

# EPISODE 48

Dr. S. Michael Wilcox &

Dr. Richard E. Bennett



*D&C 135-136*

*He “Has Sealed His Mission and His Works with His Own Blood”*

## 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:

Would you die for your testimony of Savior? Dr. S. Michael Wilcox returns to reflect on the life and teachings of Joseph as we reflect upon love, purpose, and the eternities. The lessons include how the Lord multiplies sacrifice and abilities to perform miracles as we discuss Joseph and Hyrum’s final lessons as they are killed at Carthage Jail.

## Part 2:

Dr. S. Michael Wilcox returns to discuss the legacy of Joseph's life and the teachings of the gospel of Jesus Christ. Joseph Smith's life testifies of a living and active Savior, and we reflect upon the joys that can come from tragedy. What would be your final message?

## Part 3:

President Richard Bennett joins us from Nebraska for a bonus episode to discuss Doctrine and Covenants Section 136, the only canonized revelation of Brigham Young. As the Saints are expelled from Nauvoo, they endure tragedy and experience triumph at Winter Quarters, Nebraska.

## Part 4:

President Bennett returns and teaches that the Restoration and faith had a price that the Saints paid. We consider the covenants the Saints made and the sacrifice as they leave America and seek Zion. President Bennett shares the history of the Pioneers as he serves as Site Director and Mission President of the Mormon Trail Center in Omaha, Nebraska, USA.

## Timecodes:

### Part 1

- 00:01 Welcome to followHIM Episode 48
- 01:03 Introduction of Dr. S. Michael Wilcox
- 04:00 Lessons of Joseph's life instead of historical recounting of the martyrdom
- 08:07 What is the greatest wonder on earth?
- 10:93 President Hinckley was not a fan of Missouri Governor Robert Ford
- 12:87 Jesus's, Joseph's, and Hyrum's last lessons
- 17:24 Dr. Wilcox shares his wife's dying thought of dying without guilt or shame
- 21:19 Joseph wanted time to do more good
- 27:18 Martin Luther King, Jr's words about dreams that aren't fulfilled
- 28:88 Hyrum's final words in Carthage
- 31:22 Peter's last wishes vs. John the Beloved's
- 39:33 The Prophet Muhammad's questions and answers about what you take with you into the next life
- 41:17 Missing those we love after they pass
- 45:88 John shares a story about the Creed of George Albert Smith
- 46:43 The lessons of the hymn *A Poor, Wayfaring Man of Grief*

- 52:39 Joseph and Peter were imperfect men that the Lord multiplied
- 54:20 End of Part I

## Part 2:

- 00:03 Welcome to Part II
- 00:07 Bertram Russell's comments about how history is written: The Book of Deeds, The book of Art, and the Book of Words
- 02:43 Joseph left great deeds but his words may be his greatest legacy
- 08:29 Search not just read the scriptures
- 09:01 Ralph Waldo Emerson's 1838 address at Harvard Divinity School
- 17:28 Joseph gave the world a Savior that is living and present
- 21:43 Harold Bloom, a nonmember writes about the power and importance of Joseph Smith and American religions
- 25:28 Gifts of the Spirit and the gift of religion
- 27:08 Recounting some of the gifts of Joseph Smith's life
- 31:33 Joseph teaching us how to die
- 38:23 Our faith is anchored in family and was a gift to Joseph
- 47:49 Theodore Roosevelt's *The Man in the Arena*
- 50:28 Joseph left the world a better place
- 53:44 The trials in Joseph's life were but "a small thing"
- 56:22 End of Part II
- 

## Part 3:

- 00:03 Welcome to Part III
- 00:45 Introduction to Dr. Bennett
- 04:31 Dr. Bennett's book *Temples Rising*
- 07:12 The background to Section 136
- 14:43 Brigham Young is President of the Camp of Israel in Iowa and conditions in Winter Quarters, Iowa
- 20:45 How many Saints at this time and where they are located
- 25:28 The hymn *Come, Come Ye Saints*
- 28:56 The suffering of the Saints
- 30:59 Covenants made by the Saints
- 34:39 No stakes established in Iowa
- 37:28 Stillman Pond and the sacrifice of the Saints
- 40:03 The Lord tells the Saints He is with them and going to save the Church
- 43:43 Advice from the Lord
- 46:00 End of Part III

## Part 4:

- 00:03 Welcome to Part IV
- 00:08 The Saints in Iowa travel to Missouri to work and get provisions
- 02:49 Brigham encourages dancing, music, and being merry
- 04:09 Sealings on the trail
- 05:30 Section 136 is for people going through hardships
- 08:15 The Silver Grays and other musical groups in Iowa
- 10:25 Thoughts on the Saints leaving the United States
- 14:06 Brigham knowing where to settle when he sees it
- 17:23 The Saints and their thoughts on returning to Missouri
- 20:48 Brigham Young's dream of Joseph and Lucy Mack Smith
- 23:43 Hyrum and Joseph were witnesses to the truthfulness of the gospel
- 25:38 The Church's relationship with Native Americans
- 29:26 Brigham Young as a witness to the Restoration and the Lord is with the Twelve
- 33:20 What happens when the Saints leave Winter Quarters
- 36:35 Dr. Bennett shares his love of the history of the Church and testimony
- 47:02 End of Part IV

## Sources for Episode 48: Parts 1 & 2

Alcott, Louisa May. 2021. "Little Women". *Amazon.Com*. <https://www.amazon.com/Little-Women-Louisa-May-Alcott/dp/1503280292>.

Ballard, M. Russell. 2021. "Shall We Not Go On In So Great A Cause?". *Churchofjesuschrist.Org*. <https://www.churchofjesuschrist.org/study/general-conference/2020/04/12ballard?lang=eng>.

Bloom, Harold. 2021. "The American Religion". *Amazon.Com*. <https://www.amazon.com/American-Religion-Harold-Bloom/dp/0978721004>.

Development, PodBean. 2021. "Standard Of Truth". *Standardoftruth.Podbean.Com*. <https://standardoftruth.podbean.com/>.

Dickens, Charles. 2021. "The Project Gutenberg Ebook Of A Christmas Carol, By Charles Dickens". *Gutenberg.Org*. <https://www.gutenberg.org/files/46/46-h/46-h.htm>.

Emerson, Ralph Waldo. 2021. "Divinity School Address". *Virginia Commonwealth University*. <https://archive.vcu.edu/english/engweb/transcendentalism/authors/emerson/essays/dsa.html>.

- Flake, Lawrence R. 2021. "George Albert Smith | Religious Studies Center". *Rsc.Byu.Edu*.  
<https://rsc.byu.edu/prophets-apostles-last-dispensation/george-albert-smith-0>.
- Hedges, Andrew H. 2021. "Enemies Within: Robert Foster, The Higbees, And The Martyrdom Of Joseph Smtih | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/raising-standard-truth/enemies-within-robert-foster-higbees-martyrdom-joseph-smtih>.
- Holland, Jeffrey R. 2021. "November 22–28. Doctrine And Covenants 135–136: “He ‘Has Sealed His Mission And His Works With His Own Blood’”". *Churchofjesuschrist.Org*.  
<https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-doctrine-and-covenants-2021/48?lang=eng>.
- "Joseph Smith: The Prophet, The Man | Religious Studies Center". 2021. *Rsc.Byu.Edu*.  
<https://rsc.byu.edu/book/joseph-smith-prophet-man>.
- King, Martin Luther. 2021. "Unfulfilled Dreams". *The Martin Luther King, Jr., Research And Education Institute*. <https://kinginstitute.stanford.edu/king-papers/publications/knock-midnight-inspiration-great-sermons-reverend-martin-luther-king-jr-9>.
- Markham, Steven. 2021. "Steven Markham's Letter About The Martyrdom | Doctrine And Covenants Central". *Doctrine And Covenants Central*.  
<https://doctrineandcovenantscentral.org/martyrdom-steven-markham-letter/>.
- Maxwell, Neal A. 2021. "Premortality, A Glorious Reality". *Churchofjesuschrist.Org*.  
<https://www.churchofjesuschrist.org/study/general-conference/1985/10/premortality-a-glorious-reality?lang=eng>.
- Millet, Robert L. 2021. "Joseph Smith Among The Prophets | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/joseph-smith-prophet-man/joseph-smith-among-prophets>.
- Roosevelt, Theodore. 2021. "TR Center - Man In The Arena". *Theodorerooseveltcenter.Org*.  
<https://www.theodorerooseveltcenter.org/Learn-About-TR/TR-Encyclopedia/Culture-and-Society/Man-in-the-Arena.aspx>.
- Russell, Bertrand. 2021. *Amazon.Com*. <https://www.amazon.com/History-Western-Philosophy-Bertrand-Russell/dp/0671201581>.
- Shakespeare, William. 2021. "Richard III: Entire Play". *Shakespeare.Mit.Edu*.  
<http://shakespeare.mit.edu/richardiii/full.html>.
- Taylor, Mark H. 2021. "John Taylor: Witness To The Martyrdom Of The Prophet Joseph Smith | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/champion-liberty-john-taylor/john-taylor-witness-martyrdom-prophet-joseph-smith>.
- Walker, Jeffrey N. 2021. "John Taylor: Beyond “A Poor Wayfaring Man Of Grief” | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/champion-liberty-john-taylor/john-taylor-beyond-poor-wayfaring-man-grief>.

Wilcox, S. Michael. 2021. *Amazon.Com*. <https://www.amazon.com/Fire-Bones-William-Tyndale-English/dp/1629721719>.

Wilcox, S. Michael. 2021. *Amazon.Com*. <https://www.amazon.com/Holding-Impulses-Leave-Strategies-Stay/dp/1629729108>.

Yeates, William Butler. 2021. "Easter, 1916 By W. B. Yeats - Poems | Academy Of American Poets". *Poets.Org*. <https://poets.org/poem/easter-1916>.

## Sources for Episode 48: Part 3 and 4

Bennett, Richard E., and Thomas A. Wayment. 2021. "The Journey West | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/winter-2018/journey-west>.

Bennett, Richard E. 2021. "Temples Rising: A Heritage Of Sacrifice - Deseret Book". *Deseretbook.Com*. [https://deseretbook.com/p/temples-rising-a-heritage-of-sacrifice?variant\\_id=171593-hardcover](https://deseretbook.com/p/temples-rising-a-heritage-of-sacrifice?variant_id=171593-hardcover).

Bennett, Richard E. 2021. "The Mormon Exodus—As Seen Through The Horace K. Whitney Journals | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/far-away-west/mormon-exodus-seen-through-horace-k-whitney-journals>.

Blythe, Christopher James. 2021. ""With Full Authority To Build Up The Kingdom Of God On Earth" | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/council-fifty/full-authority-build-kingdom-god-earth>.

"Church Historical Site: Mormon Trail Center At Historic Winter Quarters". 2021. *Churchofjesuschrist.Org*. <https://www.churchofjesuschrist.org/learn/historic-sites/nebraska/mormon-trail-center-at-historic-winter-quarters?lang=eng>.

Dirkmaat, Gerrit J., Andrew H. Hedges, and Thomas A. Wayment. 2021. "The Brigham Young Papers | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/fall-2018/brigham-young-papers>.

Harper, Steven C. 2021. "Historical Context And Background Of D&C 136 | Doctrine And Covenants Central". *Doctrine And Covenants Central*. <https://doctrineandcovenantscentral.org/historical-context/dc-136/>.

"Insights To “Come, Come, Ye Saints” From The Journal Of The Author". 2021. *Thetabernaclechoir.Org*. <https://www.thetabernaclechoir.org/articles/william-clayton-journal.html>.

Orton, Chad M. 2021. ""This Shall Be Our Covenant" | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/vol-19-no-2-2018/shall-be-our-covenant>.

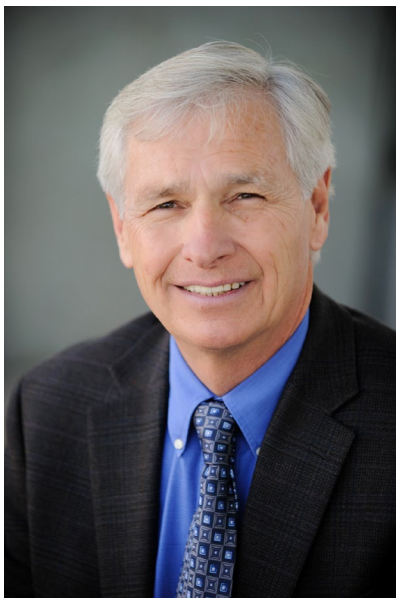
"Richard E. Bennett - Wikipedia". 2021. *En. Wikipedia.Org*.  
[https://en.wikipedia.org/wiki/Richard\\_E.\\_Bennett](https://en.wikipedia.org/wiki/Richard_E._Bennett).

"Succession Of Church Leadership". 2021. *Churchofjesuschrist.Org*.  
<https://www.churchofjesuschrist.org/study/history/topics/succession-of-church-leadership?lang=eng>.

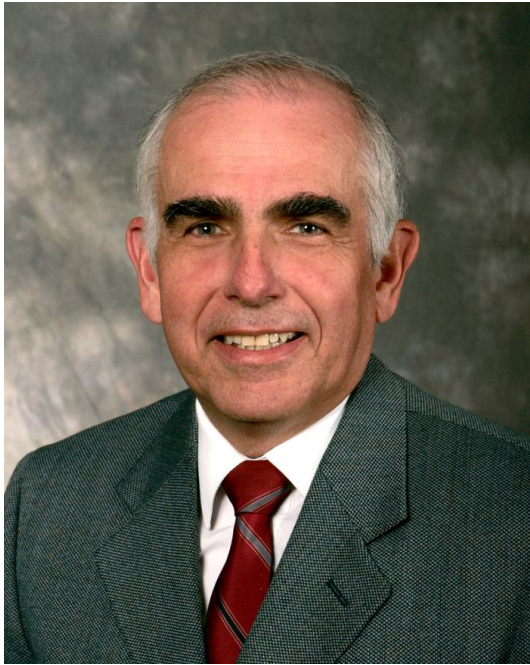
Top, Wendy. 2021. "'The Poorest Of The Poor And The Sickest Of The Sick': The Luman Andros Shurtliff Poor Camp Rescue | Religious Studies Center". *Rsc.Byu.Edu*. <https://rsc.byu.edu/far-away-west/poorest-poor-sickest-sick-luman-andros-shurtliff-poor-camp-rescue>.

"We'll Find The Place: The Mormon Exodus, 1846-1848 - Deseret Book". 2021. *Deseretbook.Com*.  
[https://deseretbook.com/p/we'll-find-place-mormon-exodus-1846-1848-richard-e-bennett-1548?queryID=3cd3464b4011da118bb415972573df3f&variant\\_id=110804-ebook](https://deseretbook.com/p/we'll-find-place-mormon-exodus-1846-1848-richard-e-bennett-1548?queryID=3cd3464b4011da118bb415972573df3f&variant_id=110804-ebook).

## Biographical Information:



S. Michael Wilcox received his PhD from the University of Colorado and taught for many years at the LDS Institute of Religion adjacent to the University of Utah. He has spoken to packed crowds at BYU Education Week and has hosted tours to the Holy Land, to China, to Church history sites, and beyond. He has served in a variety of callings, including as bishop and counselor in a stake presidency. He has written many articles and books, including *House of Glory*, *Sunset*, *10 Great Souls I Want to Meet in Heaven*, *Twice Blessed*, and *Finding Hope*. He and his late wife, Laurie, are the parents of five children.



**Richard Edmond Bennett** (born 1946) is a professor of Church History and Doctrine at Brigham Young University (BYU). Prior to joining the faculty of BYU Bennett was the head of the Department of Archives and Special Collections at the University of Manitoba from 1978 to 1997. Bennett has served as president of the Mormon History Association.

Bennett is a native of Sudbury, Ontario, Canada. He served a mission for The Church of Jesus Christ of Latter-day Saints (LDS Church) in Texas from 1967 to 1969. He has a master's degree from BYU where he wrote his thesis on early 19th-century missionary activities of The Church of Jesus Christ of Latter-day Saints in Ontario.<sup>[2]</sup> Bennett has a Ph.D. in United States intellectual history from Wayne State University. He is currently the Church History Editor for BYU Studies and was previously Associate Editor of the *Journal of Book of Mormon Studies*.

Bennett is the author of *The Nauvoo Legion in Illinois: A History of the Mormon Militia, 1841–1846*, *We'll Find the Place: The Mormon Exodus, 1846-1848*, and *Mormons at the Missouri: 1846-1852*.

In The Church of Jesus Christ of Latter-day Saints, Bennett has served as president of the Winnipeg Manitoba Stake starting in 1987.<sup>[3]</sup> He served a mission for the church in Texas. In 2020 Bennett and his wife were called as directors of the church's historic site at Winter Quarters, Nebraska.<sup>[4]</sup>

Bennett and his wife, the former Patricia Dyer, are the parents of five children.



## **Fair Use Notice:**

The *Follow Him Podcast with Hank Smith and John Bytheway* may make use of copyrighted material, the use of which has not always been specifically authorized by the copyright holder. This constitutes a “fair use” and any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this podcast is offered publicly and without profit, to the public uses or the internet for comment and nonprofit educational and informational purposes. Copyright Disclaimer under Section 107 of the Copyright Act of 1976, allowance is made for “fair use” for purposes such as criticism, comment, news reporting, teaching, scholarship, and research. In such cases, fair use is permitted.

No copyright(s) is/are claimed.

The content is broadcasted for study, research, and educational purposes.

The broadcaster gains no profit from broadcasted content. This falls under “Fair Use” guidelines:

[www.copyright.gov/fls/fl102.html](http://www.copyright.gov/fls/fl102.html).

### **Note:**

The *Follow Him Podcast with Hank Smith and John Bytheway* is not affiliated with The Church of Jesus Christ of Latter-day Saints nor Brigham Young University. The opinions expressed on episodes represent the views of the guest and podcasters alone. While the ideas presented may vary from traditional understandings or teachings, they in no way reflect criticism of The Church of Jesus Christ of Latter-day leaders, policies, or practices.

## EPISODE 48 • PART I



Dr. S. Michael Wilcox

*D&C 135*



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 of followHIM. My name is Hank Smith. I'm your host. I'm here with my loyal co-host John Bytheway. Welcome John.
John Bytheway:	00:31	Thank you. It's good to be loyal.
Hank Smith:	00:33	Yes. You are loyal. You are absolutely loyal in every way. We want to remind everybody before we get started to come find us on social media on Instagram and Facebook, please. There's lots of extras on there. Maybe you haven't seen. We have a website, followhim.co, followhim.co, and we would love for you to rate and review the podcast. I think I covered it all there. John. Big week this week, Section 135 of the Doctrine and Covenants. Who's joining us, John?
John Bytheway:	01:03	We're so glad to have S. Michael Wilcox back with us again, and we've enjoyed having him before. I hope we'll have him again. In fact, Hank, I hope we'll have him again when we do Old Testament and New Testament, and the other testament. and hope we'll have him back again, everything. I love his perspective and his beautiful way of putting things. And he has a very timely book recently called <i>Holding On</i> , that was, I think,

published this year 2021. And I thought this is the most up to date bio that I could use to introduce Brother Wilcox.

John Bytheway:	01:42	S. Michael Wilcox received his PhD from the University of Colorado and taught for many years at the Church's Institute of Religion adjacent to the University of Utah. He has spoken to packed crowds at BYU Education Week, has hosted tours to the Holy Land, to China and to Church History sites and beyond. In fact, he mentioned Antarctica when we were preparing, and it's really hard to board the buses there, but it's a wonderful tour. Michael has also served in a variety of callings, including bishop, counselor in a stake presidency, written many articles and books. He and his late wife, Laurie are the parents of five children. So we're really glad to have you back. Thanks for joining us again.
Dr. S. Michael ...:	02:22	Thank you. It's fine. I can't think of two people I'd rather chat with than the two of you, really.
Hank Smith:	02:28	Oh.
John Bytheway:	02:29	Thank you.
Hank Smith:	02:29	Well. That means dreams do come true because when... Yeah.
Dr. S. Michael ...:	02:32	Yeah. And to talk about Joseph and Hyrum, what could be a better way to spend the morning?
Hank Smith:	02:37	When I was a young seminary teacher, I can't tell you how much I loved us being taught from Brother Wilcox. I would love it for hours. He would come and just help us learn the scriptures as young seminary teachers. And it was a joy. It really was. I'd never wanted it to stop. Eating was a burden as Parley P. Pratt would say.
John Bytheway:	03:04	I have cassette tapes of CES Symposiums.
Hank Smith:	03:08	Explain to some of our listeners what a cassette tape is, John.
John Bytheway:	03:10	Yeah. They used to have a BYU every August, I guess, a Church Educational System Symposium of speakers. And they'd give you a bunch of cassette tapes afterwards. And boy, one of my favorites, Brother Wilcox was you just did a whole bunch of things about Peter, a whole bunch of lessons from Peter.
Dr. S. Michael ...:	03:30	I do remember. Yeah, Peter. I love Peter. He's so human.

John Bytheway:	03:34	Yeah, that was a great cassette. So many insights.
Dr. S. Michael ...:	03:36	And never was humanity so great.
John Bytheway:	03:38	Yeah.
Hank Smith:	03:40	John, this week's a little bit different in that we're going to actually have two guests this week. We're having Brother Wilcox for Section 135, and then our friend Richard Bennett will be here for Section 136 and that'll be in our second part this week. But like I said, we are in Section 135 and there may be no more important section event in the history of the Church in the Latter Days in Section 135. So Brother Wilcox, how do we want to approach this? If you were saying, Hey, we want to get the most we can out of Section 135 before we jump into the verses-
Dr. S. Michael ...:	04:19	Well, you can get the history in a lot of places. I always hate to include Higbees and Fosters and Laws and the Expositor with the beauty of Joseph Smith and Hyrum. So I like to just take section 135, and not even the history of 135, because everybody knows it. They know what Hyrum said, they know what Joseph said. It's written by John Taylor. What does Section 135 teach me personally? Joseph taught us a lot of things in the last part of his life. And I'll answer that question just a second. And you've looked at some of those things is in the previous conversations you've had. Section 127, he teaches us to minimize our problems. We don't live in a world where people minimize their problems. And Joseph says in 127, "As for the perils which I am called to pass through, they all seem but a small thing to me." It's all become a second nature.
Dr. S. Michael ...:	05:30	Joseph didn't feel like a victim, did he? Even in Carthage. He's going to take that attitude right into Carthage to the last moments of his life. He taught us to live joyfully. He taught us the spirit, you go to Section 128, these last great sections, and he asks that wonderful question, "Now, what do we hear in the gospel we've received?" And then he answers it. I suppose you talked about that. "A voice of gladness." He taught us to minimize trials and to live joyfully that the gospel was about joy and gladness, that he sings the new song. He sings the song of redeeming love in the last part of Section 128. That he takes into Carthage, that same powerful idea.
Dr. S. Michael ...:	06:23	I think Joseph would say to us, "I didn't go to Carthage for you to be miserable. I didn't go to Carthage for you to be burdened under excessive expectations of perfection. I didn't go to Carthage for you to be full of guilt and sense of inadequacy. The gospel's about joy and happiness." I think Jesus would say the

same thing from the cross. "I didn't die to make you miserable." It's about joy. It's a gospel of joy. So those ideas that lead up, the sections that lead up, Section 132: Eternal Marriage. The Danes say, "When two people will not love each other forever, their love isn't worth talking about, let alone worth celebrating." And so Joseph ends his life with, "Minimize your trials. Live in joy. Commit to one another. Love is eternal." These are things that were worth dying for in Carthage. So I hate to talk about Fosters and the Higbees and *The [Nauvoo] Expositor* and Governor Ford. I just almost hate to put Governor Ford in the same sentence, and the same period with Section 135.

- |                     |       |  |
|---------------------|-------|--|
| Hank Smith:         | 07:55 | I like that.   |
| Dr. S. Michael ...: | 07:55 | So people can read about it, but to me where I got all started, Section 135 Joseph after teaching us so many beautiful things is now going to teach us, he and Hyrum, how to die, and what it is worth dying for. That's kind of what I-   |
| Hank Smith:         | 08:21 | Let's do it.   |
| Dr. S. Michael ...: | 08:21 | I would go. And it's not negative. It's not a negative thing. The one thing that everybody shares in life, we all have different experiences, but the one thing we're all going to share is we're all going to face death. There's a Hindu great classic set of riddles, where one of the gods asked a king a number of questions, and he has to answer them and get them right. And the last question is, "What is the greatest wonder on earth?" And the answer is every day people die, but nobody wakes up saying, "Today it may be me." So we want to be ready. Hamlet says that, "There is providence in the fall of a sparrow." If it's not today, it will come. The readiness is all. And when we get to Section 135, he's ready, they are ready. And he teaches us how to be ready. The last great lesson of Joseph and Hyrum is how to be ready. And so that's kind of where I usually go, but we can certainly talk about other things if you want. |
| Hank Smith:         | 09:42 | No, no, no. I want to go this direction. In fact, it would be a good thing because we have a little bit of a sister podcast that I'll throw out there. Our friend, Dr. Gerrit Dirkmaat has a podcast and it's called <i>The Standard of Truth</i> . And I think Gerrit did, oh goodness, a few hours on the history of the martyrdom. I think it's his fourth, fifth, even a bonus episode there. So we can encourage people to, hey, if you want to know about Governor Ford and John C. Bennett and all of these infamous characters who has led up to the martyrdom of these two great brothers,  |

then there are plenty of resources out there. But since we have Dr. Wilcox here, John, let's let him take off. Let's-

John Bytheway: 10:32 Absolutely. And I love this approach already. I'm going well, what a wonderful way to look at this. Joseph was ready. Hyrum was ready. What do they teach us about... This is a great way to look at it.

Hank Smith: 10:45 About being ready. Yeah.

Dr. S. Michael ...: 10:46 It's a beautiful section. There's just a lot of beauty in it. And I brought a lot of stuff, I don't know how much we will use that I usually ponder and think about when I come to Section 125. The ending of this magnificent man and what he teaches us at the end of his life.

Hank Smith: 11:08 President Hinckley was not a big fan of Thomas Ford. He would speak of that often, about how he felt the governor had betrayed Joseph. And there's a great story that I heard from Sister Susan Easton Black. She said that at one point President Hinckley was visiting Springfield, Illinois, and asked where the grave of Thomas Ford was. And they went to show him and he pulled over. And apparently he got out of the car, walked over to the grave and just gave it a lecture, gave the headstone a lecture. And they said, we didn't know how long this was going to last. John, have I told you this story?

John Bytheway: 11:56 No.

Hank Smith: 11:56 They said, "We didn't know how long this was going to last, as he's out there just kind of pacing back and forth and lecturing this headstone." And then they said the window of the car rolled down and Sister Hinckley said, "Let it go, Gordon. Let it go."

Dr. S. Michael ...: 12:15 John Taylor mentions the governor, but he doesn't give his name. He just says, "The broken faith of the governor of Illinois." He wouldn't even say his name. They were-

Hank Smith: 12:27 So that's always just been a story that I've enjoyed of Sister Hinckley saying, "It's okay." Maybe we could all do that too. Let it go, everyone. Let it go.

Dr. S. Michael ...: 12:36 Maybe we got to. We need to forgive Governor Ford too.

Hank Smith:	12:39	Yeah. If you are just brand new to our podcast, go back and listen to our... John, you remember Section 64 on forgiveness that Mike was here with us last.
John Bytheway:	12:49	Beautiful. Yeah.
Hank Smith:	12:50	How much we learned about God being, "A delightful forgiver." All right. Well, I guess Mike, we're going to basically hand the reins over to you and say what you want to do.
Dr. S. Michael ...:	13:00	Oh, that's a dangerous thing. You know the last great lessons of Jesus focused on the same thing. I love those words, they're from Hamlet, the readiness is all. The readiness is all, whenever it comes. Jesus' last lessons, he also taught us how to die. He died in forgiveness. You think about what he said from cross. He died in forgiveness. He died in comforting others. He died in obedience to his Father. We just look at so many wonderful things, sometimes at the end. Beginnings are wonderful things. The First Vision is a beautiful thing. The beginning. Carthage is a beautiful thing. It's a terrible thing. I'll maybe share a line from a poem by Yates that I think about when I come to the end of section 135, but it's a beautiful thing also. Beginnings and endings are both lovely things, and in that sense they teach us.
Dr. S. Michael ...:	14:22	So how does Joseph Smith and how do Hyrum go? Well, I'd start in verse 4. We'll come back to verse 1 and 3 and talk about what they died for, because that's the second question I always think about when I come to this. In verse 4, when Joseph went to Carthage to deliver himself up to the pretended requirements of the law. I mean John Taylor's angry. Section 135 is written in pretty much typical 19th century, a little bit hyperbole, but he's upset by rights. Two or three days previous to his assassination he said, "I am going like a lamb to the slaughter." Now I don't want to go that way, but I want to live so that whenever it comes, I can say at the end of my life, "I am calm as a summer's morning. I have a conscience void of offense towards God and towards all men."
Dr. S. Michael ...:	15:41	Wouldn't it be lovely to live every day, and I sense Joseph and Hyrum saying to us across the age of the century, "Live your life in such a way that if it came tomorrow..." Right? The Hindu thing, the greatest wonder is that everybody knows people die every day, but nobody believes it's going to be them. The readiness is all. I want to live my life so that every morning I'm calm as a summer's morning with a conscience void of offense towards God and towards all men. Then he says, "I shall die innocent." And I know he is meaning in that a number of things. I know he is meaning innocent of breaking any law.

Dr. S. Michael ...:	16:43	He went to Carthage first on a charge of riot, if we want a little history. They paid a \$7,500 bail to get everybody out of jail. They were leaving. They were going to get back to Nauvoo. And then they changed the charge to treason for which there was no bail, which puts him in the jail. They were not going to let him leave Carthage. So, "I know I shall die innocent," means, "I've not really broken any laws," but I also like that idea we are born innocent in life. He teaches that back in Section 93. We are born innocent. He overturns the whole idea of Original Sin. We are born innocent. I should like to think that we will die innocent.
Dr. S. Michael ...:	17:37	My wife just before she died, said something beautiful to me. She was a typical LDS woman. She lived with a lot of inadequacies and guilt and things, like we all do. But she said, "For the first time in my life, I feel no guilt. I feel no shame." She died innocent. And I think that's the way God wants us to come back into his presence. I think things happen. And in those last moments, I think there's a final baptizing if we've tried hard, if we've lived the best we can. I don't think we go into the Spirit World carrying anything. I think we leave it and we die innocent.
Dr. S. Michael ...:	18:36	There's two things that I wish John Taylor had put in here from Carthage. One of them is the letter that Joseph writes to Emma, where he says, "I am resigned to my fate." I think Joseph sensed he was going to die. Great men generally sense it. Lincoln had an interesting dream. He sensed the end was coming. Martin Luther King, Jr. sensed the end was coming. Gandhi sensed the end was coming. Joseph sensed the end was coming. And he writes that to Emma. "I am resigned to my fate knowing I have done the best I could."
Dr. S. Michael ...:	19:23	And we want to live that way, that every day we can say... Joseph wasn't perfect, but he did the best he could. And when you do the best you can, you die innocent. I believe that's true of all of us, I believe it was true of my wife, I'm certainly hoping it will be true of me.
Hank Smith:	19:52	Mike, I wanted to mention one thing that I think you taught me before, it's also that same type of attitude from the Savior when Judas criticizes Mary. Do you remember he's being anointed and-
Dr. S. Michael ...:	20:09	I do. I love that story.
Hank Smith:	20:11	He says, "She has done what she could."
Dr. S. Michael ...:	20:14	What she could. Yeah, Mark 14. "She has done what she could."



Hank Smith:	20:18	Yeah.
Dr. S. Michael ...:	20:19	And that's what he's saying. Maybe at the end, I also brought Teddy Roosevelt's. I got just about everybody here that helps me create the emotion and the power that I like people to get out of Section 135, that I try and get out of it. The second thing that I wish John Taylor had included again from the history was one of Joseph's last desires. Do you remember what that was? He wanted to teach the Saints one more time. I think readiness is always desiring to do a little more good with your life. When we come to the end, we always want to do a little more good. Dickens in <i>A Christmas Carol</i> says, "No life is sufficient for all the good of which it is capable." We always want to do a little more good. Joseph just wanted to little more good. We want to live every day that way.
Dr. S. Michael ...:	21:32	It's Moses. I call it the Mount Nebo moments. There's Moses up on Mount Nebo, he can see the Jordan River and the Promised Land. And he pleads with God, "Let me do a little more Lord. I just want to take them across. I just want to see that goodly mountain and help my people get to that goodly mountain." And Moses died wanting... Translate it whichever way you want, died wanting to help people see the "goodly mountain." Joseph Smith died wanting to help people see the goodly mountain. "I just want to talk to them one more time." I mentioned Martin Luther King, Jr., one of my favorite people, one of the great Americans. I think it's interesting in that America has a lot of holidays, but only one is an honor of an individual. And that individual we chose to honor as a holiday in honor of a person is Martin Luther King, Jr.
Dr. S. Michael ...:	22:43	And he talked about David, another person who just wanted to do a little more good. He just wanted build a temple. He wasn't able to build a temple. I think Joseph would've loved to have taken the Saints west. I think he would've loved to have seen the Nauvoo Temple finished. I think he would've loved to have seen them in a situation where they were safe from their enemies. "I just want to do a little more." It's a very human emotion. And Martin Luther King, one month before his death, his assassination in Memphis, talked about David's desire to build a temple and not being able to finish it. And in the scriptures, the Lord says to him, "It was well that it was in your heart." It's just good that there was in your heart this desire to want to do more. Just to do a little more, help them see the goodly mountain. And so he says in a speech called "Unfulfilled Dreams."

Dr. S. Michael ...:	23:46	So many of us in life start out building temples, temples of character, temples of justice, temples of peace. And at so many points, we start, we try, we set out to build our various temples. And I guess one of the great agonies of life is that we are constantly trying to finish that which is unfinishable. We are commanded to do that. And each of you this morning in some way is building some kind of temple. The struggle is always there. It gets discouraging sometimes. It gets very disenchanting sometimes. Well that is a story of life. And the thing that makes me happy, I think Joseph died happy. I think Jesus died happy. I think Jesus' prayer in Gethsemane was also he loved life, he loved the people around him. He would have liked to have lived another year and taught another year. This is a quality great people experience. They are never satisfied. They always want to do a little more. And if that hunger is in me, that's a good sign the readiness is all. I'm ready.
Hank Smith:	25:07	I was just going to say, Mike, it reminds me of my wife's mother, my mother-in-law and her last few weeks alive. She was suffering with cancer and it hurt her to hold a needle, but she still wanted to finish some quilts for her grandchildren. And so she would just hold that needle and it would hurt her to hold it, to pinch it, and each stitch was getting harder and harder, but she's trying to get out every little piece of goodness.
Dr. S. Michael ...:	25:40	We all want to be useful. Yeah. We just want to do... It's a very common thing for great people, and for all of us, common people.
John Bytheway:	25:51	Just reminds me. You're quoting Shakespeare and all these great men, and I'm reminded of wisdom. I got from a refrigerator magnet.
Dr. S. Michael ...:	26:03	There we go.
John Bytheway:	26:05	Somewhere I saw, "You only live once?" And that's question mark. "You only live once? No, you only die once. You live every day." When I think of the hymn, <i>Have I Done Any Good In the World Today?</i> I don't know about you guys, but I always think of President Monson, because he just always seemed to be finding someone else he could serve and reach out to and send a note to or whatever. And one time I was at a time out for women and a sister held up her phone and showed me, she got an alert every single morning that said, "Who needs me today?" And it didn't say, does someone need me today? It just said, "Who needs me today?" And then she would find something. She would kind of pray about that and find something she could do, even if it were a simple thing like a text message or a phone call

		or something. But I really love this idea of doing the best you can every day and kind of that mindset and that hunger.
Dr. S. Michael ...:	27:10	And being joyful. Like I say, minimize your trials, pass through. Joseph says the trials I call to pass through. Those are Eve's words, right at the beginning of history. It is better for us to pass through sorrow, but we pass through it. Anyway, let me just finish this thing with-
Hank Smith:	27:29	Yeah, please do.
Dr. S. Michael ...:	27:31	... Martin Luther King. He says, "The thing that makes me happy is that I can hear a voice crying through the vista of time saying, 'It may not come today or it may not come tomorrow, but it is well that it is within thine heart.'" It is well that you are trying. You may not see it, the dream may not be fulfilled, but it's just good that you have a desire to bring it into reality. It's well that it was in thy heart.
Dr. S. Michael ...:	28:03	I think Joseph felt that way, and if I can live that way, I will die innocent. I will die calm as a summer's morning, I will die with a conscience void of offense towards God and towards all men. And more important, I will live that way. So he is teaching us some wonderful things in some of his last phrases, some of the last words we get from Joseph Smith. The letter to Emma here in Section 135 and some of the things that he said to those men who were around him. we go to Hyrum. Hyrum also teaches us some of those same things. He turns down a page in his Book of Mormon to the 12th chapter of Ether. One of the great moments of my life was being able to hold that Hyrum's book of Mormon and open it to the page that he turned down.
Dr. S. Michael ...:	29:10	And Hyrum's final message to us is a quote from the Book of Mormon. So he takes the scriptures to express his emotions as he faces these last moments of his life, and he ponders the way he's lived and what may happen to him in Carthage. So we go to verse 5, he's quoting Ether. Moroni is speaking, "It came to pass, I prayed unto the Lord that he would give unto the Gentiles, grace that they might have charity." That's not a bad way to live our lives. Praying even that our enemies, in this case, might have grace that they might charity. "And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto thee, thou has been faithful." I think one of the great things I learned from Hyrum here in his quotation is it doesn't matter what others do. What matters is that you have been faithful.

Dr. S. Michael ...:	30:30	<p>If I could just get that into the mind of a lot of Latter-day Saints I love who are wrestling with various things. It doesn't matter whether others have charity or not, whether they understand you or not, how they treat you or not, whether they've offended you or not. In this case, they're going to kill him. What matters is that we have been faithful. And I think that's the last conversation of Jesus with Peter and John the Beloved at the end of the New Testament, John, Chapter 21, after Jesus asks Peter, if he loves him. And Peter answers three times that he does love him. And then Jesus tells him, "At the end of your life, you'll be crucified. Follow me." It's a very ominous, "Follow me." He's in the same place where Jesus first told him to follow Him on the north shore of the Sea of Galilee.</p>
Dr. S. Michael ...:	31:35	<p>That first follow me was follow me to learn, follow me to teach. Now he's saying, "When you are at the end of your life, if you feed the sheep, if you do what I am asking you to do, they're going to do to you what they did to me. They're going to crucify you." Which has got to be a heavy burden for Peter to carry all his life. He knows that's coming. Well John is following behind, John the Beloved, and Peter turns around and Peter is like I say, so magnificently human. We're always interested in everybody else's business. And he says, "What shall this man do?" Now, you can't get two wider ends of a continuum than a man who's going at the end of his life die of crucifixion, Peter, and a man at the end of his life is not going to taste of death, John. That's pretty wide difference.</p>
Dr. S. Michael ...:	32:32	<p>And Jesus says to Peter, "If I will that he tarry til I come, what is that to thee? Follow thou me." That's what I call the last follow me of Jesus. And the last follow me is saying it doesn't matter what other people do. It doesn't matter what happens in their life. That's between me and them. What matters is how you have followed, that's it. And the Lord is saying that Hyrum grabs that idea. "I pray they'll be charitable. I pray that other people will be good, that they'll treat me well. But it doesn't matter how they treat me, what they say to me, how they offend me, I will follow." The Savior is saying, "Follow thou Me." You've been faithful Hyrum. And that's an important way to live our lives.</p>
Dr. S. Michael ...:	33:32	<p>It's a very hard lesson to learn because we always are letting other people impinge on our faith and how we believe and how we follow. And Jesus saying to Peter, and Hyrum turning that down is grabbing that principle and telling us at the end of your life you just want to be able to say at the end of every day, no matter what people do or say to you, I just want to always be able to say today I followed. I followed. I followed in spite of opposition, I followed in spite of criticism, I followed in spite of</p>

		unanswered prayers, that I followed in spite of unfulfilled dreams. I followed. I followed to the very end.
John Bytheway:	34:20	This reminds me of... You're quoting Ether, which is Moroni who abridged it, right?
Dr. S. Michael ...:	34:28	Right, yeah.
John Bytheway:	34:29	And then later when Moroni wants to share with us, "Hey, this is the transcript of a talk my father Mormon gave. And here's a couple of letters from my father." And in Moroni 9:6, which is an epistle of Mormon. I love this beginning of verse six. Now my beloved son, notwithstanding their hardness, let us labor diligently." And it just reminded me of that same thing. That we can't focus on them. "Notwithstanding them, let us do this." And that's exactly the same point, I think. And here's the cool thing. This is Moroni. He always seemed to feel, "What are the Gentiles going to do? They're going to mock, and please bless them with grace so that they won't." And then he repeat that thing from his father in Moroni 9.
Dr. S. Michael ...:	35:25	Yeah, wonderful, wonderful cross reference. Things that are important for us to learn in the scriptures God repeats. He repeats it. He says, "I don't want you to miss this, because it's such a key to life." We go back to that fifth verse, "Wherefore the garment shall be made clean." And then these words, "Because thou hast seen thy weaknesses, thou shall be made strong even unto the sitting down in the place, which I have prepared in the mansions of my Father." I think there is readiness in seeing our weakness. I'm grateful that that is in there because I certainly have seen my weaknesses.
Dr. S. Michael ...:	36:24	I go back to that address by Martin Luther King. He says, "I don't know this morning about you, but I can make a testimony. You don't need to go out this morning saying that Martin Luther King is a Saint. Oh no, I want you to know this morning that I'm a sinner like all of God's children. But I want to be a good man. And I want to hear a voice saying to me one day, 'I take you in and I bless you because you try. It is well that it was within thy heart. I accept you. You are a recipient of my grace because it was in your heart, and it is so well that it was within the heart.'"
Dr. S. Michael ...:	37:16	Just that idea. We're trying, we've seen our weaknesses. I know my weaknesses. I'm going to carry weaknesses into the next life. But I think God is pleased that I'm aware of him and I'm trying, and that in those mansions he's prepared I think he says, "We'll take care of those in time, Mike. We'll take care of those in time." It's not just all mortality. I go back to that fifth verse

again with Hyrum. He said, "I bid farewell unto the Gentiles, yea, and also unto my brethren, whom I love." Readiness is in loving people. To come to the end of life and have love.

- Dr. S. Michael ...: 38:17 There's a passage in King Richard III, one of Shakespeare's plays. Richard has lived a very selfish life. He's lived a murderous life. He's lived a life for power. And when you live a life like that, when you live a life without loving, you end up this way. I use it as a contrast to Hyrum bidding farewell to his brethren whom he loves until we shall meet before the judgment seat of Christ. Anyway, this is what Shakespeare writes. Richard is at the end of his life. He's going to die in battle the next day. And he says, "I shall despair. There is no creature loves me. And if I die, no soul shall pity me. Nay, wherefore should they, since that I myself find in myself no pity to myself?" What a sad ending to die loving no one and being loved by no one, not even loving yourself. No one that you hope to meet again in the hereafter.
- Dr. S. Michael ...: 39:47 Prophet Muhammad was once asked, "What will help you in the hereafter?" And he gave a number of answers. "Knowledge that you have taught was one of the things that would help you in the hereafter. Charity that you have given". But also I loved his last one, "The prayers of a child in your behalf, a righteous child in your behalf that you have raised." So the readiness is all, and we live in readiness every day. And one of the readiness is that we love and that we are loved and that we have expectations of meeting those we love again in the hereafter.
- John Bytheway: 40:43 And what a blessing to just believe that that's possible. I mean, that that love will continue, that our relationships will continue. I'm just trying to imagine what it would be like not to believe that they continue. I think of my mom and dad every day. My mom passed away in December, and thankfully I just, I totally expect to see them again and to feel that again. And Hank you've lost people, and Michael you've talked about that. So glad that there's that expectation there.
- Dr. S. Michael ...: 41:30 Yeah. I think we want to die in love. There's a beautiful scene in Little Women, Louisa May Alcott's *Little Women*. All the women, certainly American women have grown up on Alcott's *Little Women*. When Beth died and she dies in love. She dies saying, "I don't mind going." I think probably again, I relate this to Jesus and to Joseph. She says, "I don't mind dying. I don't mind going, I'm going to a good place, but I shall miss you." She says to her sister, Jo, "I will miss you even in heaven." And I think Hyrum says that. "I say farewell to my brother and whom I love, and I will miss them." I once went to the temple, thinking about Laurie, and I think about her all the time, every day. And kind of

asked her, "Is it beautiful where you are??" And felt that answer, "You are not here."

- |                     |       |   |
|---------------------|-------|---|
| Dr. S. Michael ...: | 42:52 | "Are you happy, Laurie?" And felt the answer, "I miss you." And I think that's true. I think Hyrum and Joseph, I think those on the other side miss us, love us just like we love them. We want to die with those relationships intact, husband-wife, parent-child, friends, brothers. I think it was the grace of God that he let Hyrum go with Joseph. I sensed John Taylor sensed that power when he says, "In life they were not divided, in death they were not separated." Hyrum got to go with the brother he loved. Joseph got to go with the brother he loved, and there would be those on the other side. There's readiness if we love and we want to live in love. The beautiful thing about the Latter-day Saint faith is that we have enshrined as our highest ordinance in the most holy and sacred of all places eternal love. |
| Dr. S. Michael ...: | 44:11 | Latter-day Saints take serious what love itself by its very nature demands, that it be eternal and everlasting and not ending. So I love that, "My brethren whom I love." And then the last thing I get from Hyrum is at the judgment, "All men will know my garments are not spotted with your blood." Now that's kind of a metaphorical language. I think what I get out of that particular phrase is Hyrum is saying I was not part of the problem of humanity and earth life. I was part of the solution. I don't want to go feeling that I've left somebody hurt, that I've hurt somebody by my actions, my decisions.   |
| Dr. S. Michael ...: | 45:10 | Now we're all going to do that, we're going to bump up against each other and we're going to hurt one another, but we want to be a healer. Camus wrote at the end of one of his books, "If I can't be a Saint, I want to be a healer." I want to be part of the solutions to Earth's problems. I don't want to be part of the cause of Earth's problems. I want to go saying at the Judgment, nobody's blood is on me, okay? And by blood, I don't think... Like I said, it's a metaphorical language. I have been part of the solution to human suffering, I have not been part of the problems.   |
| John Bytheway:      | 46:01 | When I was a kid in seminary at Highland Seminary, I don't remember who it might have been. I had Larry Gelwick for when I was 16, the Highland rugby coach. He recruited me heavily for obvious reasons. But somebody showed us-   |
| Dr. S. Michael ...: | 46:21 | Star player.  |
| John Bytheway:      | 46:22 | That'd be me. I was about the size of the ball, but anyway. Somebody showed me George Albert Smith's Creed. And I don't   |

know if you've ever seen that before, but there's something about like 10 statements or something. And I just remember a couple of them. One of them was, "I would be a friend to the friendless," which had a big impact on me in high school. And another one that reminds me of, "My garments are not spotted with your blood," "I would not be an enemy to any living soul."

- |                     |       |  |
|---------------------|-------|--|
| Dr. S. Michael ...: | 46:56 | They're dying that way. I mean they're hated, but I don't think they hate. I'm going to change the subject just a little bit. It's interesting to me the song that Joseph and Hyrum wanted sung, <i>A Poor Wayfaring Man of Grief</i> . It's so intermingled with the martyrdom that it's hard to talk about the martyrdom and not think about that song. And there's a message in that song that seems so appropriate to think about when we talk about people giving their lives, sacrificing their lives for something they believed in.  |
| Dr. S. Michael ...: | 47:42 | Now, when you give your life for something, that doesn't mean what you gave it for is true. Sometimes we say that they seal their testimony with their blood. That's true, I'm not trying to belittle or diminish that. A lot of people have died for things that may not have been the best things to die for. But what it does say in the case of Joseph and Hyrum and many others is that they are sincere. He's not a fraud. He's not a deceiver. He's willing to give his life for this. He is sincere.   |
| Dr. S. Michael ...: | 48:24 | And <i>A Poor Wayfaring Man</i> teaches a wonder lesson in all of the verses, except the introductory verse. I won't go through the entire hymn, but what it teaches is that there really is in the eyes of God, no such thing as sacrifice in the way that commonly we think of sacrifice. Benjamin in the Book of Mormon, got that message where he said, "I can't thank God, and I can't serve him enough. Because when I thank and I serve, he gives more." So here at the end of their lives, these two men that have given and sacrificed and suffered so very, very much, and there's this exclamation point of truth contained in <i>A Poor Wayfaring Man of Grief</i> as a statement about their lives. And the verses say, "You gave me bread. I give you the bread of life so that I never hunger. You gave me water. I give you living water, so you'll never thirst anymore." |
| Dr. S. Michael ...: | 49:54 | I mean, I could read the lines, but I think people know if you take that hymn out and look at it, "I give him my couch. The stormy night, I gave him my bed to lay in my home. He gives me Eden. I concealed my own hurts and wounds to heal him. I healed his body. He healed my broken heart." It's hard for me to read those and think about them. That's why I'm not reading it. I read this I'll start crying when I read, <i>A Poor Wayfaring Man of</i>   |



*Grief*, especially when I was just in Carthage a few weeks ago. Not because Joseph and Hyrum died, but because of the message that God is giving him that hymn to them and to us.

- |                     |       |  |
|---------------------|-------|--|
| Dr. S. Michael ...: | 50:52 | And then the last part. I give my life. He asked if I for him would die, which is exactly what is asked of those two men. And I give him my life and the Savior says, "He gave me his life." I speak His name without shame before the world, and he speaks my name without shame before the father." Earlier in the Doctrine and Covenants, Jesus says, "I will stand before the Father and say, this is Michael Wilcox, my brother, my friend." He calls them friends all through the Doctrine and Covenants. "... who believed in me. Accept them father into our presence." So I look at those lines, the message of <i>A Poor Wayfaring Man of Grief</i> , so appropriate and I say, "Where is the sacrifice?" Whatever I give, God gives back greater. He gives back in higher intensity. And so yes, they gave their lives, but what they got was greater than anything we can ever give. That's how we're ready when we understand that truth. |
| John Bytheway:      | 52:25 | That's beautiful. It reminds me a little bit of, "How do we feed these 5,000?" "Well, bring what you have, and I will multiply it by a thousand."  |
| Hank Smith:         | 52:41 | Right. Or the Brother of Jared, right? The Brother of Jared. "Here's my idea. Rocks. Let me give you light, right? I will give you light."   |
| Dr. S. Michael ...: | 52:52 | And there's no greater example than Joseph's whole life. People sometimes criticize him and he was human, but I say of Joseph as I say of Peter, never was humanity more magnificent in so many ways. Joseph brought his five loaves and his two fishes. Joseph brought his stones, his molten stones. Joseph brought his little barrel of flour like the widow Zarephath, and the little cruse of oil. He brought the vessel of oil in another Old Testament story. He brought his five loaves in his two fishes and God multiplied them.   |
| Dr. S. Michael ...: | 53:44 | And what God did with this boy, was magnificent. Not perfect, but magnificent in all that he did. Joseph and Hyrum are teaching us about living so that the readiness is all. We also learn what did he die for? And I think that's a very specific thing that is taught in Section 135 and therefore would have a very specific application as to what I'm supposed to do with it.  |
| John Bytheway:      | 54:29 | Please join us for Part II of this podcast.  |



## EPISODE 48 • PART II



Dr. S. Michael Wilcox

*D&C 135*



John Bytheway:	00:03	Welcome to Part II of this week's podcast.
Dr. S. Michael ...:	00:07	I believe it was Bertrand Russell. I'm going to get it wrong here anyway. One of those British thinkers said, "History is written in three books: The Book of Deeds, The Book of Arts, and The Book of Words." It's always fun to have a discussion with people as to which of those they think is most important.
Dr. S. Michael ...:	00:33	I don't know that you have an answer to that and elevate one above the other. The Book of Deeds: the landing on Normandy beaches, the Valley Forge. These are deeds that men did. Book of Arts: Michelangelo's <i>David</i> , never a greater sermon on the dignity of man was portrayed visually than Michelangelo's <i>David</i> . It's in Florence.
Dr. S. Michael ...:	01:09	Thomas Jefferson's: The Book of Words in the Declaration of Independence. So when you start to weigh deeds and arts and words, what has had the most impact. You'll have different people, like I said it'd be fun to have a discussion. Take the 10 greatest deeds in history, the 10 greatest works of art. That would be music, Beethoven's <i>9th Symphony</i> , just whatever and the greatest words.
Dr. S. Michael ...:	01:45	Now, maybe because I'm an English major and like to read a lot, do you know where I'm going to vote? I'm going to cast my vote that it is words that have had the greatest impact and the greatest legacy. The ideas, the minds, the deep things of the soul transmitted by written word down through the generations. So Joseph did great deeds. Carthage was a deed. He gave his life, but the greatest influence, I think, is what he died for and what John Taylor is going to indicate in Section 135 is that Joseph and Hyrum died for words. The words they left us.
Dr. S. Michael ...:	02:43	He begins Section 135 with that idea. We go right to verse 1, the reason for the martyrdom to seal the testimony of this book-- meaning the Doctrine and Covenants and the Book of Mormon. We announce the martyrdom of Joseph Smith, the Prophet and

Hyrum Smith, the Patriarch. Then he tells their last words the day, the time, how many balls they received. A little history, but he starts with, "They died for the Book of Mormon and the Doctrine and Covenants."

- Dr. S. Michael ...: 03:26 Then we go to verse three, Joseph Smith, "The Prophet and Seer of the Lord has done more, save Jesus only, for the salvation of men in this world than any other man that ever lived in it." Now that's a very strong statement. I don't know that I would want to debate with somebody about that. It is John Taylor. It is a typical writing style of the 19th century. I don't know how literally I want to take it. I don't know how far I want to debate with somebody about how literally there's a lot of great people who have done a lot for the salvation of mankind.
- Hank Smith: 04:06 Mike, I just can't see the Lord having a ranking system as well.
- Dr. S. Michael ...: 04:11 Yeah, I think it is a tribute. It is the way we sometimes talk. But if I were going to put a reason behind it to say, "I can agree with this." I would say that Joseph Smith gave us more scripture than any other man that I can think of, the Book of Mormon, Translation, the Doctrine and Covenants, Revelation, and the Pearl of Great Price. Now, can you think of anybody, Paul, gave us a lot of great epistles.
- Dr. S. Michael ...: 04:49 We got Luke gave us, I think some of the most beautiful, we get in Acts. Moses gives us the Torah, the first five books. Isaiah gives us 66 beautiful chapters. We get a lot, Mormon abridges, great amounts of scripture. But if I had to say in my world, as I pick up in my hands, even if I include the Buddha or Confucius or Muhammad, other great writers of holy writ of scripture. I'm not going to find anybody who's going to give us quite as much as Joseph.
- Dr. S. Michael ...: 05:38 So I will take verse 3, that and say, I'll justify that statement based on that. I don't want to rank and it's a very strong statement. Then he clarifies it. He gives me permission to think that way. After that first sentence of verse 3, in the short space of 20 years, he has brought forth the Book of Mormon. We're back to words, "Which he translated by the gift and power of God and has been the means of publishing it on two continents, Europe and North America at the time."
- Dr. S. Michael ...: 06:20 "...Has sent the fullness of the everlasting gospel, which it contained to the four quarters of the earth." Then what does he add to the Book of Mormon? "...Has brought forth the revelations and commandments, which composed this book of Doctrine and Covenants and many other wise documents and

instructions for the benefit of the children of men". It's words. The Pearl of Great Price isn't published yet. I mean, it's been published in various periodicals of the time, but it's not been gathered together.

- |                     |       |  |
|---------------------|-------|--|
| Dr. S. Michael ...: | 06:58 | Joseph died and Hyrum died for words. The greatest tribute, the greatest way we can remember them and honor them is to study and search and read and internalize those words that they gave us. Then he talks about some other things. The gathering of thousands of people and building a city. Joseph always wanted to build a community. One of the great things that he died for also and that he lived for, maybe one of his greatest creations was to create a community.  |
| Dr. S. Michael ...: | 07:42 | A people like the Torah creates the Jews. Judaism, there are, The people of the Book." They are a religion, but they are also a people and Latter-day Saints, it's a religion, but it's also a people. Now he comes back in verse 6, after their farewells, after they're teaching us how to die. He comes back to this idea, what were they dying for? He includes them with other martyrs of religion. Then he says in the middle of verse 6, the reader, because of course that's how we honor Joseph and Hyrum, we read. |
| Dr. S. Michael ...: | 08:29 | In fact, I wish he had changed that word. If I could edit the Doctrine and Covenants, I'd change that word to searcher. We never want to read the scriptures. You always want to search them. "The reader," the searcher, "In every nation will be reminded that the Book of Mormon and this Book of Doctrine and Covenants of the Church cost the best blood of the 19th century, to bring them forth for the salvation of a ruined world."   |
| Dr. S. Michael ...: | 09:01 | He comes back to that same idea of, "They left us wonderful words." In 1838, one of the greatest American minds in the early half of the 19th century was Ralph Waldo Emerson. This is a brilliant mind. He wrote beautiful things, beautiful prose. He was a deep thinker. Influences American thought, American letters. Our love of the natural world, a lot of things come from Emerson.   |
| Dr. S. Michael ...: | 09:41 | In 1838 in July, I would recommend everybody read it. He gave an address, a speech to the Harvard Divinity School, I think was the 15th, 1838. Joseph is in Far West at this time in the middle of his life. Emerson describes Joseph Smith. He doesn't know he is describing him. He's longing for something. He's predicting something. He's prophesying something. He is telling these future ministers coming out of Harvard, brilliant young men  |

graduating now, what is spiritually wrong with the world and what is needed to fix it? It is beautiful in a lot of ways.

- |                     |       |  |
|---------------------|-------|--|
| Dr. S. Michael ...: | 10:38 | He's describing what Joseph is going to do in bequeathing to the world, beautiful truths and ideas and light and wisdom in words. So let me just give a little, because I wish everybody would go out. You can Google it. Emerson's 1838, Harvard Divinity speech and read it. You will be amazed at the Divinity School address. So here's a little bit, I don't mind sharing Joseph Smith and the Doctrine and Covenants with Emerson. I don't want to share them with Ford and the Higbees and the Laws, but I don't mind sharing with Emerson this moment of sacrifice and gift of his life. |
| Dr. S. Michael ...: | 11:33 | He says, "It is my duty to say to you, that the need has never been greater of new revelation than now. In how many churches, by how many prophets tell me is man made sensible, that he is an infinite soul?" It's one of the great truths of Joseph Smith. He just expanded the concept of mankind, humanity to immense heights and depths and breadth. That the earth and the heavens are passing into his mind. That is drinking forever of the soul of God.   |
| Dr. S. Michael ...: | 12:15 | Where now sounds the persuasion that by its very melody in paradise is my heart. I love that phrase. There are things in the Pearl of Great Price, in the Book of Mormon, Doctrine and Covenants. "The melody of its words in paradise is my heart. So affirms its own origin in heaven, that I am an eternal being coming from a higher place. Where shall I hear words such as in elder ages, drew men to leave all and follow."   |
| Dr. S. Michael ...: | 12:59 | Think about what those early Saints did. The Brigham Youngs and the Parley Pratts because Joseph asked them to do it. "To leave father and mother house and land, wife and child, where shall I hear these August laws of moral being so pronounced as to fill my ear. I feel ennobled by the offer of my uttermost action and passion, " which is what Joseph Smith and God and the Savior and the Restoration ask of us.   |
| Dr. S. Michael ...: | 13:36 | We are willing because it ennoble us what he taught, what we read ennoble us to the point of our desire to offer as they offered in Carthage, our uttermost action and passion. Then I skip a little bit here. I don't know how to honor Joseph and Hyrum much better than with Emerson. I have some others I'll honor them with a little bit, if you don't mind. A little bit later, he says, remember in Section 1, I'll preface this part with this Section 1, God said, as the Doctrines and Covenants are being formed," I called Joseph Smith because of calamity." That's the             |

word He used. Remember that, "Because of the calamities that were going to come upon the earth."

- |                     |       |   |
|---------------------|-------|---|
| Dr. S. Michael ...: | 14:31 | We asked the question, "Lord, what calamity were you talking about? War and destruction and yeah." Maybe, but I think Emerson says it greater, "In this desire for God's voice to be heard powerfully on earth again. What greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the Senate or the marketplace. Literature becomes frivolous. Science is cold. The eye of youth is not lighted."   |
| Dr. S. Michael ...: | 15:22 | "Age is without honor. Society lives to trifles. When men die, we do not mention them." That's the calamity God sent Joseph Smith to try and stop so that we would not live to trifles. So that things would not become frivolous. "The stationariness of religion. The assumption that the Age of Inspiration is past, that the Bible is closed. The fear of degrading the character of Jesus by representing him as a man, a human being indicate with sufficient clearness the falsehood of our theology."                             |
| Dr. S. Michael ...: | 16:12 | Now this is in a Latter-day Saints right? This is Ralph Waldo Emerson, the greatest thinker you could argue that America produced, assessing his nation at the very time Joseph is teaching.  |
| John Bytheway:      | 16:29 | At the very same time a few states away.  |
| Dr. S. Michael ...: | 16:32 | The very same time. It is the office. I'm back to Emerson, "The office of a true teacher to show us that God is, not was. That he speaketh, not spake. The true Christianity of faith like Christ's in the infinitude of man is lost. Few believe in the soul of man. All men go in flocks to this Saint or to that poet, avoiding the God who seeth in secret." So what did Joseph Smith die for and come to do? He fulfilled the office of a true teacher. He came to show us that God is, not was. That he speaks, not spake.          |
| Dr. S. Michael ...: | 17:28 | So I know you always sometimes and what is Joseph Smith, what does he mean to me? Joseph gave the world, he gave me a God that is present, a present God, a God present in history. He gave us a Christ present in history, not one that lived and died, but that lives as he testifies. He lives in my life, in your life. He gave us a God that is, that not was. Then he says this, "We mark with light in the memory, the few interviews we have had in the dreary years of routine and of sin, with souls that made our souls wiser. |

Dr. S. Michael ...:	18:28	That's what Joseph did for me. That's what he died for. "So I could be wiser that spoke what we thought, that told us what we knew; that gave us leave to be what we truly were, to see the divine in us." Joseph came, his words teach us the divine in all of us. Then he concludes, "I looked for the hour." The hour was there. For us, it was there. "I look for the hour when that Supreme beauty, which ravished the souls of those Eastern men and chiefly of those Hebrews."
Dr. S. Michael ...:	19:27	Eastern, meaning the Middle East, "And through their lips spoke oracles to all time shall speak in the West also." The Hebrew and Greek scriptures contain immortal sentences, that have been bread of life to millions, ... but they are fragmentary, are not shown in their order to the intellect. I look for the new Teacher," Man, capital T capitalizes teacher.
Dr. S. Michael ...:	20:05	That is a wonderful tribute. I don't think Emerson knew he was giving a tribute to Joseph and those words would fit other people. But I can't read the Harvard Divinity address and not just sit down and say, "God knew the calamity that was coming." Part of that calamity was loss of spiritual power. Without spiritual power, there is no moral power. You lose spiritual power, you lose moral power. We see that.
Dr. S. Michael ...:	20:41	He sent us the new teacher. He sent us Joseph and the words do everything for Latter-day Saints. We hope that they'll do in wider and wider circles what they do for us.
John Bytheway:	21:03	What an inspired soul for Emerson to have those yearnings?
Dr. S. Michael ...:	21:10	Emerson, I mean, he wrote a lot of beautiful, beautiful things and I've read quite a bit of Emerson. I'll give you another one. You don't need me to praise Joseph Smith in Section 135. I can get it from those who aren't members of the Church, who were thinkers, brilliant people. So I gave you Emerson. I know he is not specifically talking about Joseph Smith, but he's talking about the need that Joseph Smith will strive to fill-
John Bytheway:	21:43	--he wants a new revolution.
Dr. S. Michael ...:	21:43	... will try to fill. He'll spend his whole life trying to fill and for a believing member of the Church, what Joseph does fulfill, Joseph does what Emerson yearns for, hopes for, longs for. So now if I were to pick the modern Emerson mind, another brilliant, brilliant man, literary scholar, America's preeminent one, it would be Harold Bloom. Harold Bloom wrote one of the greatest books on Shakespeare, for instance.



Dr. S. Michael ...:	22:24	He wrote a book called <i>The American Religion</i> . He talks about a number of religions that he says really resonate with America and arose out of the American experience. The Southern Baptist, he does a lot about them. But he spins a number of chapters on Joseph Smith. So here's a man who studied a lot. He was Jewish. He doesn't join the Church, but he objectively is looking at Joseph, having read and studied his life. So here's his assessment.
Dr. S. Michael ...:	23:09	Again, just a little bit. "I do not qualify to pass on the rest of the Mormon Creed," is "I'm not going to talk about what I agree or disagree with the Mormon beliefs." "But I also do not find it possible to doubt that Joseph Smith was an authentic prophet. Where in all of American History can we find this match? The prophet Joseph has proved again, that economic and social forces do not determine human destiny, religious history like literary or any cultural history is made by genius, by the mystery of rare human personality."
Dr. S. Michael ...:	24:01	Joseph was a rare personality. If you don't want to accept him as a prophet, he certainly doesn't give us the opportunity of accepting him as a fraud or a charismatic or a deceiver. He just doesn't give you that choice with what he wrote. He was an authentic religious genius. I'm reading from another chapter by Bloom, "And surpassed all Americans in religious genius before, or since in the possession and the expression of what could be called, the religion-making imagination." I've always believed that there is a gift.
Dr. S. Michael ...:	24:46	We talk about the gifts of the Spirit, that one of the gifts of the Spirit, one of the most unique and powerful is the gift of religion. Some people are just gifted. You've been able to draw on revelation and cultural things and their own soul and the needs of humanity and an understanding, and to create through a combination of all those things the programs, the ordinances, the expressions of doctrine that can define a people.
Dr. S. Michael ...:	25:28	Jesus had the gift of religion. I would say Moses had the gift of religion. Muhammad had the gift of religion. The Buddha had the gift of religion. Confucius had the gift of religion. They just had an ability of giving men words and ideas that changed the world profoundly. I'm back to Bloom. I'll quit with the Bloom on this. "If one decides that Joseph Smith was no prophet, let alone king of the kingdom of God, then one's dominant emotion towards him must be wonder not derision." You don't accept him as a prophet.

Dr. S. Michael ...:	26:18	Bloom is saying, "I'm not going to join the Mormon Church, but my attitude to Joseph Smith is one of absolute wonder. "I myself can think of no other American, except for Emerson." Interesting that he includes Emerson, "Who so moves and alters my imagination. Lifts my thinking, causes me to ponder. So rich and varied a personality. So vital, a spark of divinity is almost beyond the limits of the human as normally we consider those limits, to one who does not believe in him."
Dr. S. Michael ...:	27:04	In terms of, "I'm not going to join the LDS church." He's Jewish. He would make a similar assessment about Jesus. Just very open that he says, "To one who does not believe in him, but who has studied him intensely, Smith becomes almost a total mythology in himself." The creator of a whole world view is what Harold Bloom is saying. I can give my love of Joseph. I love him profoundly, all that he has done for me, for all of us who believe and love him and have read his words.
Dr. S. Michael ...:	27:50	Think of the characters he gave us. Just go through the Book of Mormon, the Nephis, the Lehi, in his praying in the woods, Benjamin on his tower, the Stripling Warriors, Captain Moroni with his flag, Alma the Younger, Jesus with the children, the brother Jared with his lit stones and his barges, the weeping God of Enoch. Just the characters, the stories, the personalities that he gave us.
Dr. S. Michael ...:	28:24	Think of the phrases that he gave us. "Worlds without number, have I created." I wrote some down. "This is my work and my glory," "men are that they might have joy." "Men should be anxiously engaged in a good cause." "The worth of souls is great in the sight of God." "When you are in the service of your fellow beings, you are only in the service of your God." "Wickedness never was happiness." "The glory of God is intelligence." "I, the Lord, am bound when you do what I say." "Let virtue garnish thy thoughts unceasingly." "All these things shall give the experience." "There must needs be opposition in all things," and on and on and on.
Dr. S. Michael ...:	29:17	You can find those kinds of phrases on every page, every chapter, pretty much of the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. When people have a little faith crisis, a little anxiety about Joseph, I usually say to them, "Go open your triple combination and just read what you once underlined. I think you'll start to feel faith and a calmness in the words."
Dr. S. Michael ...:	29:55	So if John Taylor believes no man did more than Jesus, which again, there's a lot of people who've done a lot of things for

mankind. But in the words that he gave us in the scriptural power of those words, in his insistence that God is a present God. He's a now God. He's not a yesterday God. That He speaks, justifies somewhat John Taylor's assessment of Joseph.

- John Bytheway: 30:34 I have a favorite paragraph in *Preach My Gospel*. I think it's on page 40 or 41. It's just a couple of paragraphs. I don't know who wrote these, but they're just beautiful that, "Throughout history, God has had a pattern of reaching out to his children through a prophet. Man has had a pattern of rejecting them. He even sent his Son, and incredibly they rejected him."
- John Bytheway: 31:04 Then the next paragraph says, "Consider our evidence that God has once again reached out to a prophet. The prophet's name is Joseph Smith. The evidence is the Book of Mormon." What you've just talked about, that beautiful list you gave, look at the evidence. Where did these words come from, the phrases that you gave?
- Dr. S. Michael ...: 31:33 Well, I'm a lover of words because I'm an English major. I've read a lot and Joseph, not everything. I'm an editor in my brain and there are times I'm reading the Bible or I'm reading the Book of Mormon and I'll say, "Lord, I could fix this verse for you." But I am amazed. You've taught college students. I've taught college students for four decades, brilliant, brilliant students and Joseph was not educated. He was educated on the Bible, which was a really good education in the 1800s.
- Dr. S. Michael ...: 32:25 He didn't go to school and sometimes we say he had a third grade education. That doesn't mean he went to three years of school. By working on the farm he would maybe go a few winter months. So I've taught brilliant college students. I don't think I've ever met one who could begin to produce the ideas of which I just grabbed a few, that you can find on page after page. He was not perfect. I probably have squeezed my sponge of love for Section 135 and-
- Hank Smith: 33:06 That's what we wanted.
- Dr. S. Michael ...: 33:08 ... what Joseph Smith died for and how he taught us how to die, which is what I always think about when I come here. William Butler Yeats was an Irish poet, difficult I have to admit. But there was an uprising in Ireland in Easter of 1916, where the Irish were trying to throw off British rule and gain independence and it failed. The leaders of it were executed and it troubled Yeats somewhat. So he actually wrote a poem called *Easter 1916*.

Dr. S. Michael ...:	33:50	The ending and one of the phrases that he uses as a refrain throughout much of that poem always brings me to Carthage too. I thought about it when I was in Carthage this last time, just these few little lines Yeats wrote. "We know their dreams enough to know they dreamed and are dead." What were Joseph's dreams? How much more would he have liked to say? We know their dreams enough to know they dreamed and are dead because they dreamed, because they wanted to try and make the world a better place.
Dr. S. Michael ...:	34:42	"What if excess of love bewildered them until they died?" Yeats writes. "Their dreams were motivated by their love. Then he ends all changed, changed utterly. A terrible beauty is born." I feel that way at Carthage, something changed, all changed, changed utterly. Then that oxymoron that terrible beauty, a terrible beauty is born. It was terrible what happened at Carthage. Two men were murdered brutally, violently for the most unjust reasons based on prejudice, hate, bigotry, intolerance. Yet for you and I, something beautiful also grew out of the terrible tragedy of Carthage.
Dr. S. Michael ...:	35:57	I think John Taylor was trying to capture that emotion of everything's changed. Joseph changed things. Something beautiful came out of Carthage and something terrible came out of Carthage. John Taylor would know because he was there. He would know that emotion of the beauty of Carthage and the terribleness of Carthage. We go to Carthage as a spot of pilgrimage. It is a beautiful place. It's a place of love and sacrifice and devotions and warm, wonderful, loving emotions. Sad emotions come to us when we visit Carthage and think of Carthage.
Dr. S. Michael ...:	36:51	Same thing with the cross with Calvary, a terrible beauty was born on the day Jesus died. A terrible thing, but a beautiful thing. When good men die in the way Jesus, Joseph did, Martin Luther King died, Abraham Lincoln, they were all what John Taylor might have called, "Green trees." When he says, "If the fire can scathe the green tree." Lincoln's a green tree. Martin Luther King's a green tree. Joseph was a green tree. Jesus a green tree.
Dr. S. Michael ...:	37:36	I can think of a dozen other green trees living. You take the green trees out and you leave the world to the dead trees and problems, but the world has a pretty good record of setting fire to the green trees.
Hank Smith:	37:58	Mike, before we get to your last portion that you have for us, I've noticed that a lot of this is about Joseph, yet Hyrum is

included. In your experience of reading about Joseph and Hyrum, how important is Hyrum to Joseph enough to be included here in his basically a memorial revelation?

- |                     |       |  |
|---------------------|-------|--|
| Dr. S. Michael ...: | 38:23 | In this great final statement of belief. Our faith is anchored in family. Faith and family for a Latter-day Saint are light and truth. They're just interchangeable. We have elevators. I said family and eternal love as the highest ordinance of our faith. What's so wonderful about that is that when we look at the first family of the church, we have this example in many ways.  |
| Dr. S. Michael ...: | 39:03 | God knew Joseph's role would be difficult. So what did he give him? He gave him this wonderful, supportive family, Lucy Mack Smith, Joseph Smith, Sr., and Alvin in the early days, and Emma. The intimate people that surrounded Joseph Smith were marvelous, wonderful. He had great friends too, the Olivers and the Martin Harris's and the William W. Phelps and the Brigham Youngs and Heber C. Kimballs. Not all of those stayed quite as true.   |
| Dr. S. Michael ...: | 39:51 | Joseph says only Brigham and Heber are the first Quorum of the Twelve Apostles. But that family was wonderful. I mean, it's hard to well, single out Hyrum above Lucy Mack Smith or Emma. Hyrum, was I think, a calming influence on Joseph. He was somebody he could always rely on. I think Hyrum was God's gift to Joseph and Hyrum got to go with his brother.   |
| Dr. S. Michael ...: | 40:27 | There's a moment in history, if we do a little bit of the history when the bodies of Joseph and Hyrum come back to Nauvoo and Lucy Mack sees them, and she says, "My God, my God, why hast thou forsaken this family?" God answers her, "I've taken them to myself that they might have rest." I think it is Joseph and Hyrum in the relationship, not just at Carthage, but all through their lives is God's saying, "This is what family should be like. This is what I'm hoping family will be like." That you will support one another, the way this family supported one another. |
| Dr. S. Michael ...: | 41:09 | Great things come out of family. We have a foundational family that shows us something by way of example, certainly Hyrum.   |
| Hank Smith:         | 41:17 | That's beautiful.  |
| John Bytheway:      | 41:21 | Hank, a couple of things. I had been doing some reading and had Oliver Cowdery not left for a time, he might have been there, I guess, as President and Co-President of the Church. Does that sound right?   |

Hank Smith:	41:41	Yeah.
John Bytheway:	41:42	But I remember bringing this up before, Joseph's name means, was it, he who adds? Someone who adds and Hyrum means, "My brother is exalted." Which is amazing to think of why Joseph and Hyrum are there together.
Dr. S. Michael ...:	41:59	That's appropriate.
Hank Smith:	41:59	Mike, I wanted to ask you one more question and that's verse 6. He calls them, "Martyrs of religion," and they're classed in this group. We would talk about, I know you love William Tyndale: A martyr of religion.
Dr. S. Michael ...:	42:21	They're what we can call and we've referred to it, the green trees of history, that sometimes are scathed by the fires of intolerance and hate. William Tyndale is one of my most beloved people. Certainly a green tree. Green tree means full of life. I think that the metaphor, the image of it is a beautiful image that John Taylor is grabbing full of life. So much to give, fruitful and the world you call whatever, the fire of hate, the fires of prejudice, intolerance.
Dr. S. Michael ...:	43:03	We burned a lot of green trees. If you can burn people that are that good, what's the world going to do when you don't have the green trees to try and make life better. It becomes a tinderbox. It's the green trees that have saved man. The greenest tree of all Jesus of Nazareth. But yeah, Tyndale, did you want to ask a specific thing about William Tyndale?
Hank Smith:	43:33	Well, just the martyrs of the Reformation and how the Lord talks about their blood. He sees their blood and just being now in that category. They will be classed among the martyrs of religion. I just think of putting them in the category with some pretty incredible people from history.
Dr. S. Michael ...:	43:59	Yeah, they are. I've said this because I get to travel a lot. God's been really kind. He probably felt I needed it to open my mind and my eyes up and not think so narrowly as we often are tempted to do. I think having read and traveled and seen a lot of different religions and cultures and people and periods of history that God has been speaking to his children all the time, every way he can, everywhere. He just has lots of different voices that he speaks with.
Dr. S. Michael ...:	44:54	Not all prophets and apostles, philosophers and sages and playwrights and poets and artists and musicians. He's in the

lives of beautiful people who have lived and enriched and enhanced the very idea of what humanity is. He shows his hand. As I said, Joseph taught us God is a present God and he's always been present. Having studied and read and thought about all those people, Joseph is very comfortable in their company.

- |                     |       |  |
|---------------------|-------|--|
| Dr. S. Michael ...: | 45:35 | I can't see him walking into a meeting in heaven with the Francis of Assis and the Joan of Arcs and the Confucius and the Buddhas and the Moses and the Pauls and the William Tyndales and them turning and saying, "What are you doing here? You don't belong in this company." He fits very comfortably in what he gave to man and in his efforts to lift man to a higher state, to be better people. He's comfortable.  |
| Dr. S. Michael ...: | 46:24 | I don't think Socrates would say, "You don't belong here." Plato, Aristotle, we could go on. The great conversation of the ages between people who are always asking themselves the question, "What is the best way to live? What is the good person? How does that person live? How do they think, how do they interact?" That's a dialogue that's been going on for a long, long time, by a lot of wonderful men and women.  |
| Dr. S. Michael ...: | 47:03 | Joseph is very comfortable. I don't sense that he doesn't belong in that great dialogue. Flawed, yes. Things that he did at the end of his life, I'm sure he would've said, "I wish I hadn't done." But as he wrote to Emma, "I've done the best I could." God can't ask anymore out of anybody than that we do the very best we can. Then when our time comes, the readiness is all and I think Joseph was ready.   |
| Dr. S. Michael ...: | 47:49 | Roosevelt was a remarkable man and great men always have critics. You said earlier, the greatest man of all, Jesus' people saw enough fault in him to kill him and in the most painful way. The great men and great women, the great thinkers, the great doers, the movers, the healers of the world, the givers will always have critics. So Roosevelt, he was in Paris at the Sorbonne and he gave a talk.   |
| Dr. S. Michael ...: | 48:33 | This is after his presidency. One of the most famous people in the world, one of the most admired people in the world. He said this that I think of, again, not just Joseph, but many people in history, but I'll apply it to Joseph Smith here at the end. "It is not the critic who counts." Think of all the critics of Joseph Smith that you can get online and in 30 seconds, you can access all the critiques of Joseph Smith that you could read in a lifetime. |
| Dr. S. Michael ...: | 49:10 | But then you could do that for almost any great person. "It is not the critic who counts," Roosevelt said. "It is not the man  |

who points out how the strong man stumbles or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood. Who strives valiantly, who errs, who comes short again and again, because there is no effort without error and shortcoming."

- |                     |       |  |
|---------------------|-------|--|
| Dr. S. Michael ...: | 49:53 | We really need to really remember that when we assess and judge anyone in history who's tried to do good things. We need to remember that about everybody from Joseph Smith to Russell M. Nelson in our own faith. Because there is no effort without error and shortcoming. But who does actually strive to do the deeds, who knows great enthusiasms, the great devotions, who spends himself in a worthy cause.   |
| Dr. S. Michael ...: | 50:28 | That's Joseph, that's a description of so many people, but it certainly fits Joseph Smith. He knew great enthusiasm, great devotions. He spent himself in a worthy cause. He came short again and again. We're at the end of the Doctrine and Covenants, and God's forgiven him over and over again. You can't read the Doctrine and Covenants say Joseph didn't make heavy shortcomings, but he strove in a noble but worthy cause. He left the world a better place. |
| Dr. S. Michael ...: | 51:07 | He certainly left me a better person and I'm grateful to him. One day I hope I'll die as he did. I hope I'll die calm as a summer morning, innocent, conscious, void of offense towards God and all men, wanting to do a little bit more good. I would say if I can die that way, I will have a great deal to thank Joseph Smith for my ability to be able to pass from this life to the other life.   |
| Dr. S. Michael ...: | 51:46 | That same way I am who I am. Whatever good is in me, owes in large measure to all that Joseph taught me, all that Jesus taught me, all those wonderful scriptures from Esther and Ruth to the Stripling Warriors and Captain Moroni and all these wonderful people. If I die with a conscious void of offense and calm, it'll be because of those people that I do it and I'm grateful for.  |
| Hank Smith:         | 52:30 | As has written here, "He lived great and he died great in the eyes of God and his people."   |
| John Bytheway:      | 52:35 | I think it was Elder Maxwell, didn't Elder Maxwell say, "He lived his life in crescendo." That ring a bell?  |
| Dr. S. Michael ...: | 52:43 | Yeah, it does ring a bell. It sounds like Elder Maxwell.   |



John Bytheway:	52:48	I love too, that all the traits you just listed, I think the one of them that I love and I hope is important, I see it in Hank. I try to have it in myself is, "A native, cheery temperament." I love that phrase. I'm a happy guy.
Dr. S. Michael ...:	53:09	Pretty happy guy. He did teach us how to live. He really did. I love Section 127. I'm sure you talked about that and I love Section 128, that minimizes the negatives, minimizes the trials. I don't think Joseph Smith saw himself as a victim. I think victimization is almost a fad in the modern world. Too many people see themselves as victims and it belittles those who truly are in that position.
John Bytheway:	53:44	Good point.
Dr. S. Michael ...:	53:44	Joseph Smith could certainly have seen himself in that light, but what does he say? "It's a small thing." Small part of my life. It was all this opposition, a small part of my life. The voice we hear in the gospel is one of joy. I think he heard that voice and he would want us to hear it. We do hear it. We hear it in the gospel. We hear it in the words he left us, in the words he died for.
Hank Smith:	54:13	It's still going, Mike, it has been such a pleasure, John, to have Dr. Wilcox with us as this world is going to open up and he's going to start traveling again. We don't know if we're going to get him back, we hope we will.
Dr. S. Michael ...:	54:27	Well, I'd love to. We'll see.
John Bytheway:	54:30	Meanwhile, I have some Emerson to look up.
Hank Smith:	54:34	Yes, that was beautiful.
John Bytheway:	54:36	1838, Harvard Divinity school. I shall Google presently.
Dr. S. Michael ...:	54:40	There's other things in it that he says that matches for me, what Joseph Smith does. I just picked the idea that we need a new teacher.
Hank Smith:	54:54	Beautiful. We want to thank Dr. Mike Wilcox for being with us today. It's been absolutely wonderful. I loved what you did with this section. John and I, just like we've said before, this section has now changed for us.
John Bytheway:	55:09	Totally changed for me.

Hank Smith:

55:12

We want to thank all of you for listening and staying with us. We're grateful for your support. Thank you to our executive producers, Steve & Shannon Sorensen. We love you both. We have an amazing production crew, David Perry, Lisa Spice, Jamie Neilson, Will Stoughton and Kyle Nelson. We hope that you'll join us on our next episode of followHIM.



Hank Smith:	00:00	Hello, my friends. Welcome to FollowHIM Favorites. My name is Hank Smith. I'm the host of a podcast called Follow Him and I'm here with my incredible co-host John Bytheway. Hi John.
John Bytheway:	00:11	Hi Hank.
Hank Smith:	00:12	And our awesome, incredible guest this week, Dr. Michael Wilcox. Welcome Dr. Wilcox.
Dr. S. Michael Wilcox:	00:20	Thank you. Nice to be here.
Hank Smith:	00:21	Yes, we have a full podcast called Follow Him and you can hear that full podcast, wherever you get your podcast but this is just a little clip for those who say, you know what, I need a cliff notes version this week. We choose a FollowHIM Favorite. So John, the lesson is on section 135 of The Doctrine and Covenants. Tell us your FollowHIM Favorite.
John Bytheway:	00:43	Well, thanks Hank. This section is only seven verses long. They're long verses but this is, John Taylor wrote this. It's announcing the martyrdom of Joseph Smith and his brother Hyrum Smith. The first sentence in verse one, "To seal the testimony of this book and the book of Mormon. We announced the martyrdom of Joseph Smith, the prophet and Hyrum Smith, the patriarch." And I'm just intrigued with this idea of the seal. My sisters, when I was young and they were teenagers, they had these little candle wax things they used to melt at the end of a letter and put a few drops on and then they had their initials. So Sally or Jerry, my sisters, would put that impression and they would seal this letter. And I had wondered, what does it mean to seal this? And now I think this is a profound way to say I've sealed my testimony of The Book of Mormon and of this book The Doctrine and Covenants.
John Bytheway:	01:44	President Nelson, in October of 2017, general conference gave a wonderful talk called The Book of Mormon, what would your life be like without it? I think looking at this, I'm also thinking the prophet that brought us The Book of Mormon, that

translated it through the gift and power of God, what would your life be like without this influence of Joseph, Hyrum and this Book of Mormon? It's a wonderful thing to ponder and think about as you go through this section but here their testimony is sealed, not with wax but with blood.

- Hank Smith: 02:22 I love it. Dr. Wilcox taught us in our full podcast, the best way to honor Joseph and Hyrum would be to read and internalize these words, The Book of Mormon, The Doctrine and Covenants. My FollowHIM Favorite is in the end of verse three, it talks about Joseph and Hyrum and it says in life, they were not divided and in death, they were not separated. I know many people listening have little brothers and little sisters or older brothers and older sisters who maybe feel like they just are annoying. Right? And I think Joseph and Hyrum and even others of their family, Alvin and the other siblings, they teach us a lot about our family relationships.
- Hank Smith: 03:07 And so, we're always going to hurt each other's feelings and someone's going to steal the remote or not do the dishes but we can do our best to be this type of sibling. Right? A supportive sibling who doesn't divide. In life, they were not divided and we can do better in our families at not creating division. When it comes to family, prayer and family scripture study and getting work done, let's be a uniter instead of a divider. All right. Dr. Wilcox, tell us your FollowHIM Favorite.
- Dr. S. Michael Wilcox: 03:50 Well, I don't know that I have a favorite in-
- Hank Smith: 03:52 That's hard.
- Dr. S. Michael Wilcox: 03:53 But, I think in verse four, at least things that really strike me in my own life, when he's going to the martyrdom, he's going to one of the greatest trials of his life and yet he says, "I am calm as a summer's morning." We live in a world where we're not always calm as a summer's morning and there will be some times a lot of opposition in our lives, a lot of difficulties that we face. So, how do I remain calm as a summer's morning throughout my life? Not just as he goes to Carthage. How do I live so that I can say every day of my life, I am as calm as a summer's morning. Then he answers that. I have a conscious void of offense towards God and towards all men.
- Dr. S. Michael Wilcox: 04:53 I think if we strive, if all of us can do the best we can, Joseph wasn't perfect at it but if we strive to have a conscious, empty void means empty. Empty of offense towards God and all men, we can always be as calm as a summer's morning. When we come to die, which is what's going to happen in Carthage, then

that next phrase, I shall die innocent. Then we remain in a state of innocence. We're born in the world innocent. If we strive to live with a conscious void of offense to God and towards men, we'll be calm as a summer's morning and we'll be innocent always and we'll still make mistakes but there's the forgiveness. Always forgiveness.

Hank Smith: 05:56

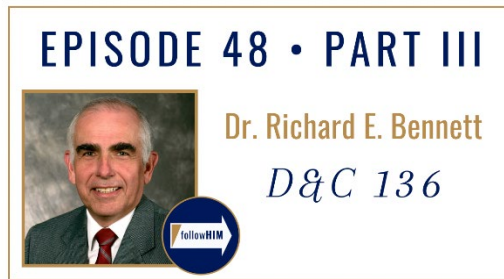
That is absolutely wonderful.

Dr. S. Michael Wilcox: 05:58

I love that phrase.

Hank Smith: 05:59

Thank you. If my daughter listens to FollowHIM Favorites on her way to her senior year of high school, that is something that she needs to hear. So thank you to both of you. We hope that all of you listening will join us on our full podcast. It's called Follow Him but if you can't that's okay. Come back and join us next week for FollowHIM Favorites.



John Bytheway:	00:03	Welcome to Part III of followHIM.
Hank Smith:	00:07	Hello, everyone. Welcome to a special episode of followHIM. John, this is the first time that we've ever had a two-part episode with two different guests. So this is a new episode sort of. It's a second episode. So I might as well just take this opportunity to remind everybody that we're on social media on Instagram, and Facebook, and you can watch the podcast on YouTube. We'd love for you to rate, and review, and subscribe to the podcast. So I'll throw all that in since we have a new guest here, but, John, who's going to be with us for part two of this lesson?
John Bytheway:	00:45	Well, Hank, I've been looking forward to this for a long time because we have Dr. Richard E. Bennett with us, and he was one of my favorite professors at BYU. He is all dressed up today more than we are. I feel like I should have a tie on. And Dr. Bennett, I'm going to read his bio from the definitive work on the exodus West called <i>We'll Find the Place</i> . And I want to read the bio out of the back. And then we're going to catch up a little bit, as we have been before we started recording. Richard E. Bennett served for nearly 20 years as head of the Department of Archives and Special Collections at the University of Manitoba. He's the best guy we've ever had out of the University of Manitoba, Hank.
John Bytheway:	01:37	He was recently appointed, this says recently, but this is a few years old, to the faculty at Religious Education at BYU. Dr. Bennett holds a PhD from Wayne State University in American History. He's the author of a score of articles on LDS Pioneer History, which have appeared in magazines and journals such as <i>The Ensign Journal of Mormon History</i> , <i>The Midwest Review</i> , <i>Illinois Historical Journal</i> , and <i>BYU Studies</i> . He's the author of <i>Mormons at the Missouri: 1846-1852</i> . And another book, <i>And Should We Die</i> , published by the University of Oklahoma press in 1987. He served as a stake president, stake mission, president, regional director of Public Affairs. He and his wife,

Patricia Dyer Bennett, are the parents of five children, but there's more. We have to catch up. Dr. Bennett, can you lift up your suit lapel a little bit there, and show us what you've got there on your pocket. Whoa. That badge looks familiar. Can you explain how you got that honor?

- Dr. Richard Bennett: 02:40 Yes. Thank you, John. Thank you, Hank. It's a pleasure to be with you. My wife and I have been Site Directors and Mission Presidents here at the Mormon Trail Center in North Omaha, formally Winter Quarters. And we've been here for nine months. It's a two-year mission call. We have 16 senior missionaries serving here at the Trail Center because we also have the Kanesville Log Tabernacle Center across the river in Council Bluffs, Iowa. In the summertime we have up to eight junior sister missionaries who are with us, so it's a going concern. We've had 16,000 visitors this year since COVID has lessened up a little bit. And so it's a busy, but a wonderful, fulfilling mission call.
- John Bytheway: 03:34 It's so awesome that we get to have you in a place that fits with what we're talking about a little bit today.
- Hank Smith: 03:41 When I thought of Section 136, the top of the list, the very top of the list is Richard Bennett. He is a superstar in our eyes is Richard Bennett.
- John Bytheway: 03:54 Yeah, and on this topic, oh, boy, absolutely.
- Dr. Richard Bennett: 03:59 I feel blessed. I always worry about former students of mine getting back at me, and so this is your turn guys.
- Hank Smith: 04:13 We'll just say it one more time, that book *We'll Find the Place, W-E-'-L-L Find the Place*. That was a life-changer for me. I loved that book. It's one I give as a gift to anyone who likes history books. It is so well done.
- John Bytheway: 04:31 Now, Dr. Bennett, you wrote something that kind of continues the story from these other books recently with Deseret Book is it *Temples Rising*? Can you tell us about that?
- Dr. Richard Bennett: 04:41 Yes. It's a result of my research over the years on the pioneer exodus, especially, coming from Nauvoo, but it goes all the way back to, frankly, to the First Vision in Kirtland, and we bring it up to Nauvoo. And then what really intrigued me was the fact that there were some wonderful spiritual things, and temple related ordinances right here at Winter Quarters that were not well-known. Maybe we'll talk about that. And then along the trail,

and then to Salt Lake, and to the eventuation of endowments for the dead for the first time in the Saint George Temple in 1877. So it's a study of the rise of temple consciousness amongst the Saints, and why it became of such great significance because it's a process, it's a development, it's a marvelous doctrinal flowering in the history of the Church. And so that really caught my eye as I was going through all of this to see what it was that gave the Saints such faith, such devotion and dedication. And, yeah, it's kind of a fulfillment of some of my earlier research.

John Bytheway: 05:58 I feel like, Hank, and maybe you felt the same, one of the great, just, I don't know impressions I've had as we've done all of these podcasts is how anxious the Lord was to have them build the temples, and then anxious to reveal and bless them with everything that comes with temples. That's been a big part of what I've felt this whole year. The Lord really wanted the Saints to have temples, and, boy, then you go to General Conference, and you're very eager to be there.

Hank Smith: 06:32 Well, we've gushed quite a bit. So let's get into the second half of this week's lesson. We've already covered Section 135. So now let's look at Section 136. Dr. Bennett, the jump from Section 135, which is June of 1844, to 136, which is January of 1847, that's quite a leap. So we're going to kind of hand it over to you and say, where do we start in order to come into this section with the right vision, with the right perspective?

Dr. Richard Bennett: 07:12 Well, thank you, Hank. I believe that Section 136 has to be one of the most important revelations in the history of the Church. It's the only canonized revelation of Brigham Young. It sort of sits at the back of the Doctrine and Covenants, almost unknown amongst many of the Saints. And the question is, well, where did this come from? It's almost like an addendum because everything up until 1835 is pretty well Joseph Smith centered, or oriented, and here comes Brigham Young in a place that we've never been before. And so we have to lay a little bit of the groundwork to understand the setting so that we can plumb the lasting importance and significance of this particular section of the Doctrine and Covenants.

Dr. Richard Bennett: 08:05 In so many ways, Section 136 is about the lessons learned from their crossing of Iowa. Now after the prophet, Joseph Smith, was slain and murdered in 1844, I guess, you've covered all that in Section 135, but the Church goes through an extremely difficult time eventuating in the expulsion of the Latter-day Saints, that cruel expulsion of the Saints from Nauvoo beginning on the 4th of February 1846.



- Dr. Richard Bennett: 08:39 It wasn't an extermination order like you saw in Missouri with Lilburn W. Boggs, but it was tantamount to the same thing. The expulsion from Nauvoo with the revocation, or renunciation of the Nauvoo Charter meant that there simply was no future for the Church of Jesus Christ of Latter-day Saints in the United States of America at that time. And so the Saints are faced with the prospect of having to leave, and to leave behind everything that they had established, even the temple, which they had built from 1841 to 1846. The irony is it's not even dedicated by the time they're leaving. And so they're leaving everything behind in a tremendous risky enterprise of crossing the Great American Desert. That's what they called it, the Great American Desert. We don't have Wyoming and Nebraska, and all these other places. It's not part of the United States.
- Dr. Richard Bennett: 09:42 We're going into "Indian territory." We don't know what's going to happen there. And so that exodus, and that's what it is. Exodus means an expulsion of an entire people, men, women and children, families, and everything for the salvation of the church. That's the term that Brigham Young used over and over again, for the salvation of the Church. We have no other option, no other choice, but "To go to the West." That's the words that Brigham Young used. That's the very words you see in the very first verse of Section 136, journeyings to the West. Where in the West? They didn't even know that. There's a clear indication that they thought that they would go someday. Joseph Smith had indicated they'd probably go to the Rocky Mountains sometime, but where? That's not identified.
- Dr. Richard Bennett: 10:37 And so going back, again, the travels across Iowa were so taxing. The rains began to fall almost as soon as they crossed that Mississippi River. Certainly by about the middle of March, when they began to leave Sugar Creek, and Montrose on the Iowa side of the Mississippi, it began to rain and rain and rain incessantly to the point that as they're crossing Iowa, they're sinking to the axles of their wagons. And we're right here in Iowa today. I'm speaking right from Nebraska and Iowa. It's been raining here for the last several days, and I can just see the Saints sinking into the mud, and they can't get away from it. They can't get away from it. Brigham Young says, "I can get away from my enemies, but I can't get away from the weather. And I can't get away from my own people who aren't provisioned, who aren't prepared." And so, I mean, they're having a terrible time.
- Dr. Richard Bennett: 11:40 And then later on, of course, as you well know, because they don't come out all at the same time. They're going to come out in waves that the poor camps leaving Nauvoo being forced out

by cannon and by bayonet by the mobs in September of 1846, 900 of them. I mean, they had to be rescued. Brigham Young was sending back what many could spare to go back and bring out the poor camps. And they're getting stuck. To lay the foundation they do eventually get to the Missouri River Valley, but by the time they got to the Missouri River Valley, having crossed Iowa taking much longer time than they'd ever anticipated, it's too late to go to the Rocky Mountains. Every trapper and trader told the Saints and they read this. They had been preparing for this for a long time, that unless you're away from the Missouri River, away to the West from the Missouri River, by the 1st of June, you're tempting fate in the Rocky Mountains.

Dr. Richard Bennett: 12:48

And the Donner–Reed Party learned that the terribly hard way in 1846, when they got caught in the High Sierras, and froze to death, and cannibalized themselves in that terrible winter of '46. The Saints knew they had to be away by the 1st of June. Remember that date because they didn't get there because of the mud of Iowa. The very first wagons didn't get here to the Missouri River until mid-June, and they've got 1,800 wagons, 1,800 wagons following behind, most of which had been built by the Church with consecrated tithing funds for the members themselves. And so now how are you going to get across that river with that large a mass of people who are exhausted from crossing Iowa?

Dr. Richard Bennett: 13:39

So they're not going to be able to go to the West. They can't go back East because they've been expelled, and pushed out. And so they're stranded here in the Missouri River Valley. And the question is now what are we going to do? And that's the beginning of Winter Quarters, of course, because they're going to have to put in a winter quarters. They're going to have to establish a winter quarters someplace. Thanks to the call of the Mormon Battalion, which was its own drain upon the resources of the Church, no question about that, but we got permission from the United States Army to settle over here on this side of the river, where I am today in Winter Quarters, which is now Florence, Nebraska, which is now a suburb of Omaha, Nebraska, but here in Indian land, as it were in 1846, we have to put in our city before the winter comes. And here they've been exhausted crossing Iowa. And now they have to put up a city of 500 to 600 cabins before the winter comes, or they're going to freeze to death.

Dr. Richard Bennett: 14:43

Rome wasn't built in a day, but Winter Quarters almost was. The energy of the Saints under the direction of President Brigham Young, who wasn't the president of the Church, but he

was the President of the Camp of Israel. They always called him President of the Camp of Israel because of his position as President of the Quorum of the Twelve. They got so busy building this place. It's a miracle that they survived the winter to be honest with you. It is an absolute miracle to be able to build that city so fast. Log cabins, 500, 600 of them just on this side of the river, let alone the hundreds of others on the other side of the river, but as it was, they began to die in record numbers for three reasons. Number one, they're exhausted. I mean, just pushing one wagon one mile in mud, but pushing 1,800 wagons in mud up to your axles, men, women, and children, so they're exhausted.

Dr. Richard Bennett: 15:50

Number two, the exposure to the elements. The winter is coming. I might just say as an aside here in Omaha last year, it was 23 below zero Fahrenheit, just this year, January. The winter of '46 and '47 it was mild up until about December 1st. And then the winter came and they're exposed. Many of them are living in dugouts, and tents, and in wagons, and in hovels, frankly, in caves, because they couldn't build them fast enough. So the exposure to the elements was a second factor for the rapidly rising numbers of deaths here at Winter Quarters.

Dr. Richard Bennett: 16:43

And then third, because of the deficiency of vitamins, fruits, and vegetables, they're dying of scurvy. It's the children who are going to suffer the most and right across the street from where I am right now here at the Mormon Trail Center right across the street is the Mormon Pioneer Cemetery. And we have 400 to 500 buried there, most of which are in unmarked graves, but we know where they are because of the Sexton records. And that's just the tip of the iceberg. That's just the tip of the iceberg because over across on the other side of the river in Council Bluffs, they're also dying in huge numbers.

Dr. Richard Bennett: 17:25

I would venture to say that by the time the Saints leave the Missouri River Valley, most of them later in the 1850s there are about 1,500, 1,600 Latter-day Saints buried in this region, nothing like it in the history of the Church. It was a precipice in our history. It was a moment of tremendous despair, and discouragement, and almost hopelessness amongst the Saints. And unless you understand that, and understand all this, this section doesn't make a whole lot of sense. It's something to kind of read over, but this sentence is written with the suffering of the Saints between the lines. The agony and the triumph because there's both tragedy and triumph here at Winter Quarters.

- Dr. Richard Bennett: 18:16 I just talked about the tragedy, but the critical point is the triumph. And it's going to start here with this revelation in January of 1847. Remember, too, that that Mormon Battalion had taken away 500 of their most able-bodied men in a cause for the United States government, which not everyone had supported at that time because we've been pushed out of the United States. I mean, your cause is just, so there's nothing I can do for you. Are you kidding? We're getting six cents on the dollar on our houses in Nauvoo and there's nothing you can do for us. And now you want to come and ask for us to serve in the army? Well, it took some cajoling to get the Saints to understand that this would be a blessing for both the government, and for us, but here we are with fewer men, and we've got to survive the winter.
- Dr. Richard Bennett: 19:06 And this is important that you see section 136 as a wintertime desperate moment in the history of the Church, a wintertime revelation of hope, and of light, and of faith, and of redemption. I can't say enough about the significance of this revelation. It's also a moment in the time of the Church when others were saying that Brigham Young was leading us in the wrong direction. Does he even know where he is going? He hasn't even said where we're going. Men like George Miller, Associate Presiding Bishop, a wonderful scout for the Church, but he was breaking with Brigham Young's leadership here.
- Dr. Richard Bennett: 19:47 There was James Emmett who followed George Miller in what they felt was they're calling as members of the Council of Fifty, which they regarded as having equal authority, some of them in secular matters at least, to be able to say where the church should be going. And so there was division of vision, and of where is our destination? And there was an argument. It's this critical, critical moment of who's in charge? Where are we going? What does this all mean? How come Joseph Smith was allowed to be killed in the first place? Why have we suffered so much crossing Iowa? Whose side is God on anyway? And the Saints were looking for divine guidance. I can't even begin to tell you everything that's happening that lays the groundwork for this momentous divine guidance for the Church.
- Hank Smith: 20:45 Dr. Bennett, you mentioned 1,800 wagons. Can you give us an idea of the number of the Saints at this point? How many are actually trying to move with those 1,800 wagons, and everything?
- Dr. Richard Bennett: 21:00 There were approximately 12,000 Latter-day Saints in Nauvoo, give or take. The numbers haven't ever been established firmly, but I'm going to take that figure as reasonable. And, frankly,

Nauvoo is a ghost town by December of '46. Everyone had left. Now they didn't all leave following Brigham Young. Some went north to join with Jimmy Strang up in his colonies up there in Wisconsin. Some went south to Lyman Wight. Some went south to Saint Louis, but we can account for about 12,000 Latter-day Saints somewhere, anyway, 4,400 at Winter Quarters. Approximately 4,000 across the river in what they called Henry Miller's Hollow, which is now Council Bluffs, Iowa.

- Dr. Richard Bennett: 22:01 And then 2,000, or 3,000 up and down the Missouri River Valley in 81 little different grove settlements, wherever there were trees, and timber, and water to provide them for. And then they're scattered all across Iowa back to Mount Pisgah, which is about 100 miles east of here in Iowa, and Garden Grove and Richardson's Point. They're like salt and pepper all over Western Iowa. So most of the sites are in the process of moving West that left from Nauvoo, but not, of course, not all of them are going to go all the way to the Rocky Mountains, but they're in the process of moving out, or being forced out.
- Hank Smith: 22:47 Well, you mentioned, so 400 to 500 in the cemetery that's near you. Did you say another 1,200? I'm just thinking when you talk about 12,000 Saints, and then the numbers in these cemeteries, I mean, that is like, what are we around 10% of the Church? That makes it really staggering to think of imagine losing that huge of a part of the Church to death that way.
- Dr. Richard Bennett: 23:13 Those who are buried here in the Winter Quarters Cemetery, right across the street from where I am now, most of those died in the winter of '46, and '47. That's where the total count really begins to spike because of the reasons I've mentioned earlier. Across the river, some of those settlements are going to be there for five or six years because it's going to take a while for the Saints in installments to head West. And so they're longer over on the Iowa side, and consequently that's why there are going to be more graves over there, but most of those are unmarked graves just as they are here at Winter Quarters.
- Dr. Richard Bennett: 23:50 They didn't have time to put in stones, and what have you. They didn't even have time for coffins. Most of them are buried in shallow graves, unmarked graves. This is the place where the price for the Restoration begins to be paid in enormous numbers. Faith has a price, and the Restoration has a price. And this is where the price is going to be paid in huge numbers. And that's why this is such a sacred area for the church all of which lays the groundwork for this revelation.

Hank Smith:	24:23	When I was with you on a Church History tour, I remember you saying how crucial it is that we remember they didn't know the future. They don't know they're going to get to Utah, and build up the Church, and it's going to be strong, and become a wonderful thing. They're just trying to survive, and they could be going out here and all die. And so the stress on Brigham Young, and other leadership has to be overwhelming. The emotional toll that has to take, not knowing for sure if this is going to actually work, we could be leading everyone to their deaths.
Hank Smith:	24:58	I remember you saying if you take away the reality of that, you don't understand it. If you think they're just going to go out there, and, well, of course, we got to make it because then we got to build the Conference Center, and we got to have Temple Square, and all the Christmas lights. They don't know that. They don't see themselves as in the past. They're living life and trying to figure it out day by day. I remember you really hitting that home to us. You have to put yourself in their shoes not knowing the future.
Dr. Richard Bennett:	25:28	Thanks, Hank, for reminding me of this. It's not coincidental that in the middle of this debacle, or shall we call this difficult time crossing Iowa at Locust Creek, which is near Corydon, Iowa today that William Clayton will compose perhaps the anthem of the exodus. It becomes the anthem of the exodus at least. And they loved it when they heard it. It was an old English tune, <i>Come, Come, Ye Saints</i> . All is Well, that's what they called it. And as you said, Hank, that last verse, and should we die. They knew they were going to start dying. He knew that they were going to start dying. He wrote this hymn because he heard the birth of his son back in Nauvoo, but he knew that they were going to start dying, and they all did. "And should we die before our journey's through, happy day. All is well."
Dr. Richard Bennett:	26:32	You've got to get yourself in those wagons. You got to get yourself in that mud. You got to get yourself in that sickness. And in those hovels, in those caves, and here in Winter Quarters to understand the power of what he was trying to say. They're going to pay a price, a terrible price, so, yeah, and they didn't know.
Dr. Richard Bennett:	26:54	Now that brings up one point that I would like to bring up, Hank, if I could, about the opposition to Brigham Young. Some of them thought like Brother Miller, that Brigham Young's idea of going West to perhaps the Great Basin, or the Bear River country was in the wrong direction. He said, "We should be going up the Niobrara River. We should be going up to

Vermilion to what's called the Yellowstone, and towards Oregon. And he took many with him on sort of a preliminary exodus first to Grand Island, and then later up into the Ponca country on the Niobrara.

Dr. Richard Bennett: 27:40

When he heard this revelation, he and several others broke with the Church because they thought that Brigham Young was going in the wrong direction. And Brigham Young knew that there was going to be this division. Nevertheless, he said, "We go in faith." It's not just the weather, it's the temperament, and the feelings of the people right there in their own camp, some of whom were disagreeing. And then you've got all this James Strang, and Sidney Rigdon, and others, Alpheus Cutler, and eventually the Smith family are going to argue, "Hey, it should be going with us. We should be the leaders of the Church." And so, again, I go back to this point of a critical junction in the history of the Church. Who's in charge? Who has the vision? Does anybody know where we're going? We're dying in record numbers. Give us some counsel. Give us some hope. And that's why this revelation is a revelation of hope. So that's the setting, I guess, that we could put together so that we can now then begin to look at the contents to see what it's really trying to address.

Hank Smith: 28:56

Yeah. I think that's absolutely critical is this idea of why this even came in the first place because if you didn't know all this, if you didn't know this background, you'd say, "Oh, okay. They knew they were going to head West, and end up in Utah." But if you don't understand the different dynamics involved, you won't see the beauty of it. Like you said, "The suffering of the Saints is written," what did you say? "Between the lines of this revelation."

Dr. Richard Bennett: 29:27

When I first read this section, I kind of turned it off after the first six or seven verses. What's this about captains of companies, and presidents of the tens and fifties? I mean, what is this? It's so mundane. It's so technical. Why is the Lord concerned about this sort of stuff? I think we've got to start at the beginning here. The word and will. The word and will of the Lord. You can say, and I can understand why people say, "Well, this is Brigham Young's revelation. It's all coming out of Brigham Young's mind and heart." Well, it is, but I truly believe I've studied this enough to see. And in consequence of what eventually did happen that this is from the Lord, that it is a message through the mind of Brigham Young, if you will, and through his capacity to write it, but it really is an inspired revelation.

- Dr. Richard Bennett: 30:26 And I can tell you right now that when it was given to the Saints, they rejoiced to hear, finally, again, the word and will of the Lord. We'll see that as we go through. In their journeyings to the West, and they've all been going through all this in their journeyings to the West, and all the trials that you've been having here, going through Iowa, and what have you. Then it talks about the companies being organized with captains of 100s, and 10s, and what have you.
- Dr. Richard Bennett: 30:59 Now notice in verse 4? "And this shall be our covenant, that we will walk in all the ordinances of the Lord." Did you know that there had been two more earlier covenants, and that this was really built upon the Missouri Covenant, and the Nauvoo Covenant, both of which Brigham Young had established with the Saints. When the Saints were being driven out of Far West, Missouri in the winter of '39, again, it's a winter. Brigham Young learned how to lead people in the winter, clear back then in Missouri, but remember when Joseph Smith is incarcerated in Liberty Jail, who's leading the Church? It's the Twelve.
- Dr. Richard Bennett: 31:41 And he establishes what they were called, the Missouri Covenant back in Far West, that, hey, we're going to bring everybody out of Missouri, and take to Quincy. Well, they didn't know they were going to Quincy at that time, but to refuge, which eventuated in Quincy. And then in September of '45 in Nauvoo, there's something called the Nauvoo covenant. When President Brigham Young in his capacity as president of the Council of the Twelve Apostles has the Saints, and I'm talking about outdoor meetings, 4,000, 5,000 of them, covenanted that they're going to bring out of Nauvoo all the men, women, widows, orphans, children, we must come together. It's not an individual effort. The Mormon Exodus is a "we" effort. It's a collective effort. We will find the place. It's always we. It's never I.
- Dr. Richard Bennett: 32:42 And that's fundamentally different than say the California Gold Rush, where everybody is in it for themselves to get rich, or what have you. The whole Mormon Exodus, Latter-day Saint Exodus is going to be a we-based collective consecrated movement. And it's this covenant that Brigham Young first learned in Missouri then applies in Nauvoo. And now we're coming back to it. And you can almost say that Section 136 is the Winter Quarters Covenant. In verse four, "This shall be our covenant, that we will walk in all the ordinances of the Lord." And they're going to bring out everybody. That's what we're talking about here. These next few verses. "Let each company bear an equal," verse 8, "Bear an equal proportion, according to the vision of their property and taking the poor, the widows, the



fatherless, and the families of those who have been called into the Mormon Battalion.” It's lessons learned.

- Dr. Richard Bennett: 33:40 What did we learn from leaving Nauvoo? What did we learn from the Iowa experience? We were helter-skelter all over the place. Too many people came out unprepared. You can really say that Section 136 is lessons learned from leaving Nauvoo, and crossing Iowa. So it isn't just the fact that we're going to have tens, and fifties. And by the way, those company captains aren't just to once they get rolling, but also right there in Winter Quarters, get them all prepared now. Everybody be ready. Be much more prepared than you were in Nauvoo. And make sure that we delegate responsibility to all the different company captains, and what have you, because we've got to move everybody out of here. We don't want to stay here. Now this is kind of an irony. Winter Quarters is a powerful message in the history of the Church, but the effort was to move the Church West, not stay here.
- Dr. Richard Bennett: 34:39 Notice in verse 10, “That every man use all his influence and property to remove this people, to the place where the Lord shall locate a stake of Zion.” The significance of that is that there was no stake created here at Winter Quarters. There was no stake in Council Bluffs. We had a high council here at Winter Quarters, municipal high council. We had a Pottawattamie High Council over there in Council Bluffs. The Church was being organized with bishops. They had bishops over each ward. They divided Winter Quarters into 22 blocks with a bishop over each block to take care of all these widows, and orphans, and families, and Mormon bBattalion families.
- Dr. Richard Bennett: 35:25 So we had bishops for the first time in the history of the Church, taking care of relatively small numbers of people, 200 to 300 people. That's a breakthrough in Church government to have bishops called for that small number of people, but no stake. And the fact is that Brigham Young didn't want to signal to stay here. Don't establish a stake here. Stake is a place of refuge from the storm. We want them to come West. And so you see here, this emphasis on surviving while we're here, but moving out as quickly as we can in a much more organized way than we ever did leaving Nauvoo because we are forced out of Nauvoo. We're not going to be forced out of Winter Quarters. We can do it more carefully and deliberately.
- Hank Smith: 36:17 It seems that these covenants, Dr. Bennett, Richard, are we do not leave anyone behind.
- Dr. Richard Bennett: 36:24 I like that. That's very good, Hank.

Hank Smith:	36:26	Right.
Dr. Richard Bennett:	36:28	It's a collective "we" enterprise. And that's, frankly, honestly, that's why Brigham Young was so esteemed by his people. You kind of like Brigham Young from a distance, you know that? He had a personality which grated some people the wrong way, but he was a lion. He had the nickname, the Lion of the Lord. And one of the reasons for that is that he was a lion in defense of the widow, and the orphan, and the children. Don't forget them. Don't forget the sick, or the dying, and the poor. We come all together, or we don't come at all, and all in favor of that. He had them all line up right out in front of the Nauvoo Temple, and that Nauvoo Covenant to do that. And now the same thing is happening here. Just a couple of blocks from where I'm sitting right now, that revelation was proposed just down the hill from where I am here at the Mormon Trail Center right down in what is today Florence. This revelation has a place, and it's right here.
Hank Smith:	37:28	I remember standing in that grave, that cemetery with Alex Baugh, who I think is a friend of all of ours, and he had tears in his eyes, and he said to me, he said, "Hank, I try to be faithful, but I am no Stillman Pond." And here is a man who comes to Winter Quarters, and buries I don't know how many family members.
Dr. Richard Bennett:	37:56	His wife died and four or five of his children died. Their names are inscripted right in the cenotaph across here. It's amazing, men like Stillman Pond.
Hank Smith:	38:06	Unbelievable. Yeah. And Alex said, "I don't know if I'm a Stillman Pond." And so I've always thought about Stillman Pond when I think about Winter Quarters. He represents a lot of people losing a lot of family members, and having to leave them behind as well as you move West, right? Leaving these graves behind and heading West.
Dr. Richard Bennett:	38:26	Well, in the marvelous monument that's here in Winter Quarters Cemetery by Avard Fairbanks, it's called "The Tragedy of Winter Quarters." It really is the tragedy, and the triumph of Winter Quarters because it captures in a sublime way the suffering of the Saints, the grief of the Saints, but their faith and determination to move forward no matter what. And you see that in this tremendous monument it captures that in a way that is breathtaking. We wouldn't have the Winter Quarters Temple, which is just across the street. We probably wouldn't have that temple were it not for those pioneers. We might not even have the Church in part if it hadn't been for the faith of the

pioneers. It's that kind of a moment when the Church, Brigham Young said, I'll put it this way. Brigham Young said, "If we don't make it, this church will be driven to the seven winds."

Hank Smith: 39:20

We'll be done.

Dr. Richard Bennett: 39:21

Meaning that if this doesn't work, if this exodus doesn't make it, we may never see that valley, let alone the future. We may never see the future of the Church because of people going one way, or another. It was so critical that this succeed because as you say, we couldn't see the future, but the Lord knowing the future gives us this revelation through his servant, Brigham Young. He's not even the president of the Church yet, but he is receiving a revelation in his capacity as president of the Camp of Israel, you understand that. He won't become the president of the Church until December of 1847, so.

Dr. Richard Bennett: 40:03

Notice verse 22, talking about hope. "I am he who led the children of Israel out of the land of Egypt." Another earlier exodus. "And my arm is stretched out in the last days, to save my people Israel." And that word save, when they're dying by the hundreds, if not the thousands, the Lord is saying to his people, and don't think that they didn't read it because this was read to all the Saints by all the various high councils, and bishops, to all the different groups on both sides of the river, to save my people. You can see why that word means so much to them at this moment. That I know you're dying. I know you're suffering. I know this is a tough, tough moment, but I'm going to save this. Even through the dark times, I'm going to save this church. I'm going to save Israel.

Dr. Richard Bennett: 41:10

Talk about hope. That's one of the great messages of Section 136. The word and the will of the Lord to save his people in their afflictions. And like you say, John, one in 12 are dying. One in 12 are dying. You take a look at the numbers that are dying today of COVID, and what have you? Maybe one in 300, or 400, or 500. One in 12 are dying here at Winter Quarters.

Hank Smith: 41:34

Yeah, I was thinking about, I mean, if there are roughly 17 million members of the Church today, what would we think if 1.7 million if 10%. Wow. I mean, it's huge. I love what you're saying about the we part. And then this seems to emphasize what you just read, 23, 24, "Cease to contend, cease drunkenness." Of unity, not Zion, the place, but Zion the pure in heart. If it's going to be we, we've got to be unified as we begin this exodus. I love, too, that you mentioned, I mean, the Lord is mentioning the original exodus, and I'm seeing all these footnotes of exodus, and like on the last page I was noticing in

verse three, exodus 1821, they also had captains of hundreds and captains of fifties, and captains of ten when Moses was trying to do everything, and Jethro was telling him you got to delegate. I love that story. So it has an echo of the original exodus, I think.

Dr. Richard Bennett: 42:43

They deliberately pattern themselves after that. More so, as time goes on they begin to see that this is not just a journey, that this truly is an exodus, not unlike what the children of Israel did. Here's a critical point about their destination. You'll look high and low in Section 136, and you won't see a word about them going to the Salt Lake Basin. You won't see a word about going to Utah, or anything like that. You would think that if this is the exodus, the revelation on the exodus, well, where are we going? Here's some of those, like I said earlier, some like George Miller, and others who were contending with Brigham Young saying, "Do you know where you're going? Where are you taking this? Do you really have an idea where you're going?" And here comes the word and will of the Lord when the Lord speaks and says, "Not a sentence, not a word about their final destination." But what does he say?

Dr. Richard Bennett: 43:43

"Cease to contend one with another," like you said, John. "Cease to speak evil one of another. If thou borrowest of thy neighbor, thou shalt restore that which thou hast borrowed." Probably tools when they're making their cabins, and everything else. "And if you shalt find that which thy neighbor has lost, thou shalt make diligent search until thou shalt deliver it to him again." I mean, it is very, very mundane sort of things, make sure you get it back. Well, the point is this from my perspective, they'll find their place if they follow their God. Don't worry too much about the place. Worry about your covenants. Worry about your obedience.

Dr. Richard Bennett: 44:27

In fact, that goes right back to verse 2, remember that? "With a covenant and a promise to keep all the commandments and statutes of the Lord our God, and his ordinances." It's a revelation on obedience. And here the Lord speaks to the prophet, Brigham Young, and I firmly believe that the Lord is inspiring Brigham Young in all of this because I don't think that you can make these things up if that's this moment. There's too many equations here, too many movable parts for someone just to come up with a silly little revelation.

Dr. Richard Bennett: 45:00

The critical thing is to live the gospel, and it will all work out for you, even in your difficulties. And the things that seem important to us, the Lord is saying there's more important things than that. And so I really think that the principle of the

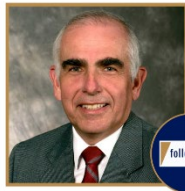
exodus is obedience, and consecration, and covenant. "Zion shall be redeemed in mine own due time." That's the principle here of obedience. I think that's a marvelous statement of prophetic leadership.

Hank Smith:

45:39

Yeah. The idea of "trust God." I liked what you said there. They'll find their place if they follow their God. I can take care of the place, but you have to choose to be the right people. There's a lot in here that we can use today, don't you think John, Richard? I mean, "Let your words tend to edify one another." If you borrow something from your neighbor, get it back to them. Don't speak evil of one another. They're still human beings aren't they out there? I'm sure they're having human conflicts with each other, especially when you get hungry and tired.

## EPISODE 48 • PART IV



Dr. Richard E. Bennett

*D&C 136*



- |                      |       |  |
|----------------------|-------|--|
| John Bytheway:       | 00:03 | Welcome to Part II of this week's podcast.   |
| Hank Smith:          | 00:08 | I was going to ask you Dr. Bennett, where is the closest place for them to even purchase anything? Do they got to go down into Missouri?   |
| Dr. Richard Bennett: | 00:17 | I'm glad you raised that up, Hank. They went down to Missouri to get supplies. The Mormon Battalion provides them funds. And by the way that those funds went to the men who turned it over to their families and those wives consecrated that money to the Church. Remember it wasn't paid to the Church. So let's remember those wonderful women as well as the men who consecrated those funds to the Church willingly, it's consecration. But they go down into Missouri, Bishop Whitney went down to Missouri to buy supplies and provisions. |
| Dr. Richard Bennett: | 00:51 | And many Saints went down to work in the farms in Missouri and got their food supplies and what have you. The irony is that Missouri is the physical salvation of the Exodus. The good folks in Missouri, but we thought we were going to be exterminated. They helped fund us in our trials. And so let's not always give Missouri a black eye. They were there when we needed them. Shall we put it that way? Yes, there was the Extermination Order, but not many of the Missouri were on our side. And we owe great debt to many of them.      |
| Hank Smith:          | 01:28 | That's got to be the closest place to buy anything.  |
| Dr. Richard Bennett: | 01:30 | That's right. Down in St. Joseph in Banks' Ferry, St. Louis and other places allowing the Missouri River. Those are all Missouri towns. So I think we have to give a little bit of credit to that.   |
| Hank Smith:          | 01:44 | I can imagine getting that direction go down to Missouri and buy things. Do you know what happened the last time I was in Missouri?  |

- Dr. Richard Bennett: 01:53 Well, that happened crossing Iowa too. When we crossed Iowa, we went on the southern side and the southern portion of Iowa, not on along the Des Moines River Basin. And that's for the north. We deliberately went south, which is now Highway 2, across Iowa, so that we could be close to Missouri because Missouri came into the country, became a state in 1921.
- Dr. Richard Bennett: 02:19 Iowa was just a territory in 1946. There are many more farms in Missouri. We went down the grand river and other places as we're going across Iowa, sometimes incognito, I'll admit to that, but to get provisions from Missouri farmers and what have you. And it saved our hide going across Iowa. Again, this whole paradox of Missouri helping the Saints.
- Hank Smith: 02:49 I read in verse 28, and I'm sure you can speak to this. He says, "If thou art merry, praise Lord with singing, with music, with dancing, with a prayer of praise and thanksgiving." That was something that Brigham and those around him believed in, the idea of sing and dance, right? So even on the trail West, they have a band and they're dancing.
- Dr. Richard Bennett: 03:14 Yeah. Wilford Woodruff was a little bit concerned about them singing and dancing like that. And he says to Brigham Young, he says, "We shouldn't be doing all this." And Brigham Young says, "Hey, they're suffering enough. Let them have a good time. Let them sing and praise. They're not going to hurt anybody." And so they had dancing schools. They had choir schools.
- Dr. Richard Bennett: 03:35 You can make the argument actually that our choral tradition, which really began with the British Saints, but really flowers in Winter Quarters that perhaps even the Tabernacle Choir can look back to Winter Quarters as a place of beginnings. We had balls. We had feasts. Don't think that Winter Quarters was only a terrible place. They tried to make the best out of a bad situation. There were romances, there were wonderful things happening in Winter Quarters.
- Dr. Richard Bennett: 04:09 There were even ceilings in my new book *Temple's Rising*. We now know that Winter Quarters was a place of tremendous covenant making. In Willard Richards's Octagon, which is just blocks away from where I am, where it was. It's not standing there now, but we know where it was. Brigham Young performs several ceilings of those who were dying. He's listening to his people. Brigham Young listens to the Lord with one ear and listen to his people with the other. And they're suffering and they're dying.

Dr. Richard Bennett:	04:47	And he knows that and they're begging him, "Can my marriage be sealed here? What's about Nauvoo. I never got there." Most of the Saints never did." I know he did about 5,500 living endowments in the temple there, but a lot of the Saints can in Winter Quarters or whatever being a Nauvoo, they came off their missions and made a straight line to Winter Quarters. "Can't we get the same blessings?" Brigham Young listened to his people. That's one of the marvels of his leadership. That's one of the reasons why they're listening to this revelation because he's speaking for the Lord and they knew it. At least most of them, not all of them. Let's not say that everybody does, but most of them.
Hank Smith:	05:30	This section to me as I'm looking at it with you can speak to someone today who is suffering for some reason or another. We, we lose loved ones. People go through terrible divorces and trials, right? Sicknesses. And this section can not only speak to the saints of 1846 and 47 who are suffering, but it can also speak to the Saints of 2021 who are suffering.
Dr. Richard Bennett:	06:03	Oh, yes. It's a message for today as much as it was for Winter Quarters 175 years ago. This is the 175th anniversary, this coming year of this revelation. It's something to be remembered. It's a milestone for the past and a mile marker for the future, because it speaks to both the past and the future and the present.
John Bytheway:	06:34	Our friend, Robert J. Matthews and this stories that he told of his involvement in putting together the new scriptures and of the Bible Dictionary and so forth. And there's a whole documentary on BYUtv on demand called <i>That Promise Day</i> , which is fascinating. But just ever since then I love noticing things like the footnotes on page 284, for those of you who are using paper scriptures, I love what you're emphasizing about this section and this the Lord speaking to Brigham Young, because look at the footnotes. This is rich in council and doctrine and everything.
John Bytheway:	07:24	And even I circled, I made a square around all the footnotes, just on verse 28 about, "If you're merry, praise Lord singing music, dancing." Look at all of that. And so for those of you that aren't looking at on paper, I just want you to see, this is rich as Hank said in council for anybody wherever they're at right now. I love what you said, Dr. Bennett about this is a we thing.
John Bytheway:	07:54	And the council is we've got to stay unified. And I thought, what is more uniting than let's have some parties? Let's have some dancing. And we are still a community that need each other. So



just those of you looking at paper, look how many footnotes there are on verse 28.

- Dr. Richard Bennett: 08:15 Yeah. There was something called the silver grays. I guess that's why I like this one, because my hair's just a little bit wider than yours guys.
- Hank Smith: 08:25 Say it again.
- Dr. Richard Bennett: 08:26 But they had the Silver Grays that they would go around. That was a band like William Pitts Brass Band. But this was called the Silver Grays and to the different homes and they would play and they would have dances. And they'd have little balls and they'd have feasts. They have wonderful dinners and what have you. They try to put a happy face on a very sad situation.
- Dr. Richard Bennett: 08:53 And that's how you confront, like you said, John, some of the illnesses and challenges of life by doing these things, don't give in. That's an interesting point. They didn't give to the sufferings. There weren't suicides when people going out and doing and taking their lives, they're going to confront it and they're going to move forward. They're not giving up.
- Hank Smith: 09:22 One thing I'd like to ask you about, Dr. Bennett, is versus 34, 35, 36 talks about the United States of America rejecting the Church and killing the prophets, right? Right there, Hyrum and Joseph. Yeah. Verse 34. Those are Latter-day Saints in the U.S. We are a very patriotic people. Yet what is happening here? What's the dynamics here of we've been rejected by the United States. Even with the Mormon Battalion why do we even seek to become a state when we get out to Utah? We're seeking again to become a state.
- Hank Smith: 10:08 What's the dynamic there? We don't hate the United States but yet we are leaving the country. I don't think maybe all of our listeners, I don't think I understand it entirely that we are fleeing the U.S.
- Dr. Richard Bennett: 10:24 Yeah. We're going out into-
- Hank Smith: 10:25 Maybe it doesn't look like it today because we see the map of the U.S. today, but a map of the U.S. then, we're leaving the country. And how does Brigham and the leadership feel about the United States?
- Dr. Richard Bennett: 10:38 We did not go west under the United States flag. There's no question about that. We went under the end sign of the

nations, the end sign of liberty. It was really a white flag. Most of us, with some very important exceptions from England and from Canada, the saints were loyal American citizens. And this whole idea of having to leave the United States was a tug-of-war with them. We love America. We believe that this is Constitutionally inspired and what have you.

- Dr. Richard Bennett: 11:08 But here we go, as you know we'd received revelations earlier about the Constitution, United States being divinely inspired. But you've got to plumb the depths of their hurt, Hank, I think to understand what they're saying here. We're dying because we've been driven out of the United States. We're dying because they never lifted a finger in our defense. And there's this great angst. And it's being expressed in a way here that perhaps we should give them a little bit of slack to understand how much suffering they're going through here, then maybe this might be, I wouldn't say an exaggeration, but they're really leaving it behind and will leave it to the Lord what the Lord's going to do with the United States.
- Dr. Richard Bennett: 11:54 Some people have interpreted this as meaning that the Lord is going to purge the United States with the Civil War later on. I don't think you can argue that really very convincingly. I think that they felt that because of this, the Lord will have a statement with the country someday for having allowed his prophets to be killed or what have you, and be driven out. I don't think they're praying for America to be punished, but I think they're predicting that something could happen, which will be hurtful because they've driven them out just like they drove the children of Israel out of Egypt.
- John Bytheway: 12:28 Yeah. I've heard that school of thought too, that the Lord took the Saints and got them out of the way and then the Civil War came and they were completely away from all of that.
- Dr. Richard Bennett: 12:38 They never wished evil upon America. The Saints weren't, weren't vindictive.
- John Bytheway: 12:44 Yeah. Well, they actually sent soldiers to fight in the Mormon Battalion like you said.
- Dr. Richard Bennett: 12:49 Exactly. They would never have done that had they not loved America and to support it. But their primary purpose was not to redeem America, it was to redeem Zion and to find a new stake of Zion where the gospel could flourish. We'll follow that pattern. Even if we have to give up 500 men to serve the United States, we will serve the United States. It's, "render unto Caesar the things which are Caesar's," the Mormon Battalion. And we'll

render unto God, the things which are God's, which is a redemption of Zion and the finding of a new stake that we can build upon. So if we can do both things fine, but I think you're seeing here that there is a prediction if not a prophecy that America may have to pay a price someday for this.

- John Bytheway: 13:36 I'm so glad you brought that. I love this idea of they never formed a stake there in Winter Quarters. No, we will not form a stake. We will not put down stakes, so to speak. And until we arrive and we don't know where we're going exactly but that's-
- Dr. Richard Bennett: 13:52 It's not here.
- John Bytheway: 13:53 ... but it's not here. When we are there that's when we start the stake, that's important point.
- Dr. Richard Bennett: 14:01 I'll know the place when I see it.
- John Bytheway: 14:04 Yeah.
- Dr. Richard Bennett: 14:06 He had a vision of what he needed and what the Church needed. He needed a place to put in a million people. We now know that from the Joseph Smith papers, the Council of Fifty Minutes. He said, "We need a place that will accommodate a million people, but which nobody else wanted. That's the place. That's the place." And did he have a vision exactly? I think he got a little bit of slack. He says, "I'll know it when I see it," and when he did see it he said, "That's it." Or at least we'll check out a few other places, but that's it.
- Hank Smith: 14:43 And he was being told, wasn't he told by a few of the explorers out there, the trappers out there that he's not going to be able to succeed if he goes to the valley of the Great Salt Lake? Is that the story that they said? Don't go there.
- Dr. Richard Bennett: 14:58 Jim Bridger, the old story that I'll give you a thousand dollars for every bushel of corn that you raise. We now know that there's more to that story. Jim Bridger, actually he said the valley of the Salt Lake, if you can irrigate it might prove very, very promising for you. He was more encouraging than he was discouraging.
- Dr. Richard Bennett: 15:19 So was Moses Harris and others of those trappers that they met across the way. The closer they got to the valley of the Salt Lake, the more confirmed they became in the place that they were going. But once again, this revelation is scarce in terms of geography but it's loaded with council and guidance for how to live.

Hank Smith:	15:48	And that's important for us too I think, is the idea of the Lord might say to us in our own individual lives. Don't worry about your destination, worry about the way you live and I'll, I'll guide your destination.
John Bytheway:	16:00	Yeah. What I love about this and sorry for this parallel, but I'm thinking of the War Chapters [in the Book of Mormon]. If there were ever a time where you could try to make an excuse of, "Well, we got to put all this religions on the back burner. There's a war going on." But captain Moroni, he was always, "Get your spiritual act together first, then we will make swords and forts and places of resort."
John Bytheway:	16:25	Living the gospel is never the back burner issue. Well, we got other problems. We got to move all these saints west. No, job one, get your spiritual act together. So you've got this cease to contend, cease drunkenness. If you borrow something, give it back, speak edifying to each other. I love that it was like, this is always job one, live the gospel in the midst of whatever problem you have.
Dr. Richard Bennett:	16:48	Yes. You're speaking as a mission president. Some of the missionaries are very, very concerned about where they're going. That becomes, "Oh, I can hardly open. Wait to open up my envelope to see where I'm going and my destination." When really it's far more who you are becoming. Don't worry so much about the place, worry about which direction you're going in your life and the place will take care of itself. There's some wonderful overtones that apply to us today.
Hank Smith:	17:23	I have two questions for you, Dr. Bennett. One is they're going to go to what they call in verse 10, "A stake of Zion." So it's not going to be the "center place." Are they holding on the idea that one day they will return to Missouri?
Dr. Richard Bennett:	17:41	Good question.
Hank Smith:	17:43	Someday we'll go back. It's not, we're not moving the center place of Zion, it's still a stake of Zion. The center place is still where it was laid. I'd love to hear your thoughts on that.
Dr. Richard Bennett:	17:56	I need to go back to the Section 124, verse 2 when the same thing happened when they first came to Nauvoo. You remember that? You probably know this very well. Verse two, your prayers are acceptable before me and an answer to them I saying unto you that you are now called immediately to make a solemn proclamation of my gospel and of this stake, which I

have planted to be a cornerstone of Zion, which shall be polished with the refinement, which is after the humility of the palace.

- Dr. Richard Bennett: 18:27 Nauvoo wasn't the center stake of Zion. Not like you say independence was that center place. But here, after all their troubles in Missouri, they're still God's chosen people. They're still Zion and a cornerstone of Zion. And so they recognize that they were still Zion after all that affliction and all the troubles and the apostasies and everything else. They're still there. They're moving towards Zion. They're still a Zion people.
- Dr. Richard Bennett: 18:57 And I think that's what you're seeing here in [Section] 136, which is so comforting to the saints after all of this trial and after Joseph Smith had been killed and everything, are we still Zion? Are we still the people of God? Do we still have the mission of the Lord in all of this? And I think it's not just a place it's the kind of people that we are. So we will locate a stake of Zion, it'll be another cornerstone of Zion if you will just like we're doing today. They're all cornerstones of Zion. Maybe not the center place eventually. But we're still Zion's people. We're still the people of the covenant with that promise. And I know from my research that the saints saw that as a message of great comfort to them.
- Hank Smith: 19:47 And you mentioned that they were questioning why did Joseph die anyway, and the Lord does address that in verse 37 and 38. "I brought him forth to do my work, the foundation he did lay, and I took him to myself. He sealed his testimony with his blood." So it answers that concern of why was Joseph allowed to be taken in the first place. So another message of I'm hearing you, right? I know your concerns.
- Dr. Richard Bennett: 20:15 Let me speak to that for a moment. Those verses 37, 38, 39, which foundation he did lay, see that in 38, Joseph Smith, who I did call upon then for 38, which foundation he did lay and was faithful and I took him to myself. Many have marveled because of his death. This is the redemption of the martyrdom.
- Dr. Richard Bennett: 20:48 Just two days before this revelation Joseph Smith had a dream. Brigham Young had a dream of Joseph Smith and Lucy Mack. He had a series of dreams with the prophet, Joseph Smith. One dream, he was asking about how to organize the people in terms of the law of adoption and all the things that they were trying to do at Winter Quarters. And Joseph Smith said, "Just keep the commandments, it'll all work out." Remember that? Is that wonderful dream, not a revelation, but it was a dream vision.

- Dr. Richard Bennett: 21:17 Well, here is the redemption of the martyrdom. Not that the Lord caused it. Not that the mob was the Lord's doing. That's ridiculous, but he redeem it for good. And I think it's not just Joseph Smith's death here. It's all the sufferings the saints are feeling and all the other deaths that they're going through, the hundreds and hundreds of other deaths. The whole principle of death is being redeemed. I'll redeem it for your good if you're faithful. Not just Joseph's but everybody else's.
- Dr. Richard Bennett: 21:56 We're not going to end on a tragedy, we're going to end on a triumph. And this is of amazing comfort to the saints. Many of whom, some thought that Joseph Smith's son should be the next president of Church. You know that he was given a great blessing of the prophet Joseph, if he were faithful and remained faithful to the Church. There could have been every expectation that Joseph Smith's son may have been in the highest leadership of the Church, just like Hyrum Smith's son became the highest leadership in the Church.
- Dr. Richard Bennett: 22:29 And this whole claim that maybe Joseph Smith's family should be, I think this is in part addressing that feeling and sentiment. Joseph was taken, he did his work, now let's move on. The family's not going to come west. Notice this, verse 40, have I not delivered you from your enemies? Isn't that interesting? Only in that I've left a witness of my name. What does that mean? That scripture's been going over and over my mind, maybe John and Hank help me with this. What does that mean? Only in that I have left a witness of my name. What is that?
- John Bytheway: 23:12 I think first impression, it reminds me of Book of Mormon, Alma, those being delivered from the land of heal and so forth. And the Lord says you will stand for witnesses for me here after. This is, I have delivered you in that. And in this alone maybe I have left a witness of my name. I wrote my margin before you said this. I wrote, remember in my margin, I've delivered you from your enemies in the past.
- Hank Smith: 23:43 It made me think of you all got away from Nauvoo but I left Carthage there. That's what I think of. Only in that I have left a witness of my name. That reminds me of Carthage Jail, right? It is. It is still there and it is a witness of the testimony of Joseph Smith. Yeah. I have left a witness back there. Everyone else was delivered from their enemies, but only two were not Joseph and Hyrum. And they're the witness for my name.
- John Bytheway: 24:12 And there were two witnesses of that, which would be what? Willard Richards and John Taylor.

Hank Smith:	24:17	Yeah.
John Bytheway:	24:18	Somebody commented, I can't remember maybe it was on a previous podcast about the law of witnesses, there's Joseph and Hyrum give their witness, and there were two witnesses there in an interesting way kind of fortunate because now we know what happened because John Taylor and Willard Richards were there and Willard... What was the prophecy Joseph Smith made to Willard Richards? That bullets would fly around him. And I heard Brad Wilcox say once, "He was clearly the largest target in the room."
Dr. Richard Bennett:	24:50	But he was behind the door, John. He was behind the-
John Bytheway:	24:53	Yeah. But they're couple of witnesses. That's a wonderful way to look at that, too. But I just think it's so easy to forget the things the Lord had is done for us. And sometimes you'll have a scripture like this. "Have I not delivered you from your enemies?" Oh yeah. He really has been there in the past for me, hasn't he? I can't forget that.
Hank Smith:	25:20	Dr. Bennett, can you walk us through what happens after this revelation? This is one of these lessons where we're not going to get to go to the next one and say, "Hey, what happens before-
Dr. Richard Bennett:	25:37	The Continuous Restoration.
Hank Smith:	25:38	Right? We'll do one Section 138, but that'll be 1918. It'll be hard to cover from Section 136 is Section 138. But what happens as spring comes in Winter Quarters. I also wanted to ask you, and we don't have to leave this in. I was just interested in the relationship with the Native Americans out there. Because there are people out there, right? There are groups of Native Americans. What's the relationship with the Saints going to be like there?
Dr. Richard Bennett:	26:13	Well, here at Winter Quarters, this was called Indian territory and we're amongst the Ponca and the Omaha and the Otoe Indians who are being pushed up against by the Eastern tribes that are being pushed out of the United States, the Potawatomi and various Algonquin tribes and every others who are being pushed east. And so we're right in the middle of inter-tribal warfare. And the two big tribes that we were most fearful of were the Pawnee, which are just west of here. And of course the Lakota Sioux, thousands of warriors in the Great Plains of the Dakotas.

Dr. Richard Bennett:	26:58	And they were warring with the Pawnee and the Ponca and we are right in the middle of a very, very difficult inter-tribal warfare situation that took all the skill in the world to be able to negotiate harmony amongst the tribes that Brigham Young formulates the policy of neutrality but friendship, which worked out very well helping them. We took many of the tribal leaders and what have you, who were wounded in battle and we nursed them and helped them back without taking sides one way or the other.
Dr. Richard Bennett:	27:35	It was a very, very delicate negotiation with the American Indian, but we looked upon them as being of the house of Israel. It's whole interesting story that we had time to go into. When they go West, they're going to go right through the Pawnee Indian villages, because they chose to go on the north side of the Platte River, not on the south side, which was the California Trail.
Dr. Richard Bennett:	27:57	So they go deliberately right through the heart of Pawnee territory knowing that that's a risk of unprecedented proportions to do that. But the Pawnee were so surprised because we went through the middle of their villages that they sort of backed off and they looked upon us as fellow refugees, being driven out of the United States. We had a compatibility with some of their thinking. And so that's another story for another day about how we got along with the Native American folks.
John Bytheway:	28:28	Isn't there a famous Brigham Young statement that's better to feed them than fight them or something?
Dr. Richard Bennett:	28:33	Yeah. His idea was to befriend them, but don't take sides.
Hank Smith:	28:38	So what happens in January then? It's the revelation comes and when do they prepare to head further west?
John Bytheway:	28:48	Speaking of that verse in only in that I have left a witness for my name. This is what Stephen Harper said in his book. I think Hank was on the right track here. Stephen Harper said from the Lord's vantage point, allowing Joseph to die as a testator left an enduring witness of his name, he's capitalized God's name, even as it delivered the Saints, including Joseph from their enemies. So I think Hank, you are on the right track there. I have left a witness of my name. I left Joseph Smith in Carthage. I like that.
Dr. Richard Bennett:	29:22	There's another way of looking at that. Could I just expound upon that?



John Bytheway:	29:25	Yeah.
Hank Smith:	29:25	Please do.
Dr. Richard Bennett:	29:26	Brigham Young himself was a witness as were the Twelve of the Restoration. Now notice the very next verse, "Now, therefore harken," in other words, now listen to what I'm going to say. Listen up carefully. "O, ye people of my church and the elders, listen," notice that a second time, "Listen together." And what is the message? "You have received my kingdom."
Dr. Richard Bennett:	29:59	Well, I know how the saints interpreted that because I've studied their diaries and their letters. What that meant was the keys of the kingdom are in your wagon. They're in your cabins right there in Winter Quarters. They were not taken from the earth, despite all the problems and all the sufferings and all the licks and some of your disobediences and everything else.
Dr. Richard Bennett:	30:24	The kingdom is still upon the earth and it's in the Twelve. It's not in Sydney Rigdon. It's not in Jimmy Strang. It's not in the Smith family, bless their souls. Hope everything works out for them. "It's you have received my kingdom." What a statement that is. It goes right back to verse three. If you want to take a look at it. Verse 3 and verse 33 and 41 go together like bookends.
Dr. Richard Bennett:	30:57	Remember this about, "Let the companies be organized with captains of hundreds, fifties, tens, with the present counselor, et cetera. Under the direction of the Twelve Apostles." There's not even a president of Church at this moment. Who's in charge of the Church? Who has the keys.? You have the kingdom in the Twelve Apostles. They have the right to lead this Church when the president of the Church dies. When Joseph Smith was slain, the church didn't lose the keys. You are the witness. You have the keys and you're going to go West under the direction of the Twelve or you don't go at all. They're in your wagon, if I can put it that way.
Dr. Richard Bennett:	31:46	And I tell you when this was read for a sustaining vote. And this revelation was read into all the congregations of the Saints here in the Missouri River Valley in January in the next two weeks. The outpouring of support for this amongst the Saints was it was like a sunbeam coming through a dark wintery cloud.
Dr. Richard Bennett:	32:10	It was that measure of hope. You mean to tell me that we're still God's people? That this is still the kingdom of God upon the earth? Have we suffered in vain? Has it been all for not? And

this message is a tremendous hope for the Church then. It really brought the Church into the sunshine of a new day from its darkest moment in the history of the Church. And it has enormous significance to having a witness today in a living prophet. I just love that verse, "listen, harken, listen, you have received my kingdom."

- John Bytheway: 33:02 I'm so glad you covered that. Yeah. With so many splinters or potential for splintering off or diffusing as you've said, this is a we thing and you are the ones, you have the keys, the keys are with you. I'm so glad you said. That verse is-
- Dr. Richard Bennett: 33:20 So John, an answer to your question, what happens next? The vanguard company of the Twelve begin leaving here at the 16th of April. Well, actually from the Elkhorn, which is around ... about 20 miles west of here. And the Vanguard Company of the Twelve go West. The 148 men, two women and three children and they find the place, but not well known history of the Church is that under the direction of these captains of tens and fifties and twenties, what have you, 1400 others in what they call the big camp or the Immigration Camp leave here in June, May, excuse me, in two large groups, 700 each, to follow the Vanguard Company.
- Dr. Richard Bennett: 34:12 And get this Vanguard Company hasn't even found the valley yet. And here comes 1400 men, women, children, families, many of the Mormon Battalion people because Brigham Young didn't want the Mormon Battalion guys to have to walk all the way back to Winter Quarters to find their wives and kids. And they're going out with the expectations. They're going to find the place. Can you believe that? And had not that Vanguard Company found the place they would've starved to death. They would've starved to death out there. You talk about faith.
- Dr. Richard Bennett: 34:48 But they did find the place. And Brigham Young comes all the way back here in September of '47, all the way back by horseback and a few with the Twelve. And it's going to be back here at Winter Quarters, actually over in Kaneshville, at the Kaneshville Log Tabernacle over there in Council Bluffs today where Brigham Young is going to be sustained as the President of the Church.
- Dr. Richard Bennett: 35:12 Not in Salt Lake but here, by the membership of the Church because he wants to give the evidence that the Church is moving on. We're reorganizing the First Presidency. Come on West. So this is what's going to happen. Yes, he's made the President of the Church on the 27th of December, 1847, 11 months after this revelation.

Hank Smith:	35:41	And he himself is almost not going to make it.
Dr. Richard Bennett:	35:43	Yeah, he got so sick. He almost died of Rocky Mountain Spotted Fever as they're coming into the valley. That would've been of an interesting scenario had Brigham Young died. But his life was preserved. Some of the scholars are saying, "Well, did he say this is the place? Is this the right place? Did he ever say something like that? I don't know. This is the man though. This is the one the Lord called." That's as critical as anything. And you have the keys. "Listen, you have received my kingdom," and notice Brigham Young is not saying, "Well, it's me. I'm the guy. I should be the next leader. I'm the one." No, "You have received my kingdom." So those are important things to remember.
Hank Smith:	36:35	Dr. Bennett, you are just an absolutely incredible mind and person. And I know your wife is the same, an incredible mind, an incredible person. I think our listeners would love to hear a little bit of your journey from the beginnings of how you found this love for the history of the Church up until the present time where now you're serving as mission president in one of the sites. Take us through that journey if you would.
Dr. Richard Bennett:	37:08	When I was 10 years of age, my parents who joined the Church in Canada, in Eastern Canada in Ontario in 1952. But when I was 10 years of age, we took the first of what would be several trips along the Mormon Trail from Palmyra, even from Vermont, through all these places. I can remember coming here to Winter Quarters here in Omaha when I was 10-years-old and going into the memorials, the Pioneer Memorial Cemetery and seeing Fairbanks has marvelous monuments. And something tugged at my heart then. Even though I was rather, I get a little bored when everybody was crying and everything else and having spiritual experiences, I was just a kid.
Dr. Richard Bennett:	38:02	But I could sense then that there was something going on here and that this was beyond my little scope of understanding. And a great warmth enveloped and gained an affinity for the great message of the gospel and the pioneers. Now I don't have any Latter-day Saint pioneer background. The folks that come here, many of them are coming here because they're related to wonderful pioneers. And that's marvelous. I envied many of them for that.
Dr. Richard Bennett:	38:40	My pioneers came over from England to Canada. It's a whole different story. But I gained a great love for the faith of the pioneers. You don't have to be a descendant of pioneers to know of the truth of the gospel. There's no historical pedigree that makes one Latter-day Saint more devoted or not. It's

something far deeper than that. And I learned that the pioneer exodus is for everyone in this Church, whether they're in Japan or in South America, whatever it is. This is a story of the ages. This is a story for all people. And it brings us all together in the same tabernacle of faith.

- Dr. Richard Bennett: 39:33 And I use that word tabernacle deliberately because they built their first tabernacle here in Kanesville in 1,847. We can all go into that. I've had the great privilege of working under some of the greatest historians of the Church, Leonard Arrington, who was Church Historian for quite some time, Great Basin Kingdom, who is in my opinion one of the greatest men I ever knew. It's not my opinion. He's one of the greatest men I ever knew and one of the greatest writers in Church's history.
- Dr. Richard Bennett: 40:08 Marvin Hill, another great scholar in the history of the Church. And so many others I've been blessed with. My patriarchal blessing gave me indications that records will be made available to you that haven't been made available to others. I remember that when I was 14-years-old from Eldred G. Smith, who was patriarch. And so it's one little thing after another and I've had the chance to study my entire life in the ... in the history of the church. And all its ups and downs.
- Dr. Richard Bennett: 40:38 And let's face it, some people, "How could that have happened in the history of the Church? How did Oliver Cowdery ever lead the Church?" What's all this about this or that. Some people have made ship record their lives in the history of the Church. And that's not easy to read. We just talked about George Miller breaking with Brigham Young. The associate presiding Bishop breaking with the president core on the Twelve. "Huh? How could that be?" Well, people have their agency. They can choose. You got to allow for agency in the history of the Church to understand why people do what they do and why they didn't do what they should have done.
- Dr. Richard Bennett: 41:15 But in all of this, in all my studies, I keep going back to the what Helen Mar Kimball Whitney said. She was the daughter of Heber C. Kimball. "That in all the up and downs, this has been a marvel." The history of the Church is a marvel to those who openly study it. And you got to study it enough to know, not just the superficialities of the history of the church, not just one inch, it's deeper than the ocean and the more I study it, the more beautiful it becomes. That the hand of the Lord is in all of this just as he was here.
- Dr. Richard Bennett: 41:56 Now, how did those pioneers ever do this? Why didn't they mutiny? Why didn't this thing go off the rails? Because of the

individual testimony of the Saints. And I just happened to have that simple testimony born by the Spirit of the Lord that this is the Church and choose Christ as the kingdom of God upon the earth.

- Dr. Richard Bennett: 42:17 I don't have all the answers to Church History, but you know what? I've sometimes prayed about a question in Church History, and then I've gone on four or five months later thinking about something else and then the Lord gives me the answers somehow. I'm reading something somewhere and it's almost as if he's saying to me, "You asked me about this. You asked me about why this happened. Have you forgotten your question?"
- Dr. Richard Bennett: 42:45 And it's been over and over again, a beautiful manifestation of the Spirit of the Lord, despite the weaknesses of men and women in our history, despite the problems that we sometimes have made mistakes. Can you allow for that? Can you allow for the prophets to make mistakes? Maybe even the Church has made a mistake or two, still divine kingdom upon the earth. Just like we learned from crossing Iowa, we better organize ourselves better to get the rest of the way.
- Dr. Richard Bennett: 43:16 "We made some mistakes here guys, let's move on." And I've been able to cut slack for some of those things and I recognize the longer I get. But someone better cut some slack for me I'll tell you because I'm certainly an imperfect soul. And if you're willing to accept a Church with all of its members imperfections, including your own, Church History is yourself. If you can forgive others and yourself, then maybe you can understand Church History. But the Lord, it's a miracle. It's a miracle that how this Church has survived and continues to go forward.
- Dr. Richard Bennett: 43:56 And I just have that sweet abiding testimony that's been confirmed through my studying of the scriptures. I like to study Church History with one hand in the Book of Mormon and the Bible on the other hand, because they speak to one another. If you have questions about Church History, the answers may be in the scriptures rather than Church History.
- Dr. Richard Bennett: 44:17 You read Church History through the scriptures, just like we've been doing here. Then it becomes clear. It's not an academic exercise in the final analysis. It's a revelation of truth. That's how I continue to do what I'm doing. I haven't been teaching a lie in my career. It hasn't been for an academic, "Yeah, let's make some money here." It's been a commission. So does that make sense?

Hank Smith:	44:52	Absolutely wonderful. Absolutely wonderful. John, what a day? What a great day. Section 136, yeah, 136 stands out for me just like these other sections that we've been through. It stands out to me as the sunshine of a new day.
John Bytheway:	45:14	Oh, I love it. I love the things you've emphasized. You have improved my Doctrine and Covenants, the study, because I wrote all these things in the margins. When you said Helen Mar Kimball Whitney, I want to share it with our listeners. What she said verbatim, "Our history is a wonder and a marvel to those who have taken the trouble to review it in all its ups and downs. God has brought us deliverance every time and it is our wish and purpose to trust him still."
Hank Smith:	45:47	We want to thank you, Dr. Richard Bennett, President of the... What's the official title? President of the-
Dr. Richard Bennett:	45:54	Mormon Trail Center here at Winter Quarters.
Hank Smith:	45:58	Thank you so much for being with us today. Yeah, we don't want everyone to go tomorrow because they might overwhelm.
Dr. Richard Bennett:	46:08	Well, come to Winter Quarter. We want everybody to come. [
Hank Smith:	46:13	Go see it. Go take your family. Yeah.
John Bytheway:	46:15	Yeah.
Hank Smith:	46:17	Thank you all for listening. Thank you for taking your time to be with us. We're grateful for your support. We can't do this without our executive producers, Steve and Shannon Sorensen, or we couldn't do it without our production crew. We have of Will Stoughton, Kyle Nelson, Lisa Spice, Jamie Neilson, David Perry. We love you. And we hope all of you will join us on our next episode of followHIM.



Hank Smith:	00:00	Hello, my friends. Welcome to Follow Him Favorites. My name is Hank Smith. I'm here with my co-host John Bytheway and the incredible, Dr. Richard Bennett. Welcome to both of you.
Dr. Richard Bennett:	00:10	Thank you.
John Bytheway:	00:10	Thank you.
Hank Smith:	00:12	Follow Him Favorites is where we take a tiny piece of this week's lesson and just do a little clip on it, hoping that those who hear this will want to join us on our full podcast. So John, Doctrine and Covenants 136, what's your Follow Him Favorite?
John Bytheway:	00:31	Oh, so many things here I'm looking at. Oh, I can't choose one. I'm looking at verse 22, where the Lord reminds everybody who he is. "I am he who led the children of Israel out of the land of Egypt. And my arm is stretched out in last days to save my people Israel." And sometimes it's nice to have that reminder.
John Bytheway:	00:54	Listen, if I can lead the children of Israel out of Egypt, I can help you when you're having a bad day in junior high school. I help you when you can't get your locker open. My favorite definition of junior high school was given to me by Hank. He said junior high is just a bad idea. Let's take the most insecure people in the world, put them all in the same building for a few years and see who survives. But this idea of, hey, I can do this. I am he, I am the Lord, I'm your God and I am going to help you. And don't forget the power that I have. So I have power to help you too. In our little problems, our big problems, we have an ally.
Hank Smith:	01:35	I like that, John. And he goes on to say, "Let your words edify one another." I think we could do that better in our quorums and classes, don't you? Let your words build.
John Bytheway:	01:44	Reminded me of... Oh, what's the one we covered, is it 101? No, 107 and all your conversations and all your doings and edify one another. We're always building.
Hank Smith:	01:54	Choose to build. Yep. My Follow Him Favorite is going to be verse 28, where the Lord says, in this trek west, these pioneers,

right? I remember singing in primary. The pioneer children sang as they walked, walked, walked, walked, walked and walked, walked, walked, walked, and I thought, that's all pioneers must have done is walked. But it says here they can praise the Lord with singing and with music and with dancing. And as Dr. Bennett has taught us our full podcast, we hope you'll join us there. That they had a lot of good times on the trail west.

- Hank Smith: 02:29 There was plenty of heartbreak, plenty of sorrow, but they had a lot of fun. They sang, they danced, they had feasts and dances and bands and that's okay. I love that. They made the best of a very, a very sad situation. And we can do that too. We run into sad situations in life and we can still make the best out of it. So to me, that's my follow him favorite. Let's turn the time over to Dr. Bennett. Dr. Bennett, what's your Follow Him Favorite for section 136?
- Dr. Richard Bennett: 03:02 Well, I think I'll focus on verse 41 because it's one of the very, very few verses in all scripture where the Lord tells us or asks us twice to listen to what he's going to say. So when you get this sort of verse, it's just bristling with importance. And above all, if you have to boil this whole section down to one phrase, this is it. So now listen, notice how he gets our attention. Now, therefore hearken, the word hearken means to listen very carefully, really listen to this. O ye people of my church. Latter Day Saints, all of us. This is a message for not just church history, but it's a message for us right now. And ye elders, listen. Here comes again, listen together, individually and collectively, I've got a message for you. And what's the message? It's five words, you have received my kingdom.
- Dr. Richard Bennett: 04:14 Now that was tremendously significant to the saints when they were going through Iowa and winter quarters and all the challenges we've talked about in this podcast today. Some of whom are wondering, where are we going? Who's in charge? Why am I suffering? How come so many deaths? Why are the children suffering? What about all these others who are claiming to be the leader of the church? What about church history? Has this been a whole made up mass? So what's going on? You have received my kingdom. In other words, I still love you. The gospel's restored. We have a living prophet. It'll be okay. As president Hinckley said, "It'll work out." You'll find your place if you follow your God and the gospel of Jesus Christ being what it is, is the great message you have it as it says in that verse. That's my message.
- Hank Smith: 05:20 Yeah, that is absolutely wonderful, Dr. Bennett. He has called this section, the sunshine of a new day for the church. We hope



you'll join us on the full podcast so you can hear all about this section, but if not, that's okay. Come join us next week for Follow Him Favorites.