hank Smith: 14:10 -to all these revelations that came between them.
- Dr. Derek Sainsbury: 14:13 Yeah. So let's investigate this idea of Zion for just a second. So Zion is actually mentioned zero times in the New Testament. So for Christianity at large, this is kind of a different idea. In the Old Testament, it's there 153 times. But in the Book of Mormon, which is preceded this, 42 times. And 191, more than the Old Testament in the Doctrine and Covenants in totality. By now, they've only had some, but not all of them. And then 14 times in The Pearl of Great Price. So Zion is a very Old Testament and Restoration kind of idea. And they think it comes from the Hebrew, *tzion*, which means castle or citadel, which I think is really cool too, because-
- Dr. Derek Sainsbury: -they originally named the place where the Jebusites were that David takes their Citadel, Mount Zion. Right? Then later they move it a few hundred yards to the Temple Mount, which we know as Mount Moriah. There's this. It's got ancient roots, but not as big a message in Christianity, post-Apostasy, right, I mean, even in the early times.

Hank Smith:	15:34	The Protestants of Joseph Smith's America wouldn't be talking about building Zion.
Dr. Derek Sainsbury:	15:39	Not building Zion, right? They may talk about Zion as another name for Jerusalem, or for the Jews, all of Israel as Zion, but not for Christianity. In the Book of Mormon, of course, a lot of those are quoting Isaiah, right, who quote Zion a lot, but Nephi is also talking about Zion in an independent way, "Bring forth my Zion at the Latter-days if the Gentiles don't fight against Zion." The other thing is that's important for us to know is the term New Jerusalem, which is nowhere in the Old Testament, only two times in the new Testament, which is both in the Book of Revelation, but in the Book of Mormon and Doctrine and Covenants, eight times each, and then one very important one in The Pearl of Great Price. Why I say it's important is that in Moses 7:62, it combines Zion and the New Jerusalem as the same thing, okay, and this has already been revealed by this time.
Dr. Derek Sainsbury:	16:44	Latter day saints understand Zion in a way completely different from the rest of the world basically, that Zion is this New Jerusalem, and the Book of Mormon says that it's going to be built somewhere in the Americas. Right? It's a whole different idea and a deeper idea as well. From that same chapter, we learn that Zion is not just a city, but it's a way of life. It's a community, right, based on covenants, that's one in heart, that's one in mind, that dwells in righteousness with no poor among them, right, back in Section 133, verse 9, that it can grow, right, that it can grow from its center place. I mean, that's really important to understand that they're looking at Zion and understanding Zion so much different than anybody else is. What Zion is, this idea of this community, and Joseph Smith is going to later say, there's already been seeds planted, right, but Joseph Smith is going to later say that the whole reason to gather in any dispensation is to build temples, to make those important covenants, and so that's so different.
Hank Smith:	17:58	Build a people, not just a city. We want to build a people.
Dr. Derek Sainsbury:	18:01	That's right. That's right. A temple people. That's just so different from the rest of Christianity, which we'll talk about, especially the consequences that lead to Section 134.
Hank Smith:	18:13	What's interesting to me, I don't know if both of you have had this experience, but the central parts of the Book of Mormon that talk about the gathering and Zion are the parts that everyone skips. Second Nephi, Jacob, Chapter 5, and the Savior's

second visit. 3 Nephi 20-26, those ones are the least talked about, least read, and those are the three major, those are probably the three, I would say, in the Book of Mormon, that highlight the idea of gathering Israel to Zion. We just go, "Oh, I don't understand that, and we skip over it." In my classes, we're not skipping this. We're going to understand it by the time we're done, so help me, sit there and feel the Spirit. Now. All right.

- John Bytheway: 19:01 Look how much, that has been like the President Nelson. This is the greatest work to which you can ever be involved is the Gathering of Israel. This is why you've come now. This is everything. That's a good. point.
- Dr. Derek Sainsbury: 19:15 Let's talk about Babylon, which is where they're being told to run from. Okay? Let's look at it anciently for a second. Babylon begins with the idea of Babel, right, the Tower of Babel, of Nimrod, and whoever he is conspiring with to build a tower to God. It has always been, and where the confusion of the nation's happens and the confusion of the languages. In fact, the Hebrew word that they use means confuse. Okay?
- Hank Smith: 19:45 Oh, okay.
- Dr. Derek Sainsbury: 19:46 But the Sumerian definition of Babylon, and that comes from that story obviously, the Sumerian definition, their own definition of it is the gate of the Gods. It's that same idea, right, that this is the center of the universe. This is the center of the galaxy, and this is where the Gods meet. In the ancient times, it was the superpower, right, of all superpowers before the Persians and the Romans. In most of the biblical times of the Old Testament, Babylon is *numero uno*, right, and it becomes a world center for commerce, for art, for learning. Some historians estimate that there could have been as many as 200,000 people in the city itself, which is in those times not even close. Nothing else is even close to that. The walls were, according to an ancient historian, 80 feet thick and 320 feet tall.
- Hank Smith: 20:51 My word.
- Dr. Derek Sainsbury: 20:53 When you were approaching the city, you could see one of the seven Ancient Wonders of the World, the hanging gardens, where they had created this elaborate plumbing system, where it looked like there was this beautiful Garden of Eden just floating above this building because the plants themselves hid the columns that contained the water. I mean, it was everything, right, and hence, one of the reasons why it's connected with wickedness. The other is, it's, of course, that group that comes in and destroys Judah, destroys Jerusalem, destroys the temple,

and then takes captive those that are left of the Jews. Right? It's always going to have in Judeo-Christian thought this idea of the world, and evil, and wickedness.

- Hank Smith: 21:47 Yeah. Just for our listeners who aren't versed in their ancient history, this is about what, 10 to 15 years after Lehi flees Jerusalem. This is Babylon taking over, and they take captive little boys that we've read about. Daniel.
- Dr. Derek Sainsbury: 22:03 Right.
- Hank Smith: 22:04 Shadrach, Meshach, and Abed-nego. This is right during that same time, and Babylon was the, they came in and conquered, and it was brutal.
- Dr. Derek Sainsbury: 22:11 It was brutal.
- Hank Smith: 22:13 I've read about that destruction of that city. Lehi was right. It was going to be bad. John, what were you going to add there?
- John Bytheway: 22:20 I love what you said, Derek, and I hope people will just take a minute and go back and read the Bible Dictionary entry on Babylon because it talks about the height of those walls and what a wonder of the world it was. Now, I think it's nothing but sand. I think there was a story about, was it President Kimball and Marion G. Romney or something? Did you see Babylon? He said, I saw what was left of it, I think, when they toured there. We sing that song so often. *"O Babylon. O Babylon, we bid thee farewell."*
- Hank Smith: 22:54 That was written by my great-great-grandfather Richard Smythe.
- Dr. Derek Sainsbury: 22:58 Wow.
- John Bytheway: 22:58 No kidding.
- Hank Smith: 22:59 I just had to throw that in.
- John Bytheway: 23:03 Maybe you should sing it. *"Israel, Israel, God is calling,"* come out of Babylon, right, because it's coming down and ...
- Dr. Derek Sainsbury: 23:11 Lands of woe. Right?
- Hank Smith: 23:14 Zion's walls are going to ring with praise. Right? Leave Babylon come to Zion, so thanks grandpa.
- John Bytheway: 23:21 That's great.



Dr. Derek Sainsbury:	23:22	Just two more things that help us with the insight here is that Babylon, the glory of the Chaldees falls in one night with almost out a fight. That's important because the Lord through John is going to use that in the Book of Revelation as well to say it looks great. It looks awesome, but no man knows the hour and the time, and then in one day it's all gone. What happens is the Persians actually, the city's built on top of the Euphrates River with grates that go down into the river. They took a huge chunk, the Persians, of their army up water and built a reservoir, and then waited to divert it until the National Festival of the Gods for Babylon, and then divert the river in the middle of the night, and the Persian army, while everybody's partying downtown just walks right in the river bed, right under the gates, and takes the city and Babylon falls in one night. That's the other important thing.
Hank Smith:	24:27	Cyrus, right? Cyrus, King of Kings.
Dr. Derek Sainsbury:	24:29	Yeah. The idea there though, right, is come out of Babylon, right, and don't wait because when it falls, it will fall so suddenly, so quickly, that there won't be time to do anything else. The other part of that that's instructive because as you read in verse 5 in Section 133, "Go ye from Babylon. Be ye clean that bear the vessels of the Lord." That comes from the Book of 2 Chronicles where the men who are bringing back the temple instruments, except the Ark of the Covenant, because Indiana Jones had to get that for it all to work out, but all of the other parts of the temple that had been taken by the Babylonians were given back to the Jews to take back, and they had to be clean to carry those. There's also us idea of Restoration that's coming out of that, right, that fits into this overall narrative really well, that we've been captive so long in Babylon, and now God is restoring us, including the beauties and glory of the temple.
Hank Smith:	25:30	Because Babylon becomes a symbol for, what would you say, worldliness, the world, the Great and Spacious Building almost.
Dr. Derek Sainsbury:	25:39	Right. Yeah. Yep. Confusion, deception, right, all of those fit. Right? The Lord makes sure we understand that in verse 14 where He says, "In the midst of wickedness," which is spiritual Babylon.
Hank Smith:	25:56	Yeah. I think it's important because we use it all the time as a symbol, so this is a great discussion to say symbol of what? Because it was admired too. It had a worldliness and a wealth. Like you said, even technology, as far as the hanging gardens,

that was admired, and then the Lord calls spiritual Babylon. I'm so glad you brought that in.

- John Bytheway: 26:20 I think it's smart for us to help our listeners connect it to the Great and Spacious Building. What does Nephi call it? "The Great and Abominable Church. Right? John even references it in the Book of Revelation. There's a point in the Book of Revelation 18, where the Savior calls to the people in Babylon and says, "Come out of there, my people."
- Hank Smith: 26:44 Yeah. I love how you talked about the way it was taken in one night because I think that matches, and this is what you were doing, I think, the I come quickly, suddenly without warning, type of an idea that Babylon's going to fall like that. I thought, that's a stratagem. That's what the Book of Mormon, we call a stratagem, wouldn't it? Divert the river and go up underneath.
- Dr. Derek Sainsbury: 27:06 Exactly.
- Hank Smith: 27:08 "Let's take this place by stratagem."
- Dr. Derek Sainsbury: 27:11 And they did.
- Hank Smith: 27:14 Derek, it would probably be this idea of Babylon could never fall.
- Dr. Derek Sainsbury: 27:17 Exactly. The *Titanic* could never sink and Babylon could never fall.
- Hank Smith: 27:22 What an interesting connection. I'm loving these connections across scriptures.
- Dr. Derek Sainsbury: 27:26 Yeah. This whole, so there's this Zion/ Babylon dichotomy in these sections, not just 133, but in all the sections so far that have talked about it. There's Zion where the Saints are gathering and then everything else is Babylon, and nations are just talked about as nations, right, that they don't matter as much as citizenship in one of these two kingdoms, if you will. The reason that's important is as we said before, that the marriage of the lamb, that the return of Jesus is going to happen at Zion, right, first. In fact, throughout this section, we see three different Second Comings. We always like to group the whole thing into one, but we see actually, as we go through this, we'll see there's, he talks about it three different times as three different things. He spends more time on some than others, but it's important then, that that's why in verse 16 he says, "Hearken in here and listen, everybody on earth, please listen my elders." Right? "I'm calling on everyone to repent," right, "That's why I have brought the gospel out." "Make the paths straight." Straighten out your

path so I can come to you. "You're in the place where I'm coming for the hour is nigh." Right? Again, that urgency, that immediacy, that then also feeds in with that fall of Babylon. The first of those is in verse 18, and then in also 44 and 45. This comes from the Book of Revelation, "When the land shall stand upon Mount Zion and with him 144,000 having his Father's name written on their foreheads." Then if you'll skip to 44 and 45 with me, and then we'll break it all down, "Yea, when thou comest down, and the mountains flow down," we'll talk about what that means a little bit later, "Thou shall meet him who rejoiceth and worketh righteousness, who remembereth thee and thy ways, for since the beginning of the world have not men heard nor perceived by the ear, neither hath I seen, O God, besides thee, how great things thou has prepared for him that waiteth for thee."

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| Dr. Derek Sainsbury: | 29:44 | Isn't that beautiful? I just love the language, and it's so beautiful what the Lord does for me, at least, in Doctrine and Covenants, about how he just pulls from everywhere and makes these beautiful phrases and beautiful analogies that then we can go back and look at these original ones and it's our ...  |
| Dr. Derek Sainsbury: | 30:03 | If you can go back and look at these original ones and it's already been embedded to teach us what's going on and I just love that.  |
| John Bytheway:       | 30:09 | I'm glad you said this, because as I was studying this, as preparing today, I thought, "Wow, first you've got some Isaiah in here, and then you've got some book of Revelation in here, and then you've got some Malachi in here." And it reminds me of an interesting phrase at the end of Jesus' visit in the New World that said he expounded all the scriptures in one. And I've always wondered, how do you get a ticket to that, first of all? But second of all, it's like all of the scriptures, as you said, they came from Him in the first place, anyway. But he had them all together in a nice harmony. And boy, this section is pulling from everywhere. Now we just got 1 Corinthians in there. |
| Dr. Derek Sainsbury: | 30:53 | Yeah, we're a year and a half in. Right?   |
| John Bytheway:       | 30:56 | Yeah.  |
| Dr. Derek Sainsbury: | 30:58 | I think it also, as you said that, I thought, John, that's also maybe another way to look at the Dispensation of the Fullness of Times or the Gathering of all Dispensations.  |
| John Bytheway:       | 31:07 | All coming together.   |

- Dr. Derek Sainsbury: 31:07 Yeah. That all the scriptures from all the dispensations, He's weaving together in these revelations in the doctrine of covenants in such a beautiful way. So this first appearing at Mount Zion, we learn later in Section 84, verse two that Mount Zion is the New Jerusalem or the Center pPlace, which is in Jackson County, Missouri. And we know the temple will be built there. We know the Savior will appear there to the Saints that are there. But we also know a few dozen miles north of there, at Adam-ondi-Ahman, there's that great meeting that you talked about in an earlier episode.
- Dr. Derek Sainsbury: 31:50 So before He comes to the world, there's this beautiful opportunity where He's meeting with the gathered tribes of Israel except for Judah. And it's just beautiful, and the things that will... John Taylor talked about Him coming to our homes and us being able to give Him a meal and shake His hand and things like that. Now, whether that's exactly how it's going to happen or not, I don't know. But the idea that He comes to us first, those of us that have prepared, I think is just so beautiful and it teaches us why we won't be unprepared. So if we're preparing now, we get to be a part of this, part of His Second Coming, the world doesn't know what's going on, but we already know what's going on.
- Hank Smith: 32:33 Yeah. We've left Babylon and gone to Zion.
- Dr. Derek Sainsbury: 32:37 Yeah.
- John Bytheway: 32:38 In a previous podcast we had Dr. Robert Millet and he talked about that, the two different metaphors used for His Second Coming. The thief in the night is for those that are unprepared, that are wicked, perhaps. But the woman in travail is for those of us who are watching the signs of the times. A woman knows. She's known for months. And so it's nice to have the Lord give us all this information and say, "I'm letting you be in the know so it won't overtake you suddenly like a thief in the night or like Babylon falling."
- Dr. Derek Sainsbury: 33:15 So, "Their father's name written on their foreheads," that's again, from the Book of Revelation, it's the idea of sealing, it's the idea of temple covenants, more specifically, and so forth. So in verse 20, he says, "Behold, He shall stand upon the Mount of Olivet." So the Mount of Olives. And then if you jump over to verse 35, it says, "And they also, the tribe of Judah," that's who he's appearing to, at the Mount of Olives, which is across the valley from the temple Mount of Jerusalem, "that after their pain," which is the persecution of the War of Armageddon or

whatever that is that's going on, "Shall be sanctified in holiness before the Lord ,to dwell in His presence day and night and forever." So His Second Appearance seems to be the rescuing of the Jews at the end of the War of Armageddon or the Battle of Armageddon or whatever you want to call it.

Dr. Derek Sainsbury: 34:09

And it dawned on me once... this teaches me so mu-... we had those verses in the Old Testament of, "They'll look upon me and see the marks in my hands and my feet and who did this?" And, "This was done in the house of my friends," and the Messiah they'd been waiting for and praying for that, they didn't believe was Jesus, those that were alive at that time, obviously. He comes the way they wanted Him to come. He comes to save them from the nations of the world. And then He's going to be teaching them the first part, the real reason I came. "I came the way you wanted me to come. But the real reason I came is so that, as that first says, you can become sanctified."

Dr. Derek Sainsbury: 34:59

And since He is, is the Lion of Judah, I just find it so personally touching for me about the character of the Savior, that He, it's not missionaries teaching the Jews, He's going to come and be with His tribe, be with His family. Save them the way they wanted to be saved, but then teach them the greater thing that He's done. Not just for them, but for the whole world. And I'm not going to be qualified to be there, but boy, I hope they do some kind of urim and thummim and recording or whatever, because it's going to be a 3 Nephi 17 moment. And it's just going to be beautiful and awesome, I think.

Hank Smith: 35:41

Derek, I love that idea. It won't be, this is a guilt trip. This is who I was wounded at the house of my friends, thanks a lot. It will be, "Come my family, the house of Judah." I love... man, Derek, that was beautiful.

Dr. Derek Sainsbury: 35:54

I was just saying, and again, that idea, "You came the way we wanted you to come, that we thought you would come." That God does... I personally, I feel that way, that He is able to mesh what He needs for me and what sometimes I think I need for me, if it's not harmless. And I just love the sweetness of that moment, that idea.

John Bytheway: 36:20

And I just wanted to say, thank you for equating that like a 3 Nephi 11 moment, because it says it right there, "They're going to be looking at His hands." And right in 3 Nephi 11, "He invited them one by one to come look at my hands, look at my side." He invited them to touch His side, "and the wounds in my feet." And you mentioned Zechariah 13:6. That's the one, "What are those wounds in your hands?" And then I invite our listeners to

Section 45, gives even more detail, "My hands and in my feet." And these are terrific moments that have been prophesied about coming to... oh, thank you for saying that. I love trying to imagine that as more of a tender 3 Nephi 17 moment. Yeah. I like thinking of it that way.

- Dr. Derek Sainsbury: 37:13 Yeah. And of course He splits the mountain just by landing there, if you will, and creates that valley of safety in a river that runs from underneath the temple Mount to the Dead Sea. And you think of is Ezekiel's metaphor about that, how everything that the water touches it heals and restores.
- John Bytheway: 37:34 And restore the Dead Sea.
- Dr. Derek Sainsbury: 37:35 Yeah. Yeah. And so it's doing the same thing there that Jesus does. He restores the people in 3 Nephi 17. All the people who are ill, or whatever, are restored. And so you've got these two really awesome, tender moments that are happening before He comes to the whole world. But the house of Israel is really... you just have to be making... keep covenants.
- Dr. Derek Sainsbury: 38:03 It's such a strong, long argument about what it means to be a descendant of any tribe or whatever. But the idea is, is that it's this invitation that He's saying both in the preface one and the appendix 133, that I'm talking to all of you. "Come in, you're all my children. I want you all to have these great experiences that I have not seen, ear have not heard, hasn't even entered into your heart," before the other stuff happens. You know? And I just really love that. I just think it's so powerful and so awesome.
- Hank Smith: 38:40 I wanted to bring up something really quick. Verses 18 and 19, you have some language here that's very Old Testament, and John, hopefully our podcast is going to keep going into the Old Testament, so we can talk about this. Also, very New Testament is this idea of having the Father's name written on your forehead. So the idea here, and you guys can help me out, is the idea of ownership. Who do you belong to? And in the Book of revelation, you have two choices. You can get the mark of the Beast, or the mark of Babylon, or you can get the ark of the Father. So those are your two choices, which team are you on? That's really what that is.
- Hank Smith: 39:21 And then verse 19, when it talks about the Savior being the Groom, do you guys want to expand on that? The idea is that Israel, His family, is going to be a bride and He is the groom and we've made covenants. And you can see this throughout the Old Testament, especially Isaiah. This woman, the whole church, all of Israel who just can't be faithful to her husband and He's

always inviting her back, inviting her back, saying, "Come back and let's re-covenant, and be married again." Any thoughts on either of those is before we keep going?

Dr. Derek Sainsbury: 39:57

I love... it's another beautiful thing. And we get so many male role-models, that I love this, that the Church is a woman, right? In Revelation, "Being arrayed in this beautiful white linen," which is the righteousness of the Saints. And, of course, it's not because of our righteousness, is because of His righteousness and His Atonement that's changing us. There's a band I love, a Christian band called Casting Crowns. And they have a song called, "Wedding Day," which is just a beautiful analogy of combining this idea of Christ returning with the Church, with us as individuals, individual brides. And our history, like you were talking about, Hank, of not being the best, being sinners, and the idea that He looks at her and all of that melts away.

Dr. Derek Sainsbury: 40:57

It's just so beautiful and inspiring to me. And of course, it's the end of the gospel as well. The whole idea of creating this beautiful relationship that goes on forever between a husband and wife. And it's the central symbol, it seems, of His Second coming. And so there's just this amazing beauty to it that we can all step into that role and think about that idea of being sealed to Christ. Of being married to Him in righteousness... not the usual way of marriage, but you get the point I'm trying to make. And it's just so personal and beautiful and full of love, that idea. And so, again, just awesome.

Hank Smith: 41:44

And we take His name upon us in our covenants. We're the bride and we're taking His name on us. In fact, the only chapter of Isaiah the Savior quotes to the Nephites. John, you can help me with what chapter this is, 3 Nephi, where He quotes Isaiah 54, and it is the most beautiful chapter on this woman who is distraught and lonely and feeling outcast. And He goes and gets her and takes her home. It's a beautiful idea that's all throughout scripture. Derek, you are just blowing us away today.

Dr. Derek Sainsbury: 42:24

So the ending of that song, the last part of the last verse is, and He takes her hand as the clouds roll back and walks her through the gate. "Forever we will reign." Which also comes out of Revelation and two times in this section and in verse 45, that again, He's done all the work and yet we're going to reign with Him. And, again, it's just this beautiful for me. It just is so powerful.

Hank Smith: 42:57

It is. I remember Dr. Alonzo Gaskill teaching me once, even about Adam and Eve, you can see this relationship. That Eve is the Church, all of us and Adam can represent Christ and she

leaves the presence of God and he goes with her. It's all throughout the Old Testament and it is really an overpowering idea. Yeah, it's something we can all identify with. It's just beautiful.

Dr. Derek Sainsbury: 43:26

The Third Coming is going to be later. And there's this middle section here where in verse 21, it says that, "He utters His voice from Zion and from Jerusalem." This idea that there's a capital in both places and, "His voice shall be heard among all people, and then shall be a voice," as is described in other places, "Like water and thunder, which shall break down the mountains and the valley shall not be found." Now for these next several scriptures, early Latter-day Saints, prophets, and others since then, have interpreted everything here literally. And I don't have a problem with that at all. I believe that can be the case, but as with all scripture, there's always, for me at least, often more powerful thoughts in the symbolism of what's going on. Because that's the way that those that wrote the scriptures were from that kind of a culture.

Dr. Derek Sainsbury: 44:26

They're writing poems and telling stories as opposed to our logical adding up words to deal with something. So what I'm going to say now, I'm not discounting the fact that these things could happen in a literal way, but I think there's more power to them, for me right now, in the symbolism of what they're teaching. So mountains in the ancient world, as used in the Old Testament, were symbols of great nations, great powers. "And when He comes, He shall break down the mountains." So all of those kingdoms are gone and then valleys would be just...

Dr. Derek Sainsbury: 45:02

And then valleys would be just the opposite, right? Those kingdoms or those peoples who are just the opposite. They're not even flat, they're valleys and he's going to raise them up. So this whole idea of this flattening of the nations, of the peoples, that there's just him. There's no more superpowers, there's no more nations that are being exploited. There's just him. And he shall command the great deep and it shall be driven back into the north countries and the island shall become one land. So in the Old Testament, water is often a symbol for the nations of the world. Particularly the wickedness of nations of the world. And land is more about the good people of the world or Israel. And so he's pushing away all the wicked, right?

Dr. Derek Sainsbury: 45:53

What he's doing here is he's pushing away all the wicked and then taking all of humanity. And in the next verse, verse 24, all coming back together in one place, right? Pangea, if you want to look at it literally. But the idea that we've been scattered since Babel and as people in different languages, different tongues,



different cultures. And with his return, all those earthly governments die, or gone or collapse. And everything comes back together in the millennium and everyone comes back together in the millennium. And then that's followed by verse 25 where he says, "I will stand in your midst and shall reign over all flesh." So I just love that. Again, that that thought that we're all children of God, we've all been divided from one another because of humanity, because of sin, because of whatever you want to call it. But that the great cause of Zion leading into the Millennium is to do just the opposite, to gather us all back. Taking the best from each culture and gathering us all back. So I think that's beautiful that way.

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| Hank Smith:          | 47:06 | In the Great Intercessory Prayer, Jesus's central request is be one. "Be one, no division. No division, be one," and here it is.   |
| John Bytheway:       | 47:15 | He's Zion.   |
| Hank Smith:          | 47:15 | The earth will come together again before it was divided. And you think of Satan as the Great Divider.   |
| Dr. Derek Sainsbury: | 47:21 | Right.   |
| Hank Smith:          | 47:22 | Right? Any way we can divide people, let's divide them and create contention and division.   |
| John Bytheway:       | 47:27 | I feel like sometimes the scriptures are pretty plain and sometimes they're written in a genre called Apocalyptic. I had Dr. Richard Draper, my Book of Revelation professor, that was so great in helping us understand. When you're reading Daniel, when you're reading Revelation, when you're reading Ezekiel, it's a different genre and it's heavily symbolic. And you gave a beautiful meaning to that there. Yeah, maybe some of these things are literal, maybe they're apocalyptic and you can see a symbolic meaning in the people coming together. I'm really glad you said it that way. And even some of the commentaries I've read have said, "We don't know everything about this, but look for the Lord to reveal more and look for the symbolic meanings here." Do either of you have a comment about Apocalyptic versus a more straightforward way of writing? |
| Hank Smith:          | 48:21 | Oh, yeah. John, I do this all the time. My central example I use with my students is the moon will be turned to blood. I said, "Do you think that's literal?"  |
| John Bytheway:       | 48:29 | Is that a metaphor? Is that...   |

Hank Smith:	48:31	And it could be. God could turn the moon into a big old blob of B+, right? But it could also be figurative in which the moon is like God. It's looking at the earth and it's angry or embarrassed and so it's red, right? And so you can definitely. Figurative and literal is a scripture study skill that everyone needs to have if you're going to get the most out of the scriptures. I think Derek gave us a great example of that right there.
Dr. Derek Sainsbury:	48:57	And I think from 26 to verse 34 is the return of the Lost Tribes. And I mean, the commentary on this as you said John is all over the place. They're on a planet, they're in the center of the earth, they're underneath some icebergs-
John Bytheway:	49:14	Polar ice cap.
Dr. Derek Sainsbury:	49:16	Yeah.
John Bytheway:	49:16	Bermuda Triangle, my favorite Bermuda Triangle.
Dr. Derek Sainsbury:	49:20	Yeah, Bermuda Triangle. So there's all these things. And again, I'm not discounting that anything could be possible but even again here, the symbolism is just beautiful. The north country. So in Hebrew, north is hidden or concealed. And so they're lost, right? The tribes went north out of Nineveh and they're lost. And this is all about the Lord remembering them and them coming back, right? And instead of mountains flowing down, ice is flowing down. And ice is only used that I could find at least, very few times in the Old Testament. And the one time that it's used, in Job 6: 16 it says his friends come to comfort him and they're really not comforting him. They're really making it worse.
Hank Smith:	50:07	Yeah.
Dr. Derek Sainsbury:	50:09	He says that they are blackish, which means one of the few times black is used in the scriptures to mean you're bringing me down, right? You're putting on sackcloth and ashes. That they are blackish by reason of the ice. You're so cold or wherein the snow is hid. And there's this idea that the Lost Ten Tribes are lost. They don't know their identity and they're stuck, like someone can be stuck in ice. And when the Lord remembers them, the ice starts to flow down and they're able to smite the rocks that are keeping them in the way, right? So we're going back to that whole mountain analogy. Of course, there's the Moses stuff with smite the rocks too. But then a highway is lifted up for them to be able to get to their temple blessings. And so again, Latter-day prophets in our time period have

interpreted the Lost Tribes of being more mixed among the nations.

- Dr. Derek Sainsbury: 51:15 And if you look at it that way then this is beautiful, right? They've been stuck in their spiritual progression because they don't know who they really are. And in that way, you can even talk about the Book of Mormon as being the highway that leads them past the ice and to Zion, where they can receive those temple blessings. And where they, "Sng songs of joy, "right? Where they get to be a part of those beautiful things. And so again, that's just another example where I'd rather feel that than try and wonder if they're at the center of the earth.
- John Bytheway: 51:49 I love that because I have always felt like lost is not geographic as much as personal identity. And the Jews never lost their identity as House of Israel, but I'm reminded of one of the early talks where President and Sister Nelson spoke together and she talked about being with a group of a hundred women in Russia... Or under a hundred women she said, and they were 11 of the 12 tribes were in that group. And then someone called her, "We found Levi," because they didn't have Levi there. And we're lost in that we don't know who we are. And a Patriarch helps us get found and tells us, "This is your identity."
- Hank Smith: 52:34 This is who you are.
- John Bytheway: 52:35 Yeah, So instead of geographically lost, I've always felt like it means more of a identity type lost.
- Dr. Derek Sainsbury: 52:43 And for them, getting lost was always going north, right? So the Syrians came down, took them north, Babylon didn't come across the desert, they went through the Mesopotamian Crescent and took them from the north. The Nephites are always escaping further and further north to try and get away from the Lamanites. And so yeah, I'm with you that again, the beautiful symmetry, the beautiful symbolism, the Apocalyptic symbolism that can be both things, right?
- John Bytheway: 53:15 Yeah. And when they're found, they're coming out of the north. Well, maybe not north geographically, but out of this place where they were initially lost. That's what I tell my students.
- Dr. Derek Sainsbury: 53:26 So in verse 32, just to kind of wrap up our talk here is that they, "Fall down and are crowned with glory in Zion." And this has been interpreted by the prophets as temple blessings. And if I could just pause for a second, it kind of takes us back to the things we were talking about earlier. In the ancient temples, the ancient temples were places for priests and kings and prophets

to be anointed, right? In fact, the word Christ is the same word Messiah, which means, "The Anointed One." And those were the three groups of people and Jesus Christ has often talked about as our prophet, priest and king, which are these anointed offices. So again, the idea here is that at baptism, we're washed clean and then with the laying on of hands, we are anointed with the Holy Ghost just as Jesus was anointed at his baptism with the Holy Ghost.

Dr. Derek Sainsbury: 54:21

And so we become prophets, lowercase P. He's the capital P Prophet. But as the Book of Revelation teaches us that, "The testimony of Jesus is the spirit of prophecy, "right? The gift of prophecy, that that begins our walk with him to become like Him and the full restoration of temple blessings that the tribes are getting here. And that we'll get to a little bit later when we're talking about actually Section 1:34 of all things bring in those other two, right? That the idea of priest and king. And for females, priestess and queen. And so there's just this powerful idea that temples are what it's all about and that becoming... Because we're going to see him a little bit later talk about his redeemed. And we're not just redeemed, we're transformed. We become what he is in a sense, right? And so I just love that idea of again, that we are anointed ones with lower case A's right? We're not the Anointed One, but we are anointed ones. Noble and Great Ones ,if you want to, from the very beginning.

Hank Smith: 55:41

Yeah. This is just fantastic stuff. If you look at the chapters of Isaiah in the Book of Mormon and Nephi and Jacob and so many others, Jesus in third Nephi, they're all looking forward to this day of gathering. This day of let's bring everybody home and they know who they are and the way you've described it is not just an administrative, "Yeah, let's get everybody here." There's a spiritual beauty of love, of let's gather everybody. Let's get them back home and get them feeling good again.

John Bytheway: 56:13

We are a family. We are one big family.

Hank Smith: 56:17

Yeah.

Dr. Derek Sainsbury: 56:18

I love a line that LDS Historian, Richard Bushman writes in one of his books where he talks about the idea that's in the Section 1 and it's in Section 1:33 here that we create Zion, missionaries go from Zion out to the world, out to Babylon, gather people back to Zion. Those people then have children and have missionaries and stuff. And the line he writes is that Zion will bring about world renewal, right? That the Millennium is really not timewise, but the idea of what the Millennium is begins with Zion. That when Jesus comes, he'll already find a

Zion--millennial people, and that will play into our Section 1:34 discussion as well.

- Dr. Derek Sainsbury: 57:04 But that idea that it's more than just gathering. It's more than doing these rituals in the temple. It is about gathering the family as you said John, of God back together to renew the earth. And it starts with our own individual renewals and renewals of relationships. And in Zion, we're literally building not just the Millennium, but Heaven, right? We're building those relationships with the Savior and with each other. And so I've just always loved that line that Zion begins the process of world renewal.
- Hank Smith: 57:39 World renewal. And I've heard it said before that the King can't come here until there's a Kingdom.
- Dr. Derek Sainsbury: 57:45 Right.
- Hank Smith: 57:45 Right? We've got to build a Kingdom for the King to come to. We can't just sit around and wait for him to come.
- John Bytheway: 57:54 Please join us for Part II of this podcast.

## EPISODE 47 • PART II



Dr. Derek Sainsbury  
*D&C 133-134*



John Bytheway:	00:00:03	Welcome to part two of this week's podcast.
Dr. Derek Sainsbury:	00:00:07	Okay, and so just quickly at 36 through 40, we have this idea of ... Okay, so like I said, this is the reason why I have brought the gospel and I'm sending missionaries to every nation. I think this is received a 10 men in a council. There's 600 members.
John Bytheway:	00:00:24	I know.
Dr. Derek Sainsbury:	00:00:24	There's 600 members of the church total. This is like, crazy talk. I mean, it's just absolutely crazy talk. I did the math. And so, at that time in the world, not that I'm good at math, I used a calculator. At that time of the world, as a church, we represent a 0.0000006 of the world, one out of every six million people. It's just audacious that this is what the churches ... Even today, we represent less than 0.02% of the world's population. And you listen to the way what we proclaim.
Hank Smith:	00:01:06	Yeah, same language.
John Bytheway:	00:01:07	This is what Stephen Harper, one of our guests has said about this, because like you said, this is 1831. He said about this revelation, "To a fledgling group of fallible Latter-day Saints gathered in a private home, it sets forth an audacious scope of covering the globe with the restored gospel." Exactly. It's a bunch of guys in Hiram, Ohio. And the Lord is talking about this global reach and Babylon and quoting scriptures from all over the place. And this is you, 10 guys.
Dr. Derek Sainsbury:	00:01:47	Sometimes, we can feel overwhelmed with what God has given us to do, but it's his work and he chooses weak and we can do it. With him, we can do anything.
Hank Smith:	00:01:58	I remember, and I bet you both felt this way. I felt the same way with my patriarchal blessing. It felt audacious. It felt much bigger than I could imagine. Oh, I don't know. And this feels like a church patriarchal blessing section 1, section 133. This is going to be big.
John Bytheway:	00:02:18	And did you say 600? About 600?

Dr. Derek Sainsbury:	00:02:23	Yeah, about 600. And, of course, spread everywhere. Still some in New York, a chunk Kirtland and then spread out everywhere else.
John Bytheway:	00:02:32	Okay, go cover the earth because I'm coming.
Dr. Derek Sainsbury:	00:02:34	Yeah, exactly. And that's a good segue into the last of the Second Comings, this idea that he talks about in 41 to 51. So, again, look how he introduces it, bottom of verse 40, that thou wouldest come down. This is the prayer to the Lord come down, that the mountains might flow down at thy presence. Again, that idea that when you come, all other earthly governments, societies or whatever melt away. They're gone. And your presence will be as the melting of fire as the fire which causes the waters to boil.
Dr. Derek Sainsbury:	00:03:10	And we talked about how his glory is like a fire that cleanses. And again, I'm not discounting a literal some kind of glory fire that chemically makes everything pure. I'm not discounting that at all. But I like to as the melting fire that burneth and as the fire which causes the waters to boil, this idea that fires, water, blood and fire are the cleansing agents. And so, some have been cleansed by water. Here, some are being cleansed by fire. And there's some being cleansed by blood, which we'll get to in just a minute.
Dr. Derek Sainsbury:	00:03:46	And that all nations shall tremble at thy present. So, that idea again of earthquake is the idea of it's such a shock to the world system. That everything crumbles. That's not true. Everything crumbles that isn't following eternal law, whether inside or outside of the church. That everything that's not inspired by him trembles. And there you got verse 43, that thou doest terrible things. When thou comes down, the mountains will flow.
Dr. Derek Sainsbury:	00:04:23	We talked about 44 and 4. Verse 46, he comes in dyed garments. He comes in red. And then, why are you coming in red? And his first answer is, I am he, verse 47, who speak in righteousness mighty to save. Well, what does that mean? Well, I'm in red because my garments are covered with grape juice from being the only one in the wine vat. So, in those days, as you both know, the harvest of the grapes are then put in these big wooden vats. And the servants, generally, in the ancient cultures, would have to go in there and literally squish every single grape by foot.
Dr. Derek Sainsbury:	00:05:10	And I've watched videos of people doing it still today. So, don't imagine them coming up to your shins. We're talking above the

knees, full kind of thing. And you're in there, you got to get every grape to get the juice out. And of course, they'd be holding up their robes or whatever, but there's no way you're going to escape getting your clothes dirty and stained. This is a stain because this stuff isn't coming out. I don't care how much you wash.

Hank Smith:	00:05:40	So, that's him in the garden of Gethsemane.
Dr. Derek Sainsbury:	00:05:41	Exactly.
Hank Smith:	00:05:42	By himself.
Dr. Derek Sainsbury:	00:05:43	Yeah, right. And verse 50, and this voice shall be heard. I have trodden the wine press alone. I brought judgment upon all people and none were with me.
John Bytheway:	00:05:52	That's the Gethsemane, or on the cross even. Well, it says that in Matthew, none were with him and Elder Holland gave that talk, not were with him about that moment, so that does tie it to Gethsemane, doesn't it, and [crosstalk 00:06:10].
Dr. Derek Sainsbury:	00:06:11	And both of them and the bloodshed there. How crimson the cloak Elder Maxwell used to always say, that we really don't show in pictures or we really don't show in our movies just how blood stained he would have already been, his clothing would have already been coming out of the garden long before this other thing.
Dr. Derek Sainsbury:	00:06:30	And so, that idea that I'm coming in red because I came mighty to save. My red cloak here shows I'm mighty to save. Every sin I have squashed, every single one of them and taken them upon me. And I can save anyone who will choose to be saved because I tread it alone. It's just beautiful.
Dr. Derek Sainsbury:	00:07:25	And then in verse 51, though, it changes. And I have trampled them in my fury. Now, he's talking about the wicked, the Babylon, those that wouldn't choose. And I did tread upon them in my anger and their blood have I sprinkled on my garments and stained all my arraignment for this was the day of vengeance which was in my heart. A lot of Latter-day Saints read that verse and they're not going to recognize Jesus, although that's really him. They're not going to recognize and I think sometimes we can make him I say in my classes, we can make him into a teddy bear. And the teddy bear doesn't have power to save.



Dr. Derek Sainsbury:	00:08:03	And with this idea, because I'm going to see how quickly he shifts the language, but he's being very serious that the other reason blood would get on or that kind of color would get on clothes in those days were the priests who would offer the sacrifices. And the blood of those animals of necessity get on them. In fact, in some sacrifices, they're sprinkled on them on purpose.
Dr. Derek Sainsbury:	00:08:28	And so, you can either accept the red cloak of forgiveness and repentance or the red cloak of trampling and vengeance. It's very section 19. You can accept my atonement and repent, or you'll have to suffer like I suffered. And that is being just perfect with the same red cloak, he is saying both things.
Hank Smith:	00:08:55	And the division, right?
Dr. Derek Sainsbury:	00:08:56	Babylon and Zion.
Hank Smith:	00:08:57	We've got the same division.
Dr. Derek Sainsbury:	00:08:59	Exactly.
Hank Smith:	00:08:59	Make a choice.
Dr. Derek Sainsbury:	00:09:00	Make a choice.
John Bytheway:	00:09:02	I see the God of mercy and the God of justice and mercy in verse 50, justice in verse 51.
Dr. Derek Sainsbury:	00:09:10	And then verse 52, and I think this comes from Revelation again, remember that he hears about the lion of Judah. And he turns to look and it's a wounded lamb. It's a wounded meaning, the scars of sacrifice, it had its throat slit, basically.
Hank Smith:	00:09:31	I think that's chapter five, right?
Dr. Derek Sainsbury:	00:09:33	I think so, I think so.
Hank Smith:	00:09:35	He's like, John is crying. There's no one to save the earth.
Dr. Derek Sainsbury:	00:09:39	Right.
Hank Smith:	00:09:39	And here's the lion and he turns and you're right, and he sees a lamb, not a lion.
Dr. Derek Sainsbury:	00:09:44	That's wounded. Right, not just a lamb, but a lamb that has been wounded and somehow has been ... You can look at the

marks and see it's been slain, but somehow he's alive and look how quickly it changes. So, 51 is that lion, right? No mercy ripping things apart.

- Dr. Derek Sainsbury: 00:10:00 And then, and now is the year of my redeemed come. And they shall mention the loving kindness of their Lord, and all that he has bestowed upon them according to his goodness and according to his loving kindness forever and ever. In all their afflictions, he was afflicted. And the angel of presence saved them, meaning him, and in his love and in his pity, he redeemed them and bore them and carry them all the days of old.
- Dr. Derek Sainsbury: 00:10:31 I mean, just like that, the whole feeling switches right away. So, the justice and the mercy, and as you pointed out, John, the mercy is before that, too, right?
- John Bytheway: 00:10:41 Yeah.
- Dr. Derek Sainsbury: 00:10:41 Justice, mercy.
- John Bytheway: 00:10:42 Right. Love it. I'd like to share with my classes when we get to 1 Nephi 19:9, that says they spit upon him, and he suffereth it. And they smite him, and he suffereth it. They scourge him, and he suffereth it. And then it gets a because, which is always wonderful to see, what was Jesus thinking? Well, it's my duty, because of his long suffering and his loving kindness. And so, when I saw that phrase, it just reminded me of that. His patience and his love for us are part of that God of mercy. And so, then we see verse 53, his love, so I'm making my 1 Nephi 19:9 footnote there.
- Dr. Derek Sainsbury: 00:11:25 Yeah. Again, pulling from all these scriptures. And we haven't even talked in great detail, which we don't have time for and we don't really need to, of how many of the earlier sections that have already been given are straight word phrases that are mixed in here, too. So, it's even like the most recent revelations are all being mixed together in this beautiful appendix.
- Dr. Derek Sainsbury: 00:11:51 And then, after talking about that, he talks about the all throughout time, he's been with the people that they will resurrect, they've been resurrecting, and that the graves of the saints will be opened. And again, that idea of being on Mount Zion, the New Jerusalem, being with the lamb, singing songs forever, and then again, he goes, and so again, let me tell you now the third time, this is the reason that I have restored the fullness of the gospel, in plainness and simplicity, to prepare the weak for those things that are coming so that you can be in the right place.

Dr. Derek Sainsbury:	00:12:29	You can be, more importantly, the idea isn't necessarily the right place, but the right person. You can be the right person with me. And the weak things, I'm going to come back to it another thing in 58, but in 59, the weak things of the earth shall and they've changed this word to thresh because it means the same thing. But thrash has come to mean something. There's a great metal band from the '80s, Thrash the Nations. I mean, I think that would be like the perfect metal band name.
John Bytheway:	00:12:57	The Thrashers.
Dr. Derek Sainsbury:	00:12:58	The Thrashers, oh yeah, that's a good one, too. But the idea that they're harvesting, the threshing of wheat. They're harvesting these weak, these 600 people. They've gone out. And this is the reason I've given these commandments. And this is the reason they're carrying this book. And again, I'm stopping one more time to say, "Look, this is the reason. This is the reason for what you're doing to answer their specific question."
Dr. Derek Sainsbury:	00:13:24	And the reason to the people who read these commandments later down the road, including us, this is the reason to prepare you for the marriage, to prepare you to meet the lamb and not the lion, to prepare you for Zion, not Babylon, however you want to look at that idea.
Hank Smith:	00:13:39	Yeah.
John Bytheway:	00:13:40	That same idea, I call upon the weak things of the world, those who are unlearned and despised to thresh the nations by the power of my spirit is section 35 verse 13. And it says, "And their arm shall be my arm." And I always use that when I teach Amman because Amman takes his arm out and it says, I will show forth my power. And then, he modestly says, well, the power that is in me. Because when it's the Lord's arm, that's whose arm he is using. And I love what that said in verse 58, too, shall put tens of thousands to flight.
Dr. Derek Sainsbury:	00:14:22	Right, exactly.
John Bytheway:	00:14:24	Whoa.
Dr. Derek Sainsbury:	00:14:25	A little one shall become ... We've just been talking about all these nations being knocked down, flowing down like the mountains. And one little one is becoming a nation, two can put thousands to flight. There's an importance in that, like you mentioned about how with God, our weaknesses become strengths and strength stronger than anything else that we

could do. But there's also this idea, and this is going to feed into 134, which we're about to go is that, because of sections like this, that give this dichotomy, sometimes we think that you're either a Latter-day Saint that's righteous or everybody else is skilled. And that's just not true.

Dr. Derek Sainsbury: 00:15:08 And we've learned from other revelations and from other prophets that we will still be a very small ... And here's one case of it. We will still be a very small minority of people on the earth when the Lord returns, because, I mean, I'm not a big country music fan. But when Luke Bryan sings, I believe most people are good, I'm on it. That's true. And this is really going to lead to into our section 134 talk because this little one becoming ... We are little among the nations of the world, if you look at the design as a nation or as a kingdom.

Dr. Derek Sainsbury: 00:15:45 But when he comes, that's the kingdom he's coming to. And the world will need to be put back. I mean, think of all the natural disasters, think of all the collapse of government. People will be wondering what the heck is going on? They saw God descend from heaven. And where is this cadre of people that God could turn to to go out amongst the world, who already understand what's going on, and in large part have become what's going on.

Dr. Derek Sainsbury: 00:16:15 And I think it's important to emphasize both of those points. one, that there will be all kinds of good people left here on the earth. That it's only the deep that's being moved into the north. That there's good amongst all peoples, but also that something important about the Church of Jesus Christ of Latter-day Saints. There's something important about temple covenants that are in the sense priests and kings and queens and priestesses.

Dr. Derek Sainsbury: 00:16:47 There's something important about what we're being prepared for. At least I've noticed, we can get really narrow in our understanding of what the Second Coming is, but what our role is, like after, after Adam [inaudible 00:17:03], after the nice things that happened in the temple in the New Jerusalem, after the destruction of the wicked and all that. It's not just like, God never uses a magic wand to do things. There's not a magic wand that puts everything back together again, all the islands coming back together again.

Dr. Derek Sainsbury: 00:17:23 There will be a government and it will be him. But who's he working with? I don't know, maybe work with kings and queens and priests and priestesses. And so, it's just really, really just this beautiful idea that yes, you are small. Yes, you're minuscule compared to the rest. Yes, I've given you a big job, but you can do it through me. But that that job just doesn't end at the

Second Coming. There's more after that. We're preparing the world for the Second Coming. And I just love that idea.

- Dr. Derek Sainsbury: 00:17:57 I remember our interview with Mike McKay early, early on, where he said, think of the church as a thread in a quilt, bringing these big patches of together, these patches of people, these wonderful people together who all love God and you've got to have a thread to bind them all together. And you said the Latter-day Saints are the thread, maybe not the big quilt itself, but the thread of going through these nations and binding them all together.
- John Bytheway: 00:18:25 You used the word dichotomy, and I always tell my students, "Okay, here comes a college word, dichotomy." Just the idea, and the scriptures do that a lot. I feel like if the Book of Mormon in particular had a personality, it's a very black and white book. It's this or it's this. And I love what you said just there about there's so many good people. And it's the dichotomy I remember in 1 Nephi 13 and 14, we've got the great and abominable, and it's very much a dichotomous thing. It's this or it's this.
- John Bytheway: 00:19:01 And then Stephen Robinson wrote an article called Warring Against the Saints of God to kind of expound on 1 Nephi 13 and 14 and once written in apocalyptic, he would say. But he talked about, it's more about it's a being a member of the great and abominable or being a member of the Church of the Lamb of God. He said it was more about who has your heart than who has your records.
- Dr. Derek Sainsbury: 00:19:28 That's perfect.
- John Bytheway: 00:19:29 Yeah, you might remember that phrase, and I thought, "Oh, thank you for saying it that way." We all know there's so many good folks out there and it's going to be so nice to unite together on what's good and right. What is it dichotomy? Let's explain to our listeners. A dichotomy puts everything in two groups, right?
- Dr. Derek Sainsbury: 00:19:49 Right, either-or. It's one or the other.
- John Bytheway: 00:19:51 Yeah. And the scriptures do that a lot, but we all know there's so much good out there that maybe doesn't fit a dichotomy this or that as easily, but the scriptures use those terms to teach us. Is that a fair way to say it?
- Dr. Derek Sainsbury: 00:20:06 Yeah. And John, I would say, that phrase that you borrowed there. But maybe it's just reshifting the dichotomy. So, in other

words, it's not the church of Jesus Christ and the kingdom of the devil. It's who has your heart. And I think that's a better way of looking at it. In fact, does God have your heart?

Hank Smith: 00:20:25 Yeah.

Dr. Derek Sainsbury: 00:20:26 Does God have your heart? And there are so many people who are not of our faith, and God has their heart. Or just the opposite. There are those who have our records.

Dr. Derek Sainsbury: 00:20:33 If you go back all the way to verse two, the Lord says exactly what you said, John. He says, "I come down as judgment upon the nations that forget God and upon all the ungodly among you." If you'll indulge me for a minute to tell a story that just happened to my family this past year. My son got a mission call to England. And less than a month later, he had a freak infection that overnight attacked his brain and put him in the hospital, unable to control the right side of his body and only being able to say the word one, one. Everything was one.

Dr. Derek Sainsbury: 00:21:11 The first night we thought we didn't think we'd get him back. The second night, we didn't think we were going to get him back, meaning he could live, but he may never think again, speak again, all of a sudden, I mean, they did an emergency surgery and all that stuff. Lots of prayers, lots of incredible miracles along the way. But the biggest one for our family, to be honest, was an incredible Methodist speech therapist, who came to our home three times, four times a week, sometimes on extra time not being paid by the company she works for.

Dr. Derek Sainsbury: 00:21:51 And he left with full speech ability, full cognitive ability. She took home ... She helped him write his talk, his farewell for lack of a better trip. She took home, Preach My Gospel, and read the whole thing in a weekend, and then came back and worked with all the terms in there that he ... Because his brain had to reconnect thoughts to words. And so, she went through all of the terms that he would be using on a mission that some which are specifically LDS, but gospel terms.

Dr. Derek Sainsbury: 00:22:31 And then she would have him practice teaching her. And she would even correct him sometimes. "No, that's not what you believe." I would hide in the next room so that I didn't interfere, because she'd ask him and he'd like, "I don't know." I'm like, "Dude." But it was just an amazing experience. And they're still in contact. We're in contact with her. And she is like the most faithful, awesome Methodist. She's a better Methodist than I am a Latter-day Saint. I can tell you that right now.

Dr. Derek Sainsbury:	00:23:03	And there's no way I could see God saying, "Oh, your records are in the wrong place. You can't be part of this great millennium." And so, yeah, I just love that idea that, yeah, the scriptures talk in stark terms because it's a sense of urgency. It's easier to understand, but the nuance to it is also there if you're looking for it. We just saw it in that verse that-
John Bytheway:	00:23:29	Yes, thank you, verse two. Yeah.
Dr. Derek Sainsbury:	00:23:30	Yeah, that if-
John Bytheway:	00:23:32	The ungodly.
Dr. Derek Sainsbury:	00:23:32	Oh, you're a member of the church? Great. You're ungodly. Well, then no. No, you're not here. You get transferred and we'll see what we can do with you in the spirit world. So, yeah, I think that's important with where we're going because what is that early government in the millennium? What does it look like? How does it operate?
Dr. Derek Sainsbury:	00:23:53	I mean, these are esoteric questions we don't know. But we do know a little bit about what the temple is supposed to be preparing us for and we do know that he's going to come and find a kingdom that's going to spread the gospel and help him rule, that's in ancient and modern scripture, help him rule for a thousand years. So, yeah, I'm glad that we can come to agreement on. There's great people out there, great, great people.
John Bytheway:	00:24:20	Yeah. Let's go into 134, which kind of is really helpful because the nation in which the restoration was given and how that's going to work and how it's going to be in the context of this relatively newly formed government, can we jump into the backdrop of 134?
Dr. Derek Sainsbury:	00:24:42	Yeah, absolutely. Let me start with a quote and you tell me who said it. "There's confusion in everything, both political and religious. And notwithstanding all the efforts that are being made to bring about a union, society remains disunited. And all attempts to unite it are as fruitless as an attempt to unite iron and clay. The feet of the image are the government of these united states. Other nations and kingdoms are looking up to her for an example of union freedom and equal rights, although they are beginning to lose confidence in her seeing the broils and the discords that rise on her political and religious horizon."
John Bytheway:	00:25:22	Wow.

Dr. Derek Sainsbury:	00:25:23	Who said that?
John Bytheway:	00:25:25	John Adams. No?
Dr. Derek Sainsbury:	00:25:26	Martin Luther King?
John Bytheway:	00:25:29	I was going to say-
Dr. Derek Sainsbury:	00:25:30	CNN?
John Bytheway:	00:25:30	... Washington Joseph Smith.
Dr. Derek Sainsbury:	00:25:32	It's Joseph Smith. It's Joseph Smith. Okay. But I mean, that could be pulled right out of our headlines, couldn't it?
Hank Smith:	00:25:39	I mean, it could be, yeah.
Dr. Derek Sainsbury:	00:25:40	Particularly the past year, a year and a half, I mean.
John Bytheway:	00:25:43	So well said.
Dr. Derek Sainsbury:	00:25:45	And so, I use that as a way to introduce this idea that they were dealing with difficult things too as far as government and religion like we are today. And often, the roots are still the same. And section 134 helps us a lot with bringing all the islands of the sea back together using and defending the instruments God has given us to be able to keep what we already have. There's no mistake that last general conference that President Oaks chose to talk about. I mean, he's the perfect one to do it. But that we, that's the title, we must defend the Constitution.
Dr. Derek Sainsbury:	00:26:33	And so, let's look at where this actually comes from. So, our dichotomy of Zion, almost like a separate kingdom, and Babylon, well, between this revelation and that revelation 1831, and this one in August 17th, it's not necessarily a revelation, but August 17th, 1835, this section of the Doctrine and Covenants, a lot has happened. And early saints may have believed that all would be well. We get design. We build it up. Missionaries all over the place.
Dr. Derek Sainsbury:	00:27:07	The United States hasn't even entered into any of the sections of the Doctrine and Covenants. There's basically two nations, Zion and Babylon. And then it doesn't work out for us. It's because of Zion. Okay. So, let me explain what I mean by that, one in heart, one in mind, one dwelt in righteousness, no poor among them. Well, building that on the frontier of a slave state with the Indian nations across the river doesn't work out. So,



you've got people mostly from New England and the MidAtlantic states, who believe in family, first of all, who believe in communal religion.

- Dr. Derek Sainsbury: 00:27:52 That's not the case with the most of the people that are there, they're there a lot of them from the Upper South to either get away from the law or get away from their families, and find an opportunity because the frontier somewhere you can hide. That's not everybody. But I mean, this is the kind of the Wild West kind of idea of getting away from society. Then economically, we're living the law of consecration. We're trying to build up Zion through a communal economic efforts and we're starting to buy up a lot of land.
- Dr. Derek Sainsbury: 00:28:24 And that's in conflict with people that are there to make money off of the trade routes that come from Santa Fe or from gambling or getting government commissions, and so forth and so on. Then you've got this idea that we believe we're a Zion. And we have this religion that talks about angels and visions and gold plates, and some of us are unwise to talk about your Babylon, you're going to get wiped out, this is our land. And it's not working out really well.
- John Bytheway: 00:29:03 I don't think that's in How to Win Friends and Influence.
- Dr. Derek Sainsbury: 00:29:06 Right, right.
- John Bytheway: 00:29:06 How to Win Friends and Influence Settlers.
- Dr. Derek Sainsbury: 00:29:09 Yeah. So, in the end, it all comes to a head because of an article in our newspaper there, in Independence, called Free People of Color. And its idea was to say, look, we're gathering the Zion. I'm just breaking it down in a nutshell. The idea is to come to Zion. If you're a person of color, who is free, remember, this is a slave state. And so, you need to exercise judgment about that. Well, the locals take that as, all right, well, they believe in that.
- John Bytheway: 00:29:46 Is that Phelps who wrote that?
- Dr. Derek Sainsbury: 00:29:48 Yeah, WW Phelps.
- Hank Smith: 00:29:48 WW Phelps.
- John Bytheway: 00:29:49 Okay.
- Dr. Derek Sainsbury: 00:29:49 Yeah. And so, the locals are like, "Yup, see" Again in 1831, back to that first revelation, just a few months prior was the Nat Turner Rebellion, where a slave preacher named Nat Turner led

an armed rebellion and they killed 50 whites. And in retaliation, mobs, militia, mobs murdered hundreds of enslaved people. And all throughout the south, which is now the south that they're dealing with here in 1835, all throughout the south, legislatures changed rules and severely restricted slaves' liberties even more, and everybody was on edge that when is the next Nat Turner revolt.

Dr. Derek Sainsbury: 00:30:38 And so, for the locals there, they could interpret that, they decided to interpret that as they're going to bring ... This is going to be another Nat Turner out here on the frontier, where it's easy to get guns and it's easy to hide in places because it's less populated or whatever. And so, they take the law into their own hands and burn down the printing house and destroy it and say we have to get out. And we eventually have to because they take our guns and marches out of Zion's camp. The whole idea is to come back.

Dr. Derek Sainsbury: 00:31:17 Well, the revelations in Zion's camp bring the United States into the narrative for the first time. I inspired the men who brought about the Constitution and for this reason, that everybody could have rights so they could express their moral agency. And you should look for good people to rule in those offices and so forth. Governor Dunklin, who's the Democratic governor of Missouri, at the time, who had first offered to help the saints get reinstated.

Dr. Derek Sainsbury: 00:31:50 But then back down when it looked like it was going to be civil war had written some followup letters to the leaders of the church in Kirtland saying, "What happened was repugnant. I'm going to look at trying to change the laws of the state so that we can redress this problem." And that kind of gave the saints hope that maybe there's another opportunity.

Dr. Derek Sainsbury: 00:32:10 And so, what they did was start a newspaper in Kirtland called, separate from the other newspaper, the church newspaper they had, called the Northern Times. Almost all the newspapers in those days were, guess what? Partisan. So, they were either democratic newspapers or Whig papers. And the saints fit more naturally into the Democratic Party of that time, that it's more for individual rights and more for local control and other things.

Dr. Derek Sainsbury: 00:32:47 Anyway, and Dunklin's democrat, most of the people in Jackson County are democrats. And so, this paper had very democratic leanings to try and kind of mend fences, including going after the hardcore abolitionists that existed at the time to say this would tear the country apart. So, they're trying to mend fences. They're trying to they know the only way back in is through the

help of government. And so, they're trying their best to be on the government's side.

Dr. Derek Sainsbury: 00:33:20 And you may have talked about an earlier podcast, but a local newspaper called The Painesville Telegraph. It's kind of like the Warsaw Signal before the Warsaw Signal. So, kind of the enemy of the church in media, in print, says, "Oh, they've got a newspaper. So, that must mean that they're a political newspaper. So, that means they're going past their bounds. And so, maybe we need to stir up something here in Ohio."

Dr. Derek Sainsbury: 00:33:49 And so, that's the kind of the environment, the back build up to Section 134 is this is the environment that's going on. That there's a committee that's like ... We talked about before the committee that put it together the Book of Commandments, this is the committee putting together the first edition of the Doctrine and Covenants, which is the followup. And Joseph Smith is actually off with another member of the First Presidency, Frederick G. Williams, in Michigan. That's how much he trusts Oliver and Sidney and others, to finalize the process of the Doctrine and Covenants.

Dr. Derek Sainsbury: 00:34:22 And this conference, led by Sidney and Oliver add two statements unanimously to the Doctrine and Covenants, and one of them is the statement on government. Okay. And Joseph does later endorse it. Okay. So, even though he wasn't the writer of it, it wasn't a received revelation in that sense, he does endorse it the next year in 1836. And up through 1842, he's using it as his kind of as his own. He writes a letter in 1842 where he just replaces we with I in a letter about what do you believe in government kind of thing.

Dr. Derek Sainsbury: 00:35:03 And so, in the section heading itself, it says that our belief, so it's framed differently than firsthand from the Lord kind of revelation, that our beliefs with regard to earthly governments and laws in general might not be misinterpreted or misunderstood. Think of the context we just shared. We have thought it proper to present at the close of this volume our opinion concerning the same.

Dr. Derek Sainsbury: 00:35:29 And so, that's where we get this. And it's kind of important that we understand all that that's going on in the background to understand what it is specifically they choose to talk about with government and what that means for the Latter-day Saints going forward.

Hank Smith: 00:35:45 I noticed it reads a little bit like articles of faith.

Dr. Derek Sainsbury:	00:35:49	Correct.
Hank Smith:	00:35:49	We believe, we believe.
Dr. Derek Sainsbury:	00:35:51	Yeah.
Hank Smith:	00:35:51	The reverse begins with we believe except for verse nine, we do not believe.
Dr. Derek Sainsbury:	00:35:56	Right. This is the thou shalt not or whatever.
Hank Smith:	00:36:00	Yeah.
Dr. Derek Sainsbury:	00:36:01	Yeah.
Hank Smith:	00:36:01	It's a dichotomy, the we believes and the we don'ts.
Dr. Derek Sainsbury:	00:36:04	Yes, one last point for context, these men and women of the church, vast majority of them are children or grandchildren of the revolution.
John Bytheway:	00:36:15	Can you imagine?
Dr. Derek Sainsbury:	00:36:17	And so, they take it very personally, that those rights are being denied. It's very, my grandpa died, too, or my dad bled at Yorktown or whatever. They're the same. I am the inheritor of those same rights that you are, why are you not giving them to me. And you also have to ... I guess another thing I should say, too, that I just thought of is that we're only two generations from the revolution. And there's still no guarantee that this is going to work out. It's not kind of the rock republic democracy of the past two centuries. There is a real fear that something could bring this whole thing down, that a tyrant could get involved or whatever.
Dr. Derek Sainsbury:	00:37:10	And for a lot of Americans at the time, they looked at non-Protestant faith, so Catholics and Latter-day Saints basically, as being suspicious and that their thoughts or ideas could bring down or their immigration actually, too, could bring down the republic. And they talked in terms of that, too.
Dr. Derek Sainsbury:	00:37:35	And it's not just saying something to whip up the mob. These were feelings that were expressed about the Catholics. They were widespread at that time, almost the idea that, yup, freedom of religion is for Protestants, but not so much for Catholics and for these Latter-day Saint people, these Mormons as they would have called them then. And so, that's also in kind

of important to have in the background that that those are kind of the discussions that are happening.

Hank Smith: 00:38:06 Wow.

Dr. Derek Sainsbury: 00:38:07 All right. So, okay, and again, it comes out of order, 1835.

Hank Smith: 00:38:11 Right, yeah. So, this is way out of order.

Dr. Derek Sainsbury: 00:38:14 So, I'm going to break it down. Instead of going verse by verse, I want to do this one a little bit more thematically. What this section says about governments in general, what it says about the government's role to the governed, and then those that are governed, what is their role to the government, then religion and state, and then the kind of the very last two verses, redress and slavery.

Dr. Derek Sainsbury: 00:38:43 So, governments in general, okay, so in verse one, it teaches, we believe that governments were instituted of God for the benefit of men. So, government is good. It comes from God, it is necessary. In verse six, it says, to regulate our interests as individuals and nations between man and man. Not everybody agrees on everything, we need a government. Verse two, that it requires laws. And then verse three, that there can be different kinds of governments.

Dr. Derek Sainsbury: 00:39:15 So, in it, it says that these leaders should be sought by and upheld by the voice of the people if a republic or the will of the sovereign, or the will of the king, or whatever kind of other government there is. So, it's not just talking about republics or democracy, it's talking about government anywhere. A bad government is better than no government.

Dr. Derek Sainsbury: 00:39:37 Because if you look in verse six, in the middle of verse six, it says governments are needed because without them, there's anarchy and terror. I mean, if everybody can be the government and decide how things go, then things fall apart. So, that's kind of like this is what government is and this is why God has government on the earth.

Dr. Derek Sainsbury: 00:39:58 And then the next one government's role to the government or what should the government be doing towards citizens, regardless of whether it's republic or whether it's a sovereign king or something like that. Verse one, making laws and administering to them for the good and safety of society. That's why government exists. That we can prosper and get along and be protected.

Dr. Derek Sainsbury:	00:40:23	Then in verse two, these will start to sound familiar. The free exercise of conscience, right of property, protection of life. And so, you think of the Declaration of Independence. We hold these truths to be self-evident. In fact, self-evident is going to be used inherited inalienable rights in verse five. Life, liberty and the pursuit of happiness.
Dr. Derek Sainsbury:	00:40:50	Do you know what the original draft that that Jefferson wrote had for-
John Bytheway:	00:40:54	I do, I do.
Dr. Derek Sainsbury:	00:40:56	Go for it, John.
John Bytheway:	00:40:57	Life, liberty and the pursuit of property.
Dr. Derek Sainsbury:	00:41:00	Correct, correct.
John Bytheway:	00:41:02	Yeah.
Dr. Derek Sainsbury:	00:41:03	But that got edited it out.
John Bytheway:	00:41:05	Yeah.
Dr. Derek Sainsbury:	00:41:06	And this it gets edited back in, all right?
John Bytheway:	00:41:09	Pursuit of real estate.
Dr. Derek Sainsbury:	00:41:11	And this, it gets edited back in because it's free exercise of conscious and control of proper.
John Bytheway:	00:41:14	And control of property.
Dr. Derek Sainsbury:	00:41:16	And the protection of life. So, they actually write it back in when they write this.
John Bytheway:	00:41:22	And they think that isn't it true that Jefferson got it from, was it George Mason, who in the Virginia constitution, he had some of these ideas. George Mason is the one that refused to sign the Constitution because it didn't have a Bill of Rights. And he wanted some of these things in there. It's really interesting. I mean, this is written in a time when the saints are getting mobbed, right?
Dr. Derek Sainsbury:	00:41:46	Right, yeah.

John Bytheway:	00:41:48	And Constitution, it wasn't working. Somebody put it this way, help me if you know who it was. But it's an aspirational document. We're aspiring to these principles and ideals and it's kind of like we all are. We have the scriptures. We aspire to live the way they're asking us to, and sometimes we're not there. But that doesn't mean they're not true. And it doesn't mean the Constitution isn't valid. It's an aspirational document. We haven't always lived up to it. But that's what we're aspiring to.
Dr. Derek Sainsbury:	00:42:19	Absolutely, absolutely. That's very well said. And let's see. So, then in verse three, to administer the law equally and justly. This is again, still the government's role. In verse four, at the end of it, to restrain crime, but never control conscience, punish guilt, but never suppress the freedom of the soul.
Dr. Derek Sainsbury:	00:42:46	And I mean, I think today, we're starting to see a little bit of that kind of what's called illiberal thought, liberalism not in the political sense of left and right, but in the sense of pluralism and freedom to think the way you want to think and act the way you want to act, as long as you don't take away those same rights from other people. So, it's very interesting that that same conversation we're having now is right there in there.
Dr. Derek Sainsbury:	00:43:15	And then verse five, this is a great statement, too, towards the bottom, that governments have the right to enact such laws as in their own judgments are best calculated to serve the public interest, at the same time, however, holding sacred the freedom of conscious. So, there's a balance there, that the governments have to learn the balance of individual rights and collective needs. And we've got to be able to figure out and governments have to do that.
Dr. Derek Sainsbury:	00:43:50	And then let's see, last one is in verse eight, it says that they are to punish crime. That governments are to punish crime according to the criminality. So, bad crime needs to be punished severely and others don't. So, those are kind of here is what we believe as a church from our inheritance of the Declaration of Independence in the Constitution and the republic that we're in, but we feel as important for all governments, that governments are good.
Dr. Derek Sainsbury:	00:44:22	They exist for a reason. They come from God, the idea of them, and they are to protect people in the rights and they're supposed to balance society's needs and be equal before the law and justly, regardless of who people are.

Dr. Derek Sainsbury: 00:44:36 Now, like you mentioned, John, 1835, slavery is legal. And so, obviously, that's not doing that or even following what the Lord says in Section 101 when he's talking about the Constitution, that no one should be in bondage to one another. Sometimes like we take the Bible as being inerrant and infallible that there's every word is exactly there the way God wants it and every truth is exactly there the way God wants it.

Dr. Derek Sainsbury: 00:44:58 Too many times in our adoration of the Constitution, we've done the same thing and said every word that's in there is inspired and needs to be in there. Well, sorry, I don't think God inspired the three fifths compromise over what a slave means or the slavery in the first place. But the protection of life, liberty, of the freedom of conscious, rule by the people, these all are all things to need to get agency. Slavery is the exact opposite of that. And we haven't lived up to it. And we paid a huge price for it. Right?

John Bytheway: 00:45:30 I think, too. I was looking at this earlier when I was preparing, but the George Mason made this really interesting comment about national sins cannot be paid for in the next life. They must be paid for in this. And he was talking about slavery and we are going to pay for this. And perhaps that was his own way of prophesying the civil war.

Dr. Derek Sainsbury: 00:45:53 Well, and the civil war, 600,000 soldiers killed, and that doesn't even talk about civilians or those who died or actually the nationwide heroin problem and morphine problem after the war that most people don't talk about because of all the amputees.

John Bytheway: 00:46:11 Well, talk about it, talk about it. What's that?

Dr. Derek Sainsbury: 00:46:14 Well, I mean, so, in the late 1800s, you could order morphine or heroin even cocaine off of Sears catalog. So, during the war, that's kind of the first major war where these drugs are used to take away pain to do surgery. And, of course, we know now, word of wisdom, we know now that these things are addictive. And that whole generation of wounded men, so many of them live the rest of their lives as what we would call today, addicted to drugs and the effects of the civil wars, what I'm trying to say go on and on and on. And you talk about paying a price for national sin, you're talking 600,000, 99% of which are whites, not blacks, who die and-

John Bytheway: 00:47:05 And percentage of the population.

Dr. Derek Sainsbury: 00:47:08 Yeah, and there's never been anything like it in our history.



John Bytheway:	00:47:11	Yeah.
Dr. Derek Sainsbury:	00:47:12	And I don't think that's it's been totally redeemed yet. I don't believe that either. My hope is that when we talk about the Constitution, we talk about what God actually said himself in 101 about what it's for, and not that the whole document is this revealed scripture from heaven.
John Bytheway:	00:47:31	And certainly, our behavior didn't match. Yeah, so when you say 101, let's point out to people that would be verses like 77 through 80, probably.
Dr. Derek Sainsbury:	00:47:44	And again, the shortness of it is so that people can exercise their moral agency. That's what this place is about, mortality.
John Bytheway:	00:47:53	So, speaking of dichotomies of Utes and Cougars, I went to the University of Utah right after my mission. And I remembered in political science class hearing, they call it the fist swinging right, which I see kind of articulated here a few times. You have the right to swing your fist as far until it reaches my nose.
Dr. Derek Sainsbury:	00:48:19	Correct.
John Bytheway:	00:48:20	That idea. And so, yeah, government can do this. But as soon as it starts to infringe on what individuals can do, and that's articulated a lot in here where that fist swinging right stops.
Dr. Derek Sainsbury:	00:48:33	Correct. And I mean, that's the delicate balance, trying to decide where that is. And so, let's switch to then what this is talking about as far as we as citizens, how we're supposed to act towards government. So, in verse one, right off the bat, he holds men accountable for their acts in relation to them. I mean, it's pretty straightforward that we can't just be indifferent about government that will be held accountable for our interaction, or lack thereof with government.
Dr. Derek Sainsbury:	00:49:10	If you look at verse five, he says, or excuse me that this document says, "All men are bound to sustain and uphold the respective governments in which they reside." And if you go down a little bit, that sedition and rebellion are unbecoming every citizen thus protected. We're supposed to sustain and work within the government.
Dr. Derek Sainsbury:	00:49:31	Change policies by electing different people or advocating redressing, running for office yourself, which the first presidency has said several times leading up to elections, that we're not

supposed to be disengaged from government, that we're supposed to be part of it. That we should be part of it.

- Dr. Derek Sainsbury: 00:49:54 And then in verse, let's see, verse six, we believe that every man should be honored in his station, rulers and magistrates being placed for the protection of the innocent and the punishment of the guilty. And that to the laws, all men should show respect and deference. So, we should respect the laws of the land. If we want different laws, we should work to change them. And we should respect the people in their offices for the fact that we need offices of people that can do these things for us.
- Dr. Derek Sainsbury: 00:50:26 And again, I mean, and that's all throughout history of the United States. But it's spiked recently in our lifetimes. The disregard towards both people and law is not good. It doesn't lead to a good place. And the saints knew this firsthand.
- John Bytheway: 00:50:47 Yeah, it's the anarchy and terror thing. If there's laws that aren't followed at all, then it's, why have them?
- Dr. Derek Sainsbury: 00:50:56 Yeah, we've seen so much of that of lately. The last one is verse eight. At the bottom of verse eight, it says that we should use our ability to bring offenders against good laws to punishment. So, in other words, we shouldn't look the other way. We should be helping the government to crack down on crime. I remember when I was a kid, the whole neighborhood, the neighborhood watch thing, man, was taken really serious in my childhood, not my teenagers, but in my childhood, neighborhood, man. I mean, people made assignments and you couldn't get away with anything. I mean, it was terrible for a kid.
- Dr. Derek Sainsbury: 00:51:32 I mean, you put in a toilet paper without being caught. I mean, there was no crime in that home that I lived in for six years. There was no crime in that area at all.
- Hank Smith: 00:51:41 And I noticed in verse eight, bringing offenders against good laws to punishment. So, there is a moment there, where that word "good" is interesting, isn't it? Where I get to decide as a citizen, almost, that that's not a good law. I'm not going to turn so and so in because that's not a good law. It reminds me of William Tyndale and those smuggling the English Bible into England and trying to catch them. And why aren't you helping us? Well, it's not a good law.
- Dr. Derek Sainsbury: 00:52:14 Yeah. For us later on in our history, like we didn't turn each other in on the polygamy acts. We considered that to be an infringement of our rights. And we're still going through the courts. And so, we weren't just handing each other over to the

federal government. But general stuff that we can all agree on as being crime. Yeah, we need to support and help government.

- Dr. Derek Sainsbury: 00:52:42 Okay, and here's the big one, religion and state, what does that mean? Church and government? Because that's the real reason that they're writing this is because people are misunderstanding them. And they don't want to be misunderstood. And it hasn't worked out for them. Their religious rights weren't protected. Their religious neighbors denied them their right. So, as we look at that, it's woven all throughout from verse one to verse 10. In every single verse, there's something about it.
- Dr. Derek Sainsbury: 00:53:14 Okay, so in verse one and in verse four, it says that both government and religion are both instituted from God. So, they have the same source of authority. That's really different from the modern secular idea of separation of church and state, which is much more of a split. The separation of church and state has been wonderful for us to get a restoration, to go around the world and do it. But separation of church and state is only 300 years old.
- Dr. Derek Sainsbury: 00:53:47 For a long time, it was restricted to Protestants in the United States. And we're going back to a monarchy. I mean, that's where we're headed eventually in the millennium. So, the problem is, is kind of throw the baby out with the bathwater. The idea that we're trying to separate the two, and too much in Western society, we've totally thrown out God from it, when both are supposed to originate from God. And so, there's that balance there.
- Hank Smith: 00:54:19 It's really well said.
- John Bytheway: 00:54:20 And what's the actual wording of the amendment. Congress shall make no law respecting the establishment of religion.
- Dr. Derek Sainsbury: 00:54:29 Yes.
- John Bytheway: 00:54:29 Is that the actual wording?
- Dr. Derek Sainsbury: 00:54:31 Restricting the free exercise of religion.
- John Bytheway: 00:54:33 The free exercise thereof.
- Dr. Derek Sainsbury: 00:54:35 Yeah, and a free exercise thereof. So, not stopping us from exercising our rights to believe what we want to believe and those actions that follow but also not enforcing on us a state religion, which is the case everywhere else in the world and actually anywhere else in time. I mean, there's no difference

between the Roman emperor as long as God on Earth or the Sumerian ruler, or the Egyptian ruler, or Queen Elizabeth is the head of the Anglican Church.

- John Bytheway: 00:55:11 Church and state, yeah.
- Dr. Derek Sainsbury: 00:55:13 The church and state. And even here in the United States, most of the colonies had an official state religion, it changes. So, it's very new idea that there's this separation. Of course, God's hands in it, so that we can have what we have and have the ability to go throughout the world and people can believe what they want and all that stuff. But it's not the natural order of things, I guess, as we say. And sometimes when we live in a moment, we look at the rest of time and say, "They got it wrong."
- Dr. Derek Sainsbury: 00:55:42 And I'm not saying they didn't get it wrong. But the idea that separation of church and state forever, and especially the way it's developed to where there's the state and then God is your thing you do in private. You don't bring that into the public sphere. Don't act in the public sphere. Don't try and influence the public sphere. That's not what's intended.
- John Bytheway: 00:56:06 Yeah, getting to where your opinion isn't valid because you're coming from a religious mindset. Yeah. The best form of government would be a righteous king, wouldn't it? And we see that with King Benjamin, King Mosiah, it didn't always work out very well. In fact, the Book of Mormon message, Kingsley, surely this leads to captivity said, Brother Jared, and he said, "Don't call me Shirley." I always loved to bring that joke in class.
- John Bytheway: 00:56:39 And so, they set up the reign of the judges where, hey, these are these laws that God gave us. And let's appoint judges to judge us according to the laws that God gave. But yeah, when Jesus comes, that will be a righteous king.
- Dr. Derek Sainsbury: 00:56:53 Yeah.
- John Bytheway: 00:56:53 Like you said, bring it on.
- Dr. Derek Sainsbury: 00:56:55 Let's look at verse four. Oh, excuse me, three. So, your rights, your religious rights can infringe on the rights of someone else. Verse four, the government should not dictate what we worship. We do not believe that human law has the right to interfere in prescribing rules of worship to bind the consciences of men nor dictate forms of public or private devotion. So, both of those phrases from the First Amendment, free exercise of religion, but

also not establishment. They call it the establishment clause, the establishment of a national church or a state church.

- Dr. Derek Sainsbury: 00:57:35 And then verse five, that public interest versus freedom of conscience and that freedom of conscience is usually the term used for the idea of freedom of religion. Verse six, man is accountable to government for the rules between men and to heaven for the rules between men and heaven.
- Dr. Derek Sainsbury: 00:57:57 And verse seven is where it gets to be really specific. We believe that ruler states and governments have a right and are bound to enact laws, again, think of their experience, for the protection of all citizens in the free exercise of their religious belief. And we do not believe that they have a right to deprive citizens of this privilege or prescribe them or tell them what their opinion should be.
- Dr. Derek Sainsbury: 00:58:27 And then verse eight is not ... Then verse nine, now, we have to read this very carefully or we misunderstand it. We do not believe it is just to mingle religious influence with silver government. So, if you stop there, then that makes it sound like the modern secular argument that there shouldn't be any influence. But that's not what the verse says. And I've seen some people come to this verse and use that, to say, well, the church shouldn't talk about medical marijuana or whatever.
- Hank Smith: 00:58:59 They shouldn't have any influence at all.
- Dr. Derek Sainsbury: 00:59:01 Yeah, they shouldn't. Right. The next word is-
- John Bytheway: 00:59:03 You're allowed to talk.
- Dr. Derek Sainsbury: 00:59:04 Right, yeah. Whereby one religious society is fostered and another prescribed in its spiritual privileges and the individual rights of its members as citizens denied. So, it's not that we shouldn't bring our religious experience into government. That's not the case at all. It's that they shouldn't be mingled where let's first say for example, we elect a president who then says or a governor-
- John Bytheway: 00:59:30 One that's favored over another.
- Dr. Derek Sainsbury: 00:59:32 Yeah, where they say, "Okay, we're going to treat this people different from this people," which is not supposed to happen, which is exactly the experience that the Latter-day Saints have had and are going to have. And then in verse 10, that the religious rules are for religious societies. Religions shouldn't

make rules for the rest of the people, rest of the nation, that there is that separation in that way.

- Dr. Derek Sainsbury: 00:59:59 So, verse 11 says, now you can start to see the clenched fists of what we've experienced. And you can see all of her digging his pen in into the paper. We believe that men should appeal to the civil law for redress of all rounds and grievances, which they have done and been denied at every level of the Missouri government and letters to both the press. So, we also sent a letter to Andrew Jackson, who he had his secretary of war respond to us saying, this is outside of the national government.
- Dr. Derek Sainsbury: 01:00:40 And again, at this time, the Bill of Rights were actually only federal rights. They didn't pertain inside the states. And that's why federal governments didn't get involved because the state's rights issue was very, very strong. The government can only get involved if there's sedition or rebellion. And they didn't see this as being sedition or rebellion, even though-
- Hank Smith: 01:01:11 Yeah, so the idea is, yeah, the idea is have your Missouri leaders work it out, and they're saying, that's what we're trying to do.
- Dr. Derek Sainsbury: 01:01:17 They're in the first case, some of them were in the mob and then in 1838, later on, the militia mob, the definition of mob and militia are the same thing. So, where personal abuse is inflicted or the right of property or character infringe, where such laws exist as will protect the same. So, that, we believe that, but we believe that all men are justified in defending themselves, their friends and property and the government from unlawful assaults and encroachments of all persons in times of exigency, exigency, I don't know how to say that word.
- Dr. Derek Sainsbury: 01:01:59 When you got no other choice. People are dropping down on your home, you don't have a choice to go appeal to the judge, where immediate appeal cannot be made to the laws and relief afforded. And so, that, again, comes out of the revelations from the sections of Zions camp, where if they keep coming upon you, then you have the right to return fire, if you will, to protect your homes to protect your people, which is what's going to happen.
- Hank Smith: 01:02:25 John, it sounds like Kat Moroni wrote that almost.
- John Bytheway: 01:02:30 Yeah, we're getting some. This is what I love about this is that King Mosiah, when all of his sons went on missions and he had no one to give the kingdom to, he's like, "Let's start a new system." And it's fun to read these ideas and principles and kind of equate them with what we're seeing here.

Dr. Derek Sainsbury:	01:02:50	I can see Kat Moroni being excited. You are justified in defending yourself and your friends and your property.
John Bytheway:	01:02:56	Exactly.
Dr. Derek Sainsbury:	01:02:56	Your government from unlawful assault.
Hank Smith:	01:02:58	Let me write that on my coat for you.
Dr. Derek Sainsbury:	01:03:00	Yeah. So much of the restoration flows from the Book of Mormon. How do you know how to build up a church? What is the doctrine? And so, those words would be natural for Oliver, who's read and written more of the Book of Mormon than anybody else. Right. And so, it's in him. So, yeah, I mean, Kat Moroni there. I was going to bring up, John, with the experience of going to the reign of a judge's, it didn't work. Within a few years, you have the king man and you have a civil war. And so, even when it seems like it's a better system, it doesn't always work out.
John Bytheway:	01:03:41	Yeah, the idea is supposed to work. But that's what I tell my classes, you know who's this Amalickiah character and how come as soon as they enact the reign of the judges, there's all these people who want to go back to having a king. And ever since they set it up, there's people who want to keep going back. And that's a good point. Again, a lot of ideals here that we fall short of.
Dr. Derek Sainsbury:	01:04:03	Yeah. And then verse 12, this is kind of one that kind of sticks out as being different. And again, we have to remember the context, everything that we talked about leading up to this. In it, it says we believe that we're supposed to preach and it's a good thing to preach to the nations. But we do not believe it is right to interfere with bondservants, so slaves, neither preach the gospel to nor baptize them, contrary to the will and wish of their masters, nor to meddle with or influence them in the least to cause them to be dissatisfied with their situations in this life, thereby jeopardizing the lives of men.
Dr. Derek Sainsbury:	01:04:40	Again, think of Nat Turner's revolt. Think of they're trying to get back into Missouri, all that. Such interference we believe to be unlawful and unjust and dangerous to the peace of every government allowing human beings to be held in servitude. Now that sounds on the top. It's not an endorsement of slavery, but someone could read it that way. It's not. It's that notice at the end, every government that allows slavery, we work within the government. Because we didn't even say anything wrong, ye

just said to free blacks, you might want to think about coming here this is a slave state, and everything blew up.

- Dr. Derek Sainsbury: 01:05:16 And then there's this great national fear of the south now going on of when is the next Nat Turner. But the interesting thing is, is that Joseph Smith's presidential campaign is actually the he's just the opposite. He goes for abolition and he sends missionaries to the south with that message, which I found to be pretty interesting when it came to what I learned about what happened there.
- Dr. Derek Sainsbury: 01:05:46 So, that's where they're at in 1835. That's what they put in to try and mend fences in Missouri and let the people in Ohio. No, we're not trying to take over Ohio. We're not mingling to make it just be Mormon Ville or whatever. But that's kind of not where it ends.
- Dr. Derek Sainsbury: 01:06:08 Our next section of the Doctrine and Covenants is nine years later, kind of picks up from the 1843 that you talked about earlier, but a lot happens in between there and 1844 when Joseph killed including why Joseph was killed. What's leading up to that?
- John Bytheway: 01:06:29 Please join us for part three of followHIM.





***Content Warning (CW): Rape, violence***

- |                      |       |   |
|----------------------|-------|---|
| John Bytheway:       | 00:01 | And now Part III of followHIM.  |
| Dr. Derek Sainsbury: | 00:05 | Okay. So the experience that they have had in Missouri hasn't been good. They put out this Section 134, but the experience doesn't get much better. So one year later, the Saints have moved to Clay County and things are starting to get a little hairy there. And it's interesting what the government decides to do. They literally decide to create a new county, as one legislator put it, a Mormon Reservation. Now remember, just miles on the other side of the river is the Indian Territories which is a reservation, right?   |
| Dr. Derek Sainsbury: | 00:42 | And by this time on the frontier particularly, we are being seen, even though most of the members of the Church are from New England and the Mid-Atlantic area, we are being seen as a different race. There's been a lot of good scholarship lately, in newspapers, we're being seen as a lower race of people, as many whites did in that time, as similar to American Indians or to Black slaves. And it's interesting that the legislator would use the term, a Mormon Reservation, right? A place where you can go or we can just keep you confined.   |
| Dr. Derek Sainsbury: | 01:23 | And we take it because it's a place to be, where we can safely gather again, and Ohio is breaking down, and so we do. We go to Caldwell County and set up Far West. And one of the other counties that's made out of that, Daviess County to the north, was meant to be open to everyone. And we took that to mean us as well. But the people that were Missourians who wanted to move there, took it to mean, no, you're supposed to basically stay on the reservation, right? And this leads up to an 1838, the Congressional Election is coming up and some of our Saints there, in that Daviess County go to vote in the county seat called Gallatin. |

- Dr. Derek Sainsbury: 02:11 And they're met by men who are going to try and stop them from voting. And they're being whipped up by a candidate to stop them. And a fist fight breaks out, that leads to people grabbing lumber from the nearby yard on both sides and just beating each other severely. And the end result is we don't get to vote. We literally, are stopped from exercising the right to vote. And rumors fly from that and people take that to mean, whatever they want it to mean. And that's the beginning of what's known as the Missouri War, the Mormon War of 1838.
- Dr. Derek Sainsbury: 02:51 And things, of course as we know, spiral out of control. And you literally have militias from other counties going against the militia of Caldwell County, which is almost exclusively Latter-day Saint. You have a civil war, is what's really going on. In fact before Kansas is bleeding, we talk about Bleeding Kansas leading to the Civil War, right? When Kansas is made a place where popular sovereignty, where you go there and then people will vote about who's... Whether it's going to be slave or free. And so you get these conflicts that's called Bleeding Kansas, which leads right into the Civil War.
- Dr. Derek Sainsbury: 03:32 Well before Kansas was bleeding, two decades before Kansas was bleeding, Missouri was bleeding, right? And of course that ends with the infamous extermination order and Joseph Smith in prison and horrible things. Some Latter-day Saints killed, all Latter-day Saints losing property, personal property, people beaten, women raped. It's just awful. And then once again in the middle of winter, having to leave the state, walk across the frozen Mississippi. And so it is a traumatic... Compared to, first of all, compared to Jackson County where the things that happen are more traumatic. But it's also back then the Church was split in two different places.
- Dr. Derek Sainsbury: 04:22 Here, the Church that's the faithful is all in one place. And so this is just an incredibly traumatic experience that haunts us in some ways even till today, right? With Haun's Mill being the most famous of the atrocities. But we don't even talk nearly enough about the other trauma, particularly that women experienced. And so when we're kicked out, the general that's in charge, General Clark actually says, don't gather again, ever. This is the problem, you guys gather and you try and you build your Zion and it doesn't belong in America, basically.
- Dr. Derek Sainsbury: 05:01 He didn't use those words but that's basically what he's saying, so just be like all the other churches and live in different places and believe in things. And some of the leaders like Sidney

Rigdon and others are like, "Yeah, I think that's a good idea, this isn't working out." And Joseph writes from the jail, "No, no. We gather." Right. And while he's still in jail, he's got people specifically looking for spots, which eventually leads us to Nauvoo and gathering again. And when we do that, we decide something's got to change. So Joseph Smith actually decides to go to Washington D.C. with redress, from them all the people, all the things that they've lost, they make lists, right? Of everything.

- Dr. Derek Sainsbury: 05:47 You can look at them online, you can buy the book, that's very specific. "We lost 20 chickens, a house, dah, dah, dah, dah, dah, this is how much we think the government owes us." It was easy to get appointments with the President of the United States back then, and he actually has a member of the Illinois legislature who gets him an appointment. And of course he meets with President Van Buren, and as everybody knows. And Van Buren says, "There's nothing I can do for you." In a sense he's actually correct. There's nothing federally he can do unless he wants to call the government of Missouri in rebellion against the government of Missouri. And he's just not going to do that. We were hoping that maybe he would write something in the annual address to the nation, right? We call it, what do we call it now? The State of the Union, right?
- John Bytheway: 06:37 State of the Union.
- Dr. Derek Sainsbury: 06:37 Yeah. Back then it was written and put in all the newspapers. We were hoping for something at least in that. And he says, "I can do nothing for you." Right? "Because, we forget the second part, "because basically, I'll lose Missouri. That's a strong Democratic state, I can't. I'm not going to lose Missouri." Right? And so Joseph has other men putting in this redress in the Congress trying it that way, and it dies by tricks in committee. And so Joseph leaves Washington-
- Hank Smith: 07:09 Hey Derek?
- Dr. Derek Sainsbury: 07:10 ... Yeah.
- Hank Smith: 07:11 Derek, I don't know if our listeners are going to comprehend politicians who decide things based on votes. John, do-
- Dr. Derek Sainsbury: 07:19 John's-
- Hank Smith: 07:19 ... You think our listeners are aware that doesn't happen today.

Dr. Derek Sainsbury:	07:24	Or tricks in Congress to make sure things never-
Hank Smith:	07:27	-or tricks in Congress-
John Bytheway:	07:30	Congress has a continuing resolution.
Dr. Derek Sainsbury:	07:31	Yeah, exactly. He really believed that there and there was sympathy throughout the United States in the newspapers for what had happened in Missouri. And he really thought that, that could change the equation in Washington. And he comes away realizing it's not going to be the case. If we don't do something for ourselves, it's never going to work here. And so luckily, they had walked into Illinois that was evenly split between the two parties, the Whig and Democratic party. And you've got now almost 10,000 people-
John Bytheway:	08:01	That are new?
Dr. Derek Sainsbury:	08:04	Yeah. We want you to be Democrats or yeah, we want you to be wigs. Right. Because it changes the balance in Illinois. And Joseph was smart to use that, to be able to get a charter, the Nauvoo Charter, which allowed for a sense of self-government. We would have our own government with elections with special legal rights and the Legion. Both times we'd been disarmed and here we would have an official Legion, that's, that's part of the city, not the county militia. And that belongs to, basically the Nauvoo, but in reality, that belongs to the Church. And so Missouri is hanging over everything. Everything. And so it works. We have our own little place there in Hancock County and we elect members and non-members to offices. And when people try and kidnap Joseph, he's able to use the court system that was given them by the legislature to not get extradited to Missouri and be assassinated.
Dr. Derek Sainsbury:	09:17	There was kind of a breathing there in late 1840, 41, 42, that we can breathe again. We're protected. We're going to be okay. It starts to break down. And at the same time, it starts to break down, those ideas of protection. Joseph starts receiving revelation and in public and in private starts to talk differently. And it's all around the temple. He's talking in public about keys and he's talking into the Relief Society about keys. And he's talking to the people about... He's using the Book of Revelation to talk of about priests and kings made by God. That rule with Christ for a thousand years, the government of God, an editorial comes out that summer, that talks about that God's law has always been basically theocracy. That the Church and State are

the same thing. And there's kind of a change in his thinking, America has failed us. And it looks like it's going to fail us again. And he kind of weaves this idea, what he's later going to call Theo-democracy. And I'll explain that really quick in a minute. And we don't need to go in big detail about it, but there's a real sense that we've been let down. That we and we have. There's no doubt about it.

- Dr. Derek Sainsbury: 10:46 And in the fall of 1843, as it looks, people are becoming more upset, more of us are arriving, looks like this Zion experiment could be headed toward persecution, again. We don't want to repeat a Missouri. Joseph's kind of last decision is to reach out to the candidates running for President of the United States and ask, what will you do if you're elected, regarding us? Here's our history, so forth. And three of them respond of the five, which actually shows that Joseph had become a person of importance in the nation, that they would actually take the time to respond. But all three of them say the same thing. We can't do anything.
- John Bytheway: 11:30 Would Latter-day Saints know any of these three?
- Dr. Derek Sainsbury: 11:33 So the three that respond are Van Buren, who says, I told you what I told you.
- John Bytheway: 11:38 Yeah.
- Dr. Derek Sainsbury: 11:39 Henry Clay, who's the great legislator and ends up being the Whig candidate who says the same thing says, I told you in Washington, probably the best thing for you to do is to go to Oregon. And then John C. Calhoun is very famous. He's running, he's been in there forever. He's the big state's rights guy of the South, stay out of our business, slavery's our business kind of a guy. And so his response to Joseph is... He didn't meet with him. So he says, this is a state's rights issue and you stay out of it. And actually Joseph writes a very stinging rebuke that's printed in newspapers, all across the country, especially the Whig newspapers. Where he takes Calhoun to task about, well, yeah. Well, what if it's the state government, that's actually doing the persecuting.
- John Bytheway: 12:34 Can you spend some more time on that? Because-
- Dr. Derek Sainsbury: 12:37 Yeah.
- John Bytheway: 12:38 Okay. So if somebody is robbing, mobbing, doing all that stuff, the federal response was?

Dr. Derek Sainsbury:	12:48	Nothing.
John Bytheway:	12:48	Okay. I know that's in the Bill of Rights. I know that's against the law, but the states will have to handle it?
Dr. Derek Sainsbury:	12:54	Yes. Because the Bill of Rights only applied to the federal government. And so you know how you've seen lately, in the last few years that like the President of the United States can order all the federal employees to be masked or vaccinated? But he can't do that, for the rest of, it's that same kind of principle, in our federal system. Those aren't actually made to be inside of the states, all of the Bill of Rights until the 13th Amendment after the Civil War. And so the remedy is to your state government. If you're being mobbed, if your rights are being violated, you go to your state government, you don't go to the federal government. Well, the problem with the Saints is, well, what if the state government is the one doing the mobbing and the robbing?
John Bytheway:	13:48	Yeah. And that's what I was going to ask. So the laws are there for the state, but they're just not willing-
Dr. Derek Sainsbury:	13:55	They're not enforcing them. Yeah.
John Bytheway:	13:55	... Not willing to do something?
Dr. Derek Sainsbury:	13:58	Yep. That's exactly right.
Dr. Derek Sainsbury:	14:01	Right. And so it's obviously, a lot more complicated than that, but the idea is that they don't see any options anymore. And so in the end of January, a meeting is held of the leading brethren of the Church that are in town, and they propose and nominate Joseph to run for President of the United States, not just on an Independent ticket, but with Independent Electors. In other words, that means that we'll create Electors for the Electoral College in every state. So it's not just a PR thing. They're actually building an infrastructure for there to be a chance if he won a state, for those votes to be cast in the Electoral College. So right from the very first meeting, it's serious. They talk about sending certain people to certain places. Joseph says, send everybody who can reach out to electioneer. And this is his quote, "There's oratory in the Church enough to get me in the first slide." So the first time, so all political campaigns, believe that they could do everything.

Hank Smith:	15:16	Do you think that if one of the candidates would've responded positively, that Joseph doesn't run and he supports that candidate with everything he has?
Dr. Derek Sainsbury:	15:25	Yes. Because in October, when things were really falling apart, there was a Church editorial called, "Who Should be the Next President of the United States?" And in that, it says, we want to find a candidate who will protect us, and then we will throw our votes and try and get everybody else to throw their votes to that candidate. And that's when they choose, they write the letters and then the response is-
Hank Smith:	15:49	None of them will-
Dr. Derek Sainsbury:	15:50	None of them will.
Hank Smith:	15:51	Well, you have no other option then.
John Bytheway:	15:51	You have no other option, at that point.
Dr. Derek Sainsbury:	15:54	So he's like, "Yeah, we're going to have to do it." Now, he immediately, after in the weeks following, he writes a political pamphlet called, <i>General Smith's</i> . You don't want to do President Smith or Prophet Joseph Smith, because now you've got to talk to everybody in the country. So he takes his militia... By the way, he's a Lieutenant General, is what the state gave him, think of that. So for context, there's no Lieutenant General between George Washington and Ulysses S. Grant in the Civil War, except Joseph Smith. And so he writes this pamphlet called <i>General Joseph Smith's Views on the Powers and Policies of the Government of the United States</i> . And it's basically a presidential platform, which is something they didn't do back then. They didn't put out their views on specific things because then they could be held accountable to try and do those things. Joseph's just the opposite. And he mails it to every person in the federal government that's important, all the governors, and to all the major newspapers, because in those days how media worked was people just passed on, reprinted other newspapers. And that's how the word of everything got around.
Dr. Derek Sainsbury:	17:08	So it gets all around the country and he does very specific things. But the things that it's most noted for in his platform, is he wants to abolish slavery within a few years, by selling all the leftover land of the Louisiana Purchase and then buying the freedom of the slaves, which England had just done the decade before in the Caribbean. They had paid the masters for the

freedom of the slaves. And so it's something that had been done that he knew about and he offered that. And no one else is talking like that, except for the Liberty Party, but they're also a small group. And so that's a big thing to say. There's several other things, but the other big one that's important to us, is that he wanted to make it so that the President had power to enforce the Bill of Rights in the states and he uses that same justification that he uses in his letter to Calhoun. If the government of the state is the one doing the mobbing, then the federal government has to step in to protect freedom of religion and not alone, freedom of life or freedom of property.

- Dr. Derek Sainsbury: 18:20 And so once this starts to get out and get a little traction, local Illinois people are like, this guy's going too far now. And they call for a wolf hunt, which is not a subtle call for everybody to get their guns. And we'll go hunt wolves, but maybe find Joseph out of town or whatever. And so Joseph realizes that the danger is getting quicker than he thought and gets the Council of 12 together and says, we need to start sending people West, to find where we go next. And if we can't find enough people, then we'll just wait until after the election. And we got to start looking for where to go in the west, because it doesn't look like it's going to work out here.
- Hank Smith: 19:10 We have to leave the country.
- Dr. Derek Sainsbury: 19:12 Yes.
- Hank Smith: 19:12 Isn't that right? We have to leave the country.
- Dr. Derek Sainsbury: 19:14 Well, we're going to try this election thing and we're going to try some other things. But the writing seems to be on the wall, that we need to leave America because America is not giving us freedom of religion.
- Hank Smith: 19:26 Imagine that, Derek, Latter-day Saints have to flee the United States.
- John Bytheway: 19:31 I just think that some people hear, "Oh yeah, Joseph Smith was a candidate for President of the United States. Oh, that guy just had delusions of grandeur something." And what you're saying is as a direct result of not being able to redress the grievances that were happening to the Saints, they would've thrown their support behind another candidate, if they would've supported that, but that wasn't happening. So as a direct result of that, he's running for President, not because he's kind of crazy



ambitious or has political aspirations. Am I saying that accurately?

Dr. Derek Sainsbury: 20:08 You are. And as Joseph Smith did with everything he throws the kitchen sink in. He goes for the gusto. And so I'm one of two experts in the entire world, on Joseph Smith's presidential campaign, me and a fellow named McBride who's in the Joseph Smith Papers. So Spencer, his book came out this year, my book came out last year and because of the Council of Fifty minutes, which I'll introduce in just a second and because of his really good US history research and my 15 years of tracking down all the people who went on missions, you can't call it a PR... There's no... It has been called that in the past by historians, Church historians, especially. But the evidence is overwhelming that it was a real campaign. It wasn't just a-

Hank Smith: 21:04 Tried to get our name out there.

Dr. Derek Sainsbury: 21:05 Yeah. Get our name out there or throw away our votes or whatever. And so with this wolf hunt, like I mentioned, they start planning to go out West as well. And the wolf hunt was actually planned for March 9th. Although it doesn't happen on March 11th, two days later, Joseph Smith creates what's called the Council of Fifty it's real name is much longer and is literally calling it the Kingdom of God on Earth with the people in it as the Servants of God to do His Will. And it's a council of fifty men. They meet confidentially and that their goals are made clear from the very first meeting. They are one, to find a place, where we can go, to leave, anywhere we can go to build up a Theo-democracy, to be able to worship, our rights. The only way we're going to be able to do that is if we're in control of our government. And two, to run this presidential campaign and see if we can't get freedom of religion that way, as well. And so they're working on both projects.

Dr. Derek Sainsbury: 22:18 Initially, they send someone to Texas, who's not even a part of the United States yet, that their own Republic. And they actually negotiate a deal. Sam Houston does, with our ambassador to have us move down there, near the Mexican border to kind of be a buffer between the Texans and the Mexicans. But he doesn't tell our ambassador, he's also dealing with an ambassador from the United States and when our ambassador leaves, he actually does the handshake deal to join the United States. So, but I give you that, just to show that we're thinking about going there, we're thinking about going in California, which is basically all of Western United States or Oregon. Okay. So they're thinking about that and the election, but by the April

General Conference, they've thrown everything into the election. All this other stuff is kind of put on hold.

Dr. Derek Sainsbury: 23:10

And at the General Conference, there's actually been a call for all the Elders that can possibly in the Church, get to Nauvoo because there's going to be a special session where people are going to be sent out on missions. And so that special session... And then of course, this is the General Conference with the King Follet Discourse, you've got the Laws and the Higbees in the background who are former friends, former leaders, in the case of the Laws, who have now gone against Joseph. And that actually begins with the political issues in the fall and continues with plural marriage in the winter. And now they've broken off and created their own church and are calling Joseph a fallen prophet. So he's got pressure now inside the community, as well as the pressure outside of the community, which sounds an awful lot like what happened with Missouri. Part of the reason Missouri can happen is because W.W. Phelps and others, Orson Hyde and others sign affidavits against the Church. So it seems like Missouri is repeating itself.

Dr. Derek Sainsbury: 24:11

And at this General Conference, the last session, there's 1500 Elders that show up and Brigham Young and Hyrum Smith, Joseph Smith, on purpose, isn't there because it was against the rules of politics back then, to look like you wanted to be president or to electioneer for yourself. You didn't do it because it was a gentleman thing, you were invited to run. And so he wasn't at the meeting, but Brigham and Hyrum lead the meeting and they basically say, "Look, we are sending out missionaries and you're going to do two things; you're going to preach the gospel of Jesus Christ. And you're going to electioneer for Joseph Smith to be President of the United States. And we want you to electioneer with everybody that you can, we want you to do this. And we can have success." Brigham Young, says, "This is a fire that can't be put out."

Dr. Derek Sainsbury: 25:10

You read the firsthand accounts, it's a really resounding meeting in the cheers for Joseph Smith for President. So at the end of the meeting, 277 people have signed up. By the time their names are listed in the Church newspapers the next week, you're about to 350. And with assignments, they all have assignments to go to different states and there are presidents assigned to each state to run the missionary work, both the religious and the political side.

Dr. Derek Sainsbury: 25:41

That's where I got interested in it, was looking at the missionaries. And I literally spent a decade chasing down every

loose end and the internet helped. And I found out that the number is actually, if you don't count the Quorum of the Twelve, they lead it, so they are. But if you don't count them, the number I came to is 621. So there's obviously more than that, that I just haven't been able to find because you lose historical records, making it the largest missionary force in numbers until 1905. And as far as the number, percentage of available priesthood men being out on a mission, there's never been again, like in the history of the Church. So, that right there tells you it's a big deal. It's not just a PR campaign, because they're not just going out to say we've been abused and maybe you should vote for Joseph Smith. They're holding conventions in each of the states, they're nominating electors, who will go onto the electoral college. They're renting big halls. They're having big rallies and small rallies. They're preaching and electioneering in homes, in schoolhouses, throughout all the states with a special, the most being sent to Illinois and New York, where they would have the most chance of influencing things would be those two states. But in the research I've done, it's a very serious thing and they're doing the best they can.

Dr. Derek Sainsbury: 27:08

And in some places they're getting a little bit of support from those people who don't like either party, but in some places, especially the South, they're getting persecuted pretty bad, tarred and feathered, threatened, bricks thrown at them, all kinds of things. And while they're out doing that, Joseph and the Council of Fifty, who consider themselves to be the, like I said, the Kingdom of God on Earth to Prepare for the Second Coming, when it comes, like we've all said there has to be a kingdom for Him to come to. Well, this revelation to him, he believed that that's what they were doing. And if it doesn't work out with the election, then we'll leave the country. And he has this idea of Theo-democracy, which is where God and the people share power. In other words, God calls people, God calls people to be the rulers. The people sustain those rulers.

Dr. Derek Sainsbury: 28:09

And Joseph was very careful to say things like, and that he'd already done this before, that this doesn't mean everybody's a Latter-day Saint. He brought people who were not members of the Church into the Council of Fifty, actually. Not very many, it's token, but at least shows where his mind was wanting to go. And so anyway, that election continues to progress. And locally, now back to Carthage, Joseph's political enemies team up with Joseph's religious enemies, who've just left the Church, the Laws and the Higbees. In fact, the leader of one of the parties actually is the one that gives the printing press to the Higbees and the Laws to print the *Nauvoo Expositor*. And so in the *Nauvoo*

*Expositor*, this newspaper, that's put up by Joseph's enemies talks about plural marriage, goes into all those details. But those things have been out for years, that they'd had to combat with John C. Bennett, which you may have talked about in other podcasts.

Hank Smith: 29:17

We actually haven't talked much about John C. Bennett, just give us a brief little-

Dr. Derek Sainsbury: 29:21

Yeah, so John C. Bennett is the ultimate opportunist and he sees with the Mormons coming into with the Latter-day Saints, coming into Illinois, a chance to get at the top of something. And so he writes Joseph Smith saying, "Hey, I have influence in the legislature. I can help you out. I believe what's happened to your people's terrible. I want to be a member of your Church." And Joseph takes him. It's a perfect kind of guy for him to be able to get what he wants and he rises in the Church to being even an Assistant Counselor in the First Presidency. But Joseph starts to find out that he's been leaving wives everywhere, that this guy is a serial adulterer. And the same time, Joseph Smith is teaching plural marriage secretly. He's teaching that Joseph... We don't even know that he knew about Joseph teaching... That's usually what people say, but Brian C. Hale's research on that, we're not quite sure that he even knows what Joseph's talking about. He's just using his position in Church to be an adulterer. And when that comes to light and he in 1842, he resigns as Mayor and Joseph is elected as Mayor in his place. But John C. Bennett then goes on a nationwide tour saying that the Mormons are out to take over the world, that Joseph has this harem of women.

Dr. Derek Sainsbury: 30:40

And we actually send missionaries out then too, to discount those claims. And for the most part, the national media says, "You're a nut, guy. What are you talking about? This is not happening there." And so the fire's put out pretty quickly, but what's really concerning. I, I think for Joseph is that someone has leaked the Council of Fifty because talked about in the newspaper and his Presidential aspirations. He's made out to be someone who is trying to take over the country, to enforce Mormonism on everybody. And so Joseph and the Council decide that if they don't get rid of this paper, that Missouri will happen all over again. And so they vote as a council to not just destroy the issues of the paper, but destroy the press themselves, the press itself. And that leads to the crisis, which eventually leads to Joseph and Hyrum being in Carthage Jail, but not for *The Expositor*. *The Expositor* was just a way to get them to Carthage. Once they're released on bond for that, they're arrested for, wait for it, treason, just like Jesus. He's convicted by

the Sanhedrin, no seriously, he's convicted by the Sanhedrin for blaspheme. But the charge when it gets to Pilate, is-

Hank Smith: 32:05 Switched.

Dr. Derek Sainsbury: 32:06 Treason.

Hank Smith: 32:06 Switched to treason.

Dr. Derek Sainsbury: 32:08 Against Caesar. And they do the same trick there. And that's how they... There's no bond for treason. And so he is kept in the jail. And then this, this organized mob who has all kinds of undertones, but political undertones, for sure. Assassinate Joseph and Hyrum and Joseph Smith literally becomes the first presidential candidate in the history of the United States to be assassinated.

John Bytheway: 32:33 Wow.

Hank Smith: 32:35 You add into there, Thomas Sharp and Governor-

Dr. Derek Sainsbury: 32:38 Yeah. And Sharp's doing it out of politics. And Governor Ford just is trying to avoid civil war, if you're being generous to him. And so yeah, plural marriage is part of it. Yeah. But all of Zion is part of it. Zion for us is a whole way of life, a whole structure. It's not just what people call religion. And so yeah. Joseph Smith was killed for his religion, absolutely. But there were definitely political undertones, as well as what is traditionally called religious undertones to what's going on with his assassination, with his murder.

John Bytheway: 33:13 Yeah.

Hank Smith: 33:14 Wow. That was such a good lead up to 135.

Dr. Derek Sainsbury: 33:18 136, is going to be the Camp of Israel, how to organize our Exodus out of the country. That's what happens. We are literally, it takes a year or so, but we are literally forced out of the nation. In fact, Governor Ford purposely, lies that there's a federal force coming to take us and prevent us from leaving to make us leave in the middle of the winter, which causes all the deaths in Iowa, which is the worst part of the trip. That wouldn't have happened, if the original agreement to leave in the spring had been honored. So we literally are kicked out of the United States and we want out, at that point. You've done nothing but murder and rape and kill, and now you've killed our leaders. In fact, you read the journals and they talk about the Latter-day Saints,

we're the real Americans. We're the ones that really believe in the Constitution and all of its rights. And we're going to go out here in the West and we're going to do it on our own. We're going to do it for ourselves. We're going to create this Theo-democracy and we'll, we're going to call it Deseret. And the problem is they get out there and they start to do that. And then the United States wins the Mexican American War, and now they're back in America. They're only out for about a year, really out of America, before they're right back in it.

Dr. Derek Sainsbury: 34:46

And that leads to the tension that goes for another half decade between us and the federal. We wanted the federal government to help us. Now, we actually want our own state government. So that we can just be ourselves and now the federal government, it's like, you're a territory, so that you're under our control. And that leads to the plural marriage, the fights and all that, that leads to eventually the decision to end and to join the United States kind of full on. But I guess, just to kind of wrap that, so that leads into Section 136, about why we're leaving in the first place. And just to kind of wrap that the whole narrative up, about what that might mean for us, both of these sections and all of this idea, is that to go back to 133, we have a specific commission to gather the House of Israel. That's in 133, we have a specific mission to prepare the earth for the Savior's return. That's in Section 133, and it doesn't just mean doing missionary work. It means creating a society and Section 45 tells us that it won't just be members of the Church--a Zion society that is ready for the Christ to return to.

Dr. Derek Sainsbury: 36:03

That means, like we talked about, with most people are good and all that kind of stuff that we have a responsibility, not just to bring people into the Church of Jesus Christ, but to make the world a better place to build Zion. And that if that means working with people of other faith, that's what we want to do. We want to and our young people, I think, need to understand that everything that Joseph introduced with the temple is leading to that idea of what eventually is coming. Which is this Theo-democratic monarchy in the Millennium, where everyone will be under the government, but not everybody will be a member of The Church of Jesus Christ of Latter-day Saints. And who's going to introduce that. Who's going to help the world come back together again. Who's going to do all that. Well, he'll already have kings and queens and priest, priestesses ready to go but we don't wait till then. The idea is, Church leaders have said, we need to get involved now. If we don't get involved now, we could lose, particularly, religious freedom. And so all that kind of goes together to show that God is in this work, he's

doing what we need to do. And we need to be doing, what we need to do, to build up Zion.

- John Bytheway: 37:25 I'm just so glad for some of the nuggets, especially the idea, and I think I had heard it, but I really get it today, that Joseph Smith, it wasn't just, I think I'll run for President, it was direct result of trying to address the things that had happened, the persecution, the property, life, horrible things, as you mentioned, that it happened to the Saints. And just bringing attention to it even, very, really good.
- Dr. Derek Sainsbury: 37:59 Yeah. Like I said, Spencer and I are the two experts in the world and we both came to the same... Well, we come to different conclusions about some things, but what you said, John, it's absolutely... There's no way with the Council of Fifty minutes, where they're specifically talking about that, that's out there now. There's no way to not look at it that way, because that's exactly what they're talking about. And they're saying that freedom of religion has to be everywhere. If we win the presidency, that doesn't change that I'm President of The Church of Jesus Christ of Latter-day Saints, freedom of religion must exist for everybody. In fact, it's during the campaign, he says that famous quote, "I'm just as willing to die for a Baptist or a Presbyterian or anybody else. And if I lose my life in this cause I am willing to be sacrificed upon the altar of virtue." And he's talking about, it's a presidential little campaign speech.
- John Bytheway: 38:56 Very interesting.
- Hank Smith: 38:57 Wow. Yeah. We want to thank Dr. Derek Sainsbury for being with us. Wow. Just been an incredible day. We want to thank all of you for listening. We're grateful for you and your support. Thank you to our executive producer, Steve and Shannon Sorensen. We love you. And we love our production team, Jamie Neilson, David Perry, Lisa Spice, Kyle Nelson, and Will Stoughton. thank you so much for your work. And we hope you'll join us on our next episode of followHIM.