

## EPISODE 30 • PART I

Dr. Matthew C. Godfrey



*D&C 81-83*

*“Where Much is Given Much is Required”*

### Show Notes

#### Podcast General Description:

Follow Him: A *Come, Follow Me* Podcast with Hank Smith & John Bytheway

Do you ever feel that preparing for your weekly *Come, Follow Me* lesson falls short? Join hosts Hank Smith and John Bytheway as they interview experts to make your study for The Church of Jesus Christ of Latter-day Saints' *Come, Follow Me* course not only enjoyable but original and educational. If you are looking for resources to make your study fresh, faithful, and fun--no matter your age--then join us every Sunday.

#### Podcast Episode Description:

##### Part 1:

Do you ever struggle to identify with those in the scriptures? In Section 81, we see Frederick G. William's name but originally the revelation listed Jesse Gause's name (but he didn't serve faithfull and was replaced with Williams). Dr. Matthew Godfrey explains how the revelations can be used and applied to Saints today, regardless of the names in the scriptures. These sections may seem brief but Dr. Godfrey expounds on the historical backgrounds that make these sections soon to be some of your favorites as they discuss service, ministering, and how the Lord qualifies those whom He calls.

##### Part 2:

Have you ever felt offended on behalf of someone else? Joseph Smith and Edward Partridge have a serious disagreement yet reconcile. Ezra Booth remains bitter, long after Joseph and Edward forgive one another. Dr. Godfrey continues to expound upon the history of these sections, the applications of forgiveness, reconciliation, service, and how quick the Lord is to forgive.

## Timecode:

### Part 1

- 00:00 Welcome to follow HIM with Hank Smith and John Bytheway
- 01:25 Introduction of Dr. Matthew Godfrey
- 04:55 Discussion of historical sources online and the book *Know Brother Joseph: New Perspectives on Joseph Smith's Life*
- 09:23 Backgrounds to Sections 81-83
- 12:02 The men in charge of the Literary Firm (the publication of the Book of Commandments)
- 17:12 Ezra Booth's history of joining and leaving the Church
- 19:51 Trials and their effect on Section 76
- 23:46 The effects of persecution on Joseph and Sidney Rigdon's families
- 29:49 Hyrum Smith's daughter Mary dies
- 34:05 Why Section 81's background was about Jesse Gause but changed to Frederick G. Williams
- 36:14 High Priesthood organized. Jesse Gause excommunicated
- 41:03 Frederick G. Williams background and discussion of Priesthood keys
- 45:36 Williams is told to pray vocally and discussion of callings and qualifications
- 49:57 The Saints sometimes have to choose between good and better and the crucial role of service
- 54:13 Stories about the Lord being aware of His children and often prayers are answered through simple acts of service
- 58:38 End of Part I
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### Part 2:

- 00:00 Welcome to Part II
- 00:07 Background to Section 82, including the Young and Kimball families joining the Church
- 04:43 Heber C. Kimball is told that millions will know the gospel because of his influence
- 07:02 Background to Section 82 and description of its four main parts
- 10:22 Beginning of Section 82 refers to forgiveness, part because of conflict between Joseph and Edward Partridge (and Sidney Rigdon and Ezra Booth)
- 11:27 The members of the United Firm are called
- 17:22 Discussion of repentance and if sins return when a person reoffends
- 23:43 How the United Firm is to work in Zion and Kirtland

- 32:30 The United Firm is dissolved about a year after the Quorum of the Twelve is called
- 33:42 The storehouses are to take care of those Saints who need assistance
- 37:00 Section 83 addresses property ownership for part-member families, widows, etc.
- 41:01 How the Lord wants the Saints to take care of widows and orphans (single parents, etc)
- 47:16 A person's membership and relationship to the Church doesn't change how the Lord feels about that person
- 48:25 Dr. Godfrey's experiences and personal life have affected his relationship in the Church, to God, and with Joseph Smith and the Saints
- 53:44 End of Part II

## Sources:

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By the way, before handing over your paper, don't forget to check your grammar.

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### **Biographical Information:**



Matthew C. Godfrey was managing historian of The Joseph Smith Papers and co-editor of volumes in the Documents series when this was written. He holds a PhD in American and public history from Washington State University. Before joining the project, he

worked for eight years at Historical Research Associates, a historical and archaeological consulting firm headquartered in Missoula, Montana, serving as president of the company from 2008 to 2010. He is the author of *Religion, Politics, and Sugar: The Mormon Church, the Federal Government, and the Utah-Idaho Sugar Company, 1907-1921*, which was a co-winner of the Mormon History Association's Smith-Pettit Award for Best First Book. He has also published articles in *Agricultural History* and *Pacific Northwest Quarterly* and has presented papers at conferences of the Mormon History Association, the National Council on Public History, the American Society for Environmental History, and the Western History Association, among other organizations.

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## EPISODE 30 • PART I



Dr. Matthew C. Godfrey

*D&C 81-83*

Hank Smith:	<u>00:01</u>	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their <i>Come Follow, Me Study</i> . I'm Hank Smith.
John Bytheway:	<u>00:09</u>	And I'm John Bytheway.
Hank Smith:	<u>00:11</u>	We love to learn.
John Bytheway:	<u>00:11</u>	We love to laugh.
Hank Smith:	<u>00:13</u>	We want to learn and laugh with you-
John Bytheway:	<u>00:15</u>	As together, we followHIM.
Hank Smith:	<u>00:20</u>	Hello everyone. Welcome to today's episode of followHIM. My name is Hank Smith. I am your host. I'm here with my refreshing cohost, the master teacher John Bytheway. Welcome John.
John Bytheway:	<u>00:35</u>	Hank, we got a comment. Why is Hank always talking up John Bytheway?
Hank Smith:	<u>00:40</u>	He is amazing.
John Bytheway:	<u>00:41</u>	Stop. Stop. Stop.
Hank Smith:	<u>00:42</u>	John, people have asked me. They said, "Is he the same in person as he seems?" I'm like, "He's better in person." Oh, hey, I just want to make sure everybody knows that you can find us on social media, on Instagram and Facebook. You can rate and review the podcast. We'd love you to do that. Also, you can go to followHIM.co, followHIM.co, and you can get transcripts and show notes and all you need there. We hope you'll join us. Now, John, I've been looking forward to today for a long time. I've looked up to our guest work and his resume for a long time. Tell us who we have.
John Bytheway:	<u>01:25</u>	Yeah. I'm excited for this too. I just think every time we have somebody on, it's so fun to hear the very backgrounds of the people that we get to talk to and such an interesting background

today. I love that it adds to the testimonies that some many people from so many different backgrounds are our brothers and sisters. I just love this. Today, we were talking with Matthew Godfrey. He's the General Editor and the Managing Historian of the Joseph Smith Papers Project. Now, that right there is just huge. Previously, he said I worked for eight years as a historical consultant with a company, Historical Research Associates. Head of the company's History Division from 2006 to 2010 and President of the company from 2008 to 2010. He has a PhD in American and Public History from Washington State University. He's the author of, listen to this book, Hank, *Religion, Politics and Sugar*, subtitled *The Mormon Church, The Federal Government and the Utah-Idaho Sugar Company, 1907 to 1921*, and a co editor of the *Earth Will Appear as the Garden of Eden: Essays in Mormon Environmental History*.

- John Bytheway: 02:45 He also authored essays published in the *Public Historian*, *Agricultural History*, *Pacific Northwest Quarterly*, *The Journal of Mormon History*, *BYU Studies Quarterly* and *Mormon Historical Studies*. And Hank, you have a book that we both have. Hold that up and tell us about that book that Matthew's editor of, I think, one of the editors.
- Hank Smith: 03:08 Yeah. Matt, thank you so much for being here, by the way.
- Dr. Matthew C. ...: 03:12 Oh, you bet. Thank you for having me. I really admire what you guys are doing and I'm just grateful to be here.
- Hank Smith: 03:19 I reached out and I was kind of crossing my fingers saying, "Come on, say yes," and you were so kind, so kind to say yes because we know you're very busy. Now, the book that John was talking about is this book, *Know Brother Joseph*. What's this project been like, Matt?
- Dr. Matthew C. ...: 03:41 Yes. That book was just published by Deseret Book in March. And myself, Matt Grow and Eric Smith were all General Editors of the Joseph Smith Papers Project and have been for a number of years. We decided that because the Joseph Smith Papers is a project that's really more geared toward scholars than it is towards general Church members, we were thinking of ways of how we can get some of the findings, some of the discoveries that we've made about Joseph Smith to a larger general public? We decided that we would ask numerous scholars, both those working on the Joseph Smith Papers, Professors of Church History and Doctrine from BYU, others that we knew to just write very short essays about what they've learned about Joseph Smith and who he was as a person from the Joseph Smith Papers. We put that together. It was a pleasure to read all

of the essays. They're just so full of insights into Joseph Smith as a person. We're just really, really pleased with it.

Hank Smith: 04:55

I've been reading a few essays every day and it's uplifting and it's real.. It's just been... This is turning into one of my favorites. This is where I personally like to get my history. I like to get it from historians. Some people might say that, "Well, a historian is not necessarily something that you have to rely on in getting your history." We have plenty of what I would call, and I got this from Dr. Dirkmaat, we have plenty of what he calls pseudo-historians online, pseudo-scholars online. What would you say to someone who says, "No, I get my history online," versus, "I get my history from published historians?"

Dr. Matthew C. ...: 05:51

Sure. Yeah. I mean, there are some good things that you can get online, but I think when you're studying Church History, when you're studying any aspect of history really, you know there are people who have been trained to be historians, just like you have people that have trained to be doctors, you have people who have trained to be attorneys. As much as I love my brother, who was in the Church Education System for a number of years, if I was getting sued over something, I would go to my brother who's an attorney and not to my brother who's a Seminary Teacher because my brother who's an attorney has had the background and the training in that. I think the same can be said for historians. When you go through the graduate program history, master's degrees and PhDs in history, you get exposed to what the Historical Method is, how to try to write history objectively, to be aware of biases, both your own biases, the biases in your sources. You're able to better see that there are always two sides to every story. There's not just one side.

Dr. Matthew C. ...: 07:06

It's just a way, I think, that historians are able to look at sources, to be able to put those together to make an argument that I definitely think it is more beneficial to really read from those who have had the training.

John Bytheway: 07:26

Amen. I think that there are, as Matt just alluded to, there's rules of scholarship, there's tools that scholars use, there's going to primary sources. I think as we all become more critical and when we read, we hear facts, then we hear conclusions based on the facts. I'm grateful there are... When I pick up a book like this, *Know Brother Joseph*, that I can trust these scholars to use those tools and rules of scholarship and that makes me go, "Okay, this is a trustworthy source." There's the good, there's the bad. We know these weren't perfect people, but I can trust this and that makes such a difference.

Hank Smith:	<u>08:09</u>	And Matt, you didn't come on here to sell books and I didn't even tell you I was going to do this, but the book is <i>Know Brother Joseph</i> and I'm telling anyone who is listening, if you truly want to know who Joseph Smith is, unless you have certain conclusions you want about him, this is who he is. This book is who he is, who he was.
John Bytheway:	<u>08:29</u>	We're so glad to have you, Matt, and thank you for that contribution you've made to the whole Church.
Dr. Matthew C. ...:	<u>08:36</u>	Well, thank you. I appreciate that and I hope people will get a good depiction of who Joseph was, not just that he was a prophet, but that he was a real human being too, that he went through challenges and difficulties in trying to be a father and trying to be a husband. He's doing all this while he's trying to restore the Church and it's just pretty amazing when you look at it.
John Bytheway:	<u>09:00</u>	Yeah.
Hank Smith:	<u>09:01</u>	Yeah. There was one about the loneliness of Joseph Smith. I can't remember who that one was by, but man, that specific essay and there's I don't know how many essays, there a lot-
John Bytheway:	<u>09:13</u>	And Hank, we should mention, Hank, how many of the people that we've had on the podcast are contributors to this. Stephen Harper and Tony Sweat and Gerrit Dirkmaat.
Hank Smith:	<u>09:23</u>	Denise Johnson, Jenny Reeder. So, so good. Anyway, should we get into our lesson? This week, we're studying Sections 81, 82 and 83. Matt, let's go back as far as you want and help give some context. Let's give the history that our listeners need to know before studying these sections.
Dr. Matthew C. ...:	<u>09:46</u>	The thing that I think is interesting with these sections, as you were mentioning, it's not like they're very long. They're three relatively short sections in the Doctrine and Covenants, but the historical context for these sections are very important and are very detailed too. There's actually quite a bit to talk about so that people can better understand what's going on in these sections. Two of these sections, especially deal with consecration and with the Saints trying to practice the Law of Consecration, which of course was given to them in February of 1831 in what is Section 42 of the Doctrine and Covenants. The sections also deal with building up the City of Zion. Those two things, the Law of Consecration, building up the City of Zion, how the saints are going to do that, but the Lord also, in Section

57 in the Doctrine and Covenants, has told William W. Phelps that he needs to plant himself in Missouri and be a printer to the Church and he tells Sidney Gilbert that he is both to be an agent of Edward Partridge, so help him buy land, as well as he's supposed to establish a store in Independence.

Dr. Matthew C. ....: 11:15

With those two things, the printing endeavor that's supposed to be going on in Independence, the store that they're supposed to establish there, the saints start to wonder about, "Okay, how are we going to finance this?" Joseph Smith and some other elders met in November of 1831. They decide they want to print a compilation of Joseph Smith's revelations, which will become known as *The Book of Commandments*, that's to be printed out of Missouri. One they figure out how much money it actually costs to buy enough paper to print 10,000 copies, they decide, "Yeah, let's cut that back a little bit. We're only going to print 3,000 copies." So you have that going on as well, that they're trying to print this compilation of Joseph Smith's revelations.

Dr. Matthew C. ....: 12:02

So again, the question comes up, how are we going to fund all of this? These three sections also deal with the temporal aspects of the Church. How do you get enough money to be able to do the things that the Lord has told you that he wants you to do? In November of 1831, this is as Joseph Smith and others are talking about what they need to do to publish the revelations, the Lord gives another revelation to Joseph Smith where he appoints six men to be what he calls the "stewards" over the revelations and those six men are Joseph Smith, Sidney Rigdon, Oliver Cowdery, John Whitmer, William W. Phelps and Martin Harris. They're appointed to be the stewards over the revelations. What this means is that they're the ones that have oversight over the publication over *The Book of Commandments*. They soon become known as the Literary Firm, that's kind of the title that's given to this organization of these six men who are supposed to oversee this publication.

Dr. Matthew C. ....: 13:12

You have this Literary Firm that's established to do that. But then again, you still have this store in Missouri that they're trying to buy goods for. You have Newel K. Whitney, who is a store owner in Kirtland, and he's called to be a bishop in the Church in December of 1831 and he's told that his store should serve as a storehouse for the Church as well, just like the store that Sidney Gilbert's supposed to build in Independence will be a storehouse so too Newel K. Whitney's store is supposed to be a storehouse. There's these questions of, "Okay, how do we organize this? How do we manage these different temporal ventures that are going on?" In Section 82 of the Doctrine and Covenants, we see the Lord giving instructions about how he

wants these different things to be managed. Now, this begins Section 78, which you've talked about previously. In that section, Joseph Smith, Sidney Rigdon and Newel K. Whitney are told to go to Zion and to sit in council with the Saints and to establish a firm while they are there.

Dr. Matthew C. ...: 14:29

Joseph and Sidney and Newel K. Whitney travel to Missouri in the spring of 1832. They held a council of high priests and elders on April 26th and April 27th of 1832. In that council of elders, Joseph Smith receives what is Section 82 in the Doctrine and Covenants, which tells them that they need to form this firm to manage the mercantile and publishing endeavors of the Church. That's kind of the background for Section 82. One of the things that you need to keep in mind, and this is another theme that comes up with these three sections, is that the background that I just laid out for Section 82, if you read Section 82 as it currently is in the Doctrine and Covenants, you're going to say, "What in the world is he talking about? There's nothing in there about a firm. There's nothing in there about publishing and mercantile endeavors." The reason for that is that when the revelation was first given, the earliest copies that we have of the revelation say that Joseph is supposed to organize this firm to coordinate the publishing and mercantile endeavors.

Dr. Matthew C. ...: 15:45

But when they prepare the revelation for publication in the 1835 Doctrine and Covenants, they actually decide that they need to try to provide some protection for the people who are members of this firm so that creditors didn't come after each member of the firm. When it's published, they take out the true purpose of what the firm is. They just say that it's an establishment that will take care of the poor and the needy, which ultimately is what the United Firm was supposed to do, but it's not as specific as the original revelation was. They also change it so that it's not referred to as a firm, but it's referred to as an order. This is where we get people talking about the United Order because of these changes that are made.

Hank Smith: 16:33

So United Firm, United Order, kind of the same thing.

Dr. Matthew C. ...: 16:37

Same thing, but it is important to note too that when we think of the United Order today, we often think of what Brigham Young instituted in the Great Basin after the Saints moved there and that's not the same as this United Firm that's established in Section 82. The United Firm was an original of nine Church leaders who each had their different stewardships over either the mercantile or publishing endeavors of the church and they were supposed to work together to manage those things.

Hank Smith:	<u>17:12</u>	And there's some things going on... If Joseph Smith doesn't have enough going on, he's got Ezra Booth to deal with and what's happening there right?
Dr. Matthew C. ...:	<u>17:25</u>	Yeah. He's got Ezra Booth to deal with. Ezra Booth, I think as you've talked about before, a member of the Church for several months, had been a Methodist minister, converted when he saw Joseph heal Elsa Johnson's arm. He's one of the ones that's commanded to travel to Missouri in the summer of 1831. He's told that in Section 52. He's just kind of a malcontent the whole time that he's traveling. He gets mad because Joseph and Sidney ride part of the way in a carriage, but yet he has to walk and, "Why should I have to walk if they get to ride in a carriage?" He gets to Independence and he looks around and he says, "This is like this rough frontier community. This is where we're supposed to build Zion? This doesn't seem like a place where Zion is going to flourish," so he gets upset about that. When he gets back from Missouri, he decides that Joseph Smith isn't a true prophet, that the Church isn't for him. He leaves and begins publishing a series of letters in <i>The Ohio Star</i> that are highly critical of Joseph Smith, that disparage and mock the Church because Ezra's intent is to try to drive people away from the Church.
Dr. Matthew C. ...:	<u>18:44</u>	These letters are published in <i>The Ohio Star</i> . The Lord tells Joseph and Sidney Rigdon in January of 1832 that they need to do some damage control with this. They need to go out and try to refute some of the things that Ezra Booth's saying. You have that going on. You have Joseph and Sidney working on the translation of the bible. They're in Hiram, Ohio at John Johnson's home and they're going through the bible, asking questions, getting revelations based on those questions, making changes based off of inspiration. That leads to great sections in the Doctrine and Covenants, like Section 76 that come because of their work on this. But the funny thing is, we look at what Joseph and Sidney are doing in the Joseph Smith Translation. We look at Section 76 and we think, "Boy, where would we be without this work? Joseph's just pouring out all of this new light and knowledge that the Lord's giving him about the Bible, about the afterlife."
Dr. Matthew C. ...:	<u>19:51</u>	We look at that and we rejoice in it, but there were some people in Hiram who looked at some of the things that Joseph was revealing, including Section 76, and they thought it was blasphemous. They thought that, "Who was this young kid who's proclaiming that he knows what's going on after this life?" There begins to be some opposition to Joseph that comes about in Hiram. In March of 1832, so just about a little over a month

after Joseph and Sidney see the vision of the Celestial, Terrestrial and Telestial Kingdoms, a mob attacks Joseph and Sidney. As I mentioned, Joseph's staying and the John Johnson home with Emma. He's there with his daughter Julia and his son Joseph. They're twins, so they're both about 11-months-old. Joseph Murdock, the baby, had the measles at the time. He's up at night. Anyone who's had a baby who's sick, you know what nights are like. They're just awful. Emma's been up with the baby. Joseph's been up with the baby.

Dr. Matthew C. ...: 21:11

In the middle of the night, this mob bursts into the house. They kick the door in. They grab Joseph. They drag him out of the house. They take him to a field. They try to force poison into his mouth. They beat him. They ultimately tar and feather him, which was a way back in this time that was just kind of a way to humiliate someone to try to show people that this person isn't a valued member of society. At the same time, they take Sidney Rigdon out of his home and they drag him to a field as well. As they're dragging him along the ground, his head is hitting rocks. It really does some damage to Sidney and takes him several days to recover from this, as it takes Joseph several days to recover as well. One of the great things about this, if there's anything great that can come out of such a horrific incident, the next morning... Joseph's been up all night. When he goes back to the John Johnson home and Emma sees him, she about faints because she at first thinks that the tar that's on him is blood and that's he just this bloody mess, but then she has to spend the rest of the night trying to take the tar off of him, which is a very painful process.

Dr. Matthew C. ...: 22:38

She's got this sick baby with measles. She's trying to get Joseph cleaned up. If you want to think about a night from hell, I think that would be a night. But she's able to get Joseph cleaned up and the next morning he goes and he preaches the sermon in the Sunday meetings, which is remarkable in and of itself. I mean, if it was me and I just got beat up and had tar poured over my body, I think I'd be like, "I think the Lord will understand if I take a break this Sunday. I'm not sure I need to go preach," but Joseph felt strongly that he needed to do it. He preached. And according to some accounts, members of the mob were actually in the congregation that he's preaching to. You'd have to think that they are feeling pretty sheepish about that. Knowing what they had done to him and then seeing him still stand up and testify about the truthfulness of the gospel.

Hank Smith: 23:34

Do we know anybody in the group?

Dr. Matthew C. ....:	<u>23:38</u>	Yeah. Symonds Rider, I believe, was in there. Boy, off the top of my head, I don't know.
Hank Smith:	<u>23:43</u>	Probably not Booth himself. Probably not Booth himself.
Dr. Matthew C. ....:	<u>23:46</u>	No, Booth wasn't. No, he wasn't living in Hiram at the time. In terms of the skin, as far as we know, when they're taking off the tar and they're trying to scrape it off, it does take skin off at the same time. So I think wherever the tar was on him, his skin would just raw from taking it off. I mean, incredibly painful. It's hard to imagine what that would be like. It affects Joseph for the rest of his life. He says that the attack left him with an issue with his side. He never really specifies what it is. But if you know about the fight that William Smith has with Joseph in 1835 when they get into it as brothers do and William tackles Joseph. Joseph says after that, "This trouble that I've had with my side since the mobbing flared up again because of what you did to me," so it's something that he deals with for a long time.
Dr. Matthew C. ....:	<u>24:50</u>	In terms of Sidney Rigdon, there are some scholars that believe that he had enough trauma to his head during this attack that it did change his personality a bit. We think that might have been something that was a lingering effect from this attack, but, I mean, he stayed close friends with Joseph for several years after this. It's really not until the 1840s that you see a divide creep up between Joseph and Sidney, but there are historians who believe that it did have a lasting effect on him because of the damage that he sustained in the attack.
Hank Smith:	<u>25:33</u>	I think too, I wanted to ask you, we often refer to taking Joseph Smith out of his home with the Murdock twins right there and everything, but Sidney, did they also break into his cabin and didn't he also have five children in there at the same time?
Dr. Matthew C. ....:	<u>25:52</u>	Yeah. I don't know how many children he had at that time, but they did break into his home just as they did where Joseph was living. I mean, with Joseph Smith's children, they're babies. They're 11-months-old.
Hank Smith:	<u>26:05</u>	Babies, yeah.
Dr. Matthew C. ....:	<u>26:07</u>	I doubt that Julia and Murdock remember that attack, but I think Sidney had some older children. You have to think that would be fairly traumatic too to see this happen to your father, but that's the other thing that I didn't touch on either is that because the mob left the door open in the Johnson home after they took Joseph out, then Joseph Murdock's exposed to that cold night

air and it's just a few days after this that he dies. When you think about this, that's a fairly traumatic thing for Joseph and Emma, in part because they had already lost three children and then here you have Joseph Murdock dying as well. That's four out of Joseph's first five children that have died. It's interesting because when Joseph, when he's on his way back from Missouri in 1832, he wrote a letter to Emma and this letter is just so poignant. He talks in there about hearing from Martin Harris that Hyrum Smith's daughter had passed away. She was not quite yet three years old when she died. Joseph talks about this in his letter to Emma and then he says, "I think we can in some way sympathize with him."

- Dr. Matthew C. ....: 27:29 I think, "What a grand understatement." Of course, they could sympathize because they lost four of their own children by this time. When you're talking about everything that's going on in Joseph's life, it's not just the Bible translation, it's not just trying to build up Zion, it's not just getting these revelations, it's trying to deal with opposition, it's trying to deal with the deaths of his children. All of this is going on in the spring of 1832 when these revelations are given and it's just astounding to me that Joseph can carry on and do something like establish the United Firm, this temporal thing when he has all of this personal turmoil that's going on at the same time.
- Hank Smith: 28:17 And he's young. He's 26-or 27-years-old.
- Dr. Matthew C. ....: 28:21 Yeah, 26.
- Hank Smith: 28:22 I mean, I can see someone well mature saying, "Oh, we've got to keep going." If I was 27, I'm out.
- John Bytheway: 28:35 Yeah, you're thinking too... Hank, if he was deceiving the people, if that's what was happening, wouldn't you at this point say, "This is not worth it. Forget it. Nevermind."
- Hank Smith: 28:46 Hell, it's a testimony to what he believed. I don't want to say this wrong, it's amazing to me that the Lord is like, "Yah, we gotta keep going. Here we go. We gotta keep going." Anyway. It makes me appreciate these sections so much more when you just realize the, like you said, the turmoil, the anguish going behind this. I don't think anyone, I just think it's very difficult to fathom burying a child. When I hear about someone who has, it's an experience that they've described to me as a pain that they never knew existed. And to have buried four of five children by this time in your life, I can't... My mind can't comprehend it.

Dr. Matthew C. ...:	<u>29:49</u>	If you read Hyrum Smith's journal entry about the death of his daughter, it'll break your heart because he essentially says in there, "Mary expired in my arms. Such a day I've never before experienced." You can just feel the pain that this hurts. It didn't matter how many children died, each one was so painful for them. I have to say in this too, it's important to remember that Emma's going through all of this at the same time as Joseph is and what strength she must have had because a week after this mobbing happens, Joseph and Sidney and Newel K. Whitney leave for Missouri. You know that Emma's still grieving the death of her child. She's probably still traumatized from what happened in the home. And yet, she has enough faith to tell Joseph, "Okay, the Lord wants you to go to Missouri, so you need to go to Missouri." Just such great admiration for Emma as well who's enduring all of this too.
Hank Smith:	<u>30:55</u>	Absolutely.
John Bytheway:	<u>30:56</u>	I think that it's nice to point out Section 81, Hiram, Ohio, Section 82, Jackson County, Missouri. That's part of this back story that you've just mentioned when he had to go.
Hank Smith:	<u>31:07</u>	And when he goes, this isn't... Sometimes I'll leave for the weekend or I'll have somewhere to go speak and I hate leaving for a few days. I just hate leaving the family. This is not a few days. If you are going to Missouri, you're going to be gone, what, six to eight weeks.
Dr. Matthew C. ...:	<u>31:29</u>	Yeah. He was gone about two and a half months and part of that is... We can talk about this too when we get to it, but part of that is as they're coming home from Missouri, there's an accident that happens with the stagecoach that they're riding in and Newel K. Whitney ends up breaking his leg in several places and he can't travel. Joseph sends Sidney Rigdon back to Ohio, but then Joseph stays with Newel K. Whitney in this little town, Greenville, Indiana, for about six weeks until Newel's leg is well enough so that he can travel. I think about that because you know Joseph's anxious to get back home to Emma. He says as much in this letter that I was talking about that he writes to Emma. He talks about how much he misses her, how much he misses Julia, his daughter. And yet, he's a loyal enough friend that he's not just going to leave Newel K. Whitney by himself to recover, he's going to stay with Newel even though it's a great inconvenience to him to do so. I think that speaks a lot about Joseph's character as well.
Hank Smith:	<u>32:42</u>	This book that we were talking about earlier, <i>Know Brother Joseph</i> , that's part of the title, Perspectives on Joseph Smith's

Life and Character. I think you just showed us a piece, another piece of thousands that there are of who the man was. This is an incredible person. John, I would like to stay with you, brother. I'd probably hire out a live-in nurse for you and I'd say, "John, look, I got this nice... I'm going home."

- John Bytheway: 33:21 Hey, I might not expect you to, but at least you could call. I mean, I don't know what the post office was like back then, but how could Joseph communicate with Emma and even let her know that, "I got to stay with Newel. His leg is broken?" I mean, all those things make everything take longer and be more difficult.
- Hank Smith: 33:42 Yeah.
- Dr. Matthew C. ....: 33:43 Yep.
- John Bytheway: 33:44 But thanks Hank, I appreciate that. If I break my leg, I'll call you.
- Hank Smith: 33:47 Yeah, don't ask me.
- John Bytheway: 33:50 I'll text you.
- Hank Smith: 33:52 Well, this is great to get some background. It's really helpful. Let's take a look at some of the verses of Section 81, Matt, and what would you like us to see here?
- Dr. Matthew C. ....: 34:05 Well, I think the first thing that is important with this section is the section heading says the revelation as it stands in our Doctrine and Covenants today. It says that it's to Frederick G. Williams, but when the revelation was first given, it was actually to a man named Jesse Gause, who is probably not familiar to most Latter-day Saints, I don't think. I think it's important to know a little bit about who Jesse was and why this revelation was given. Jesse was a relatively recent convert and I say relatively because at this point in 1832, basically anyone's a new convert to the Church.
- Hank Smith: 34:53 Everybody's the new convert.
- Dr. Matthew C. ....: 34:55 But he had been baptized probably towards the end of 1831 or the first of 1832. He had been involved with several different religious traditions up to this point. He had been a member of the Society of Friends, what we would call the Quakers, for a period of time. He had family who were members of the Shaker religion. Jesse had actually joined the Shakers as well in Ohio, but he joined the Church, again like I said, late 1831, early 1832.

We don't really know a whole lot about his relationship with Joseph Smith, but evidently Joseph considered Jesse to be a rising star. There was something about Jesse that appealed to Joseph. In March of 1832, Joseph called Jesse, as well as Sidney Rigdon, to be counselors to him. When they're established as counselors, this forms what is called at the time the Presidency of the High Priesthood, which is kind of the forerunner to what we would call the First Presidency today.

Dr. Matthew C. ....: 36:14

This Presidency of the High Priesthood comes about. If you're thinking about the organization of the Church, you know that Joseph Smith was appointed to be the First Elder of the Church. Oliver Cowdery was appointed to be the Second Elder when the Church was organized. There were other individuals that were appointed to various priesthood offices, elder, priest, teacher, deacon. In November of 1831, Joseph got a revelation and this revelation is part of what is Section 107 today. In this revelation, he's told by the Lord that he needs to establish a president over the different priesthood offices. The Lord says in this revelation that there needs to be a president over the high priesthood as well or over the high priest, but this isn't just any president calling as we would think of a president of a quorum today because the revelation also says that the president of the High Priesthood would be a prophet, a seer, a revelator, would be like unto Moses. You can tell that this is a pretty substantial thing.

Dr. Matthew C. ....: 37:30

In January of 1832 at a conference that's held of the Church in Amherst, Ohio, Joseph was appointed to be the President of the High Priesthood to have this calling. Then just a few weeks later, he appoints Jesse Gause and Sidney Rigdon to be his counselors to him. Jesse is one of Joseph's counselors and this revelation comes in March of 1832 at a time when Jesse's also serving as a scribe for Joseph. He's helping out a little bit we think with the translation of the bible endeavor, so he's been helping Joseph out and then he receives this revelation, Section 81, that kind of talks about what the duties of a counselor are. Now, the reason why our version of the revelation today doesn't have Jesse's name in there is because we don't know everything that happened with Jesse. We know that he went with Joseph Smith to Missouri on this trip that we've been talking about in the spring of 1832. We know he went on a mission with Zebedee Coltrin in August of 1832. The very next time that he appears in the historical record is in Joseph Smith's journal for December of 1832 where he says that Brother Jesse was excommunicated.

Dr. Matthew C. ....: 38:56

We don't know what happened. There's nothing that says what Jesse did. We don't know if maybe he just fell away. Maybe he went back to the Shakers. We just don't have any good

information about that. But because he's excommunicated, this leaves Joseph without a counselor. In January of 1833, Frederick G. Williams was appointed to be a counselor to Joseph. Before Section 81 is published in the 1835 edition of Doctrine and Covenants, Oliver Cowdery goes through and he crosses out Jesse's name and he writes Frederick G. Williams' name above it. When the revelation is published, it's published as a revelation to Frederick G. Williams. I think this may indicate that Joseph and Oliver and other Church leaders saw this revelation not as something specific to Jesse, but more about what it means to be a counselor to Joseph Smith. They felt comfortable putting Frederick's name in there because of that.

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| Hank Smith:          | <u>40:01</u> | Hey, he just disappeared. Jesse Gause.  |
| Dr. Matthew C. ....: | <u>40:04</u> | Yeah.   |
| Hank Smith:          | <u>40:05</u> | Frederick G. Williams, he was one of the early converts of the four original missionaries that came through from New York to Kirtland.  |
| Dr. Matthew C. ....: | <u>40:16</u> | Yeah. Oliver Cowdery is appointed to lead the mission to the Lamanites and so he and Parley P. Pratt, Ziba Peterson, Peter Whitmer, Jr. come to Kirtland. And yeah, Frederick G. Williams was one of these early individuals that converted. After he's baptized, he says, "Hey, I want to join you guys." He actually goes with Oliver and the others to the unorganized territory beyond Missouri's western border where they preach to a few Indian groups and then he's with them when they come back into Missouri as well.  |
| Hank Smith:          | <u>40:51</u> | He's a go-getter, right? "Yeah, I want to go with you. I want to go out there." We're ready to go. I feel bad for Jesse. I wonder what will happen to him. Any record of him dying somewhere, him--   |
| Dr. Matthew C. ....: | <u>41:03</u> | Yeah, we do have a record about that. Jesse, he lives for a few more years after this. He died around September of 1836. At the time he dies, he's living in Chester County, Pennsylvania, which actually is a location where the Church had a branch. The Brandywine Branch was in Chester County. I don't know if Jesse knew any of the Church members living there at the time. He really does kind of disappear from the historical record. We don't know a whole lot about him, what happened to him, but he did live until about 1836. Well, let me say a little bit too about Frederick G. Williams. We've talked a little bit about him, about his conversion, how he became Oliver Cowdery. He was a Thomsonian physician at the time, so he practiced medicine according to the Thomsonian Method, which was like using a lot |

of herbal medications, those types of things. He had been ordained a high priest in October of 1831. And for much of 1832, he worked as a scribe for Joseph Smith.

- Dr. Matthew C. ...: 42:15 If you're familiar at all with Joseph's 1832 History, the first account that we have from Joseph of the First Vision, when that's copied into a record book, much of it is in Joseph's hand and the rest of it is in Frederick G. Williams' hand, so he's working as a scribe for Joseph for much of 1832 before he's appointed to be a counselor to Joseph.
- Hank Smith: 42:38 I remember Dr. Harper tells us that was his personal favorite of the accounts of the First Vision, though it's not the most... What would you say? Literary . . . flowing. He said it's kind of raw, so Frederick G. Williams had a part in that I guess.
- Dr. Matthew C. ...: 43:02 He did. Yeah. I would agree with Steve on that. The 1832 history, I love it in part because it's such a personal account of what that vision meant to Joseph personally, not just in terms of ushering in the restoration, but in terms of, "I was forgiven of my sins. I realized that Jesus Christ's Atonement is real." I love it for that too.
- Hank Smith: 43:28 So we're saying having more than one account is wonderful, aren't we?
- Dr. Matthew C. ...: 43:33 It's great to have more than one account.
- Hank Smith: 43:35 Yes. It's not a proverb.
- Dr. Matthew C. ...: 43:38 No, you get just such a more well rounded picture of what the First Vision was, what it meant to Joseph Smith, what led him into the Grove in the first place. I'm actually really happy that we have four accounts from Joseph. I wish we had more from him as well. One thing that I think is interesting in this section, in Section 81, is verse two where it's talking about Joseph Smith. It says, "Unto whom I have given the keys of the kingdom which belong always under the Presidency of the High Priesthood." I think it's interesting because when you read that and it reads Presidency of the High Priesthood, I think we tend to think, "Oh, that means that the keys belong to the First Presidency," but I think what the Lord is saying, I think he's using presidency here to refer more to the office of the President of the High Priesthood. You might say Joe Biden was elected to the Presidency of the United States and I think they're using the term presidency here in that same way. It's saying the keys of the priesthood belong to the President of the Church, which is

kind of how we... That's how we understand it today, that the president, the prophet, holds all of the keys and then can delegate those keys to others. I think that's an important point.

Hank Smith: 45:03

I wonder if, Matt, that comes into play when Sidney thinks he's the one to take over in 1844 if he's thinking it was us, it was the group of us that received these keys when you're saying, "No, this is Joseph," which I think you're right on there. I mean, he mentions Joseph by name at the end of verse one, "Unto whom I have given the keys of the kingdom which belong always unto the presidency," the office of president of the church, but I wonder if Sidney was kind of using that claim.

Dr. Matthew C. ....: 45:36

I think certainly he was and it does get a little bit muddier because in 1833, there's another revelation that's given in March where it says that Sidney Rigdon and Frederick G. Williams are equal in holding the keys of the kingdom to Joseph, but I don't think that necessarily means that they could operate separate from Joseph. I think that's saying that because they are members of the Presidency of the High Priesthood, of the First Presidency, then when they operate with the president, with the prophet, then they're all kind of holding those keys, but I don't think it means that Sidney could go do whatever he wanted to with the Church, that Frederick could go do whatever he wanted. The keys still reside in the prophet. I also really like verse three and four because I think this teaches us a lot about callings and about the blessings we can receive from callings and about the blessings that other people can receive when we do our callings. Because essentially, he's telling Frederick G. Williams and Jesse Gause here in this verse, he's saying, "This is what you're appointed to do. I want you to pray vocally in public, in private. I want you to proclaim the gospel."

Dr. Matthew C. ....: 46:54

In verse four, it says, "And in doing these things, that will do the greatest good unto thy fellow beings and will promote the glory of Him who is your Lord." I think for me as I've looked at callings that I've had in the church, when I've fulfilled those in a way that I think is pleasing to the Lord... It's funny because right now I'm serving in a bishopric of YSA wards and I'll be perfectly honest, I'm an introverted person. I'm definitely not an extrovert. It's hard for me at times to get to know people. A lot of people who serve in YSA wards and YSA stakes are not introverts, they're extroverts and that's one reason I think why they're there is because they can interact with the youth. Just to be honest, I've had a tough time over the last few months being in this calling where I think, "Am I good enough to do this? Am I adequate enough? Am I really serving the YSAs in the way that I could be?" I've talked about that with my wife a lot and she just

says, "Just be who you are. You can't be anyone else. The Lord knows your personality. He knows what you're like. And yet, he still wanted you in this calling, so there's someone who's life you can bless in this calling and maybe it's only a few people."

Dr. Matthew C. ....: 48:31

But I think for me, that's kind of been an eye opener, that kind of what President Monson has said before that the Lord... "Whom the Lord calleth, the Lord qualifies." We may get called to things that are hard for us and we don't feel very good at them, but if we do our best, we will bless the lives of others. We may not even see that. It may not be something that we're ever aware of, but here the Lord tells us it will be for the greatest good and I firmly believe that.

Hank Smith: 49:02

Yeah. I remember one time I was... I'm an extrovert and I was called to be the Financial Clerk to the bishopric. I mean, you don't do a lot of talking to people. I mean, it was mostly... And this was back in the day before you could pay your tithing and your fast offerings online, so it was a lot of sitting there by myself or with another clerk or a member of the bishopric and just counting and enveloping and things. I thought, "I want to teach. Let me be out there with people," but I learned so much. I learned about church administration. I got to become closer with the bishop who really was... It was really neat the things he taught me. So yeah, I think you're right there. I stood in the office which I had been appointed.

Dr. Matthew C. ....: 49:57

I like just the phrase the greatest good there because I think that there's a lot of things that we could do which are good, but there are so many other... What's the greatest good and I think that's a question a lot of early sections of the Doctrine and Covenants were. Remember all the Whitmer brothers, "What should I do, Joseph?" What did he tell them? "Go proclaim the gospel," and I see that in verse three and that is the greatest good, "Go cry repentance, that's the greatest good that you can do," so it's a good question that all of us want to know. What will have the most impact? What will do the most good? To take the Lord's direction on that and to believe him is the part where even if you're feeling like, "Why am I in this calling? Well, because this is what I was called to do. For now, this is what the Lord wants me to... this is the greatest good." I like that.

Hank Smith: 50:46

Yeah. I personally have always loved verse five, "Stand in the office which I have appointed unto you. In every calling we can do these three things. Succor the weak, whether the financial clerk or the YSA bishop... in the YSA bishopric or, I don't know. You're in the high council, I think, John. All of us, whatever calling we're in, can do these three things. Succor the weak, lift

up the hands which hang down and strengthen the feeble knees. We could be looking for people in our ward, in our branch who are just needing a lift, needing help. I don't know. In every calling of the Church, we can be doing-

- Dr. Matthew C. ....: 51:34 Yeah. It sounds like ministering there. All of us are called to minister to each other. It reminds me of the baptismal covenant in Mosiah 18 that Alma the Elder gives... "Mourn with those that mourn, comfort those who stand in need of comfort." It's kind of focused on . . . others focused, which I like.
- John Bytheway: 51:57 Yeah. When I read that and I hear, "Lift up the hands which hang down and strengthen the feeble knees," it brings in my mind an image of someone who's just run a marathon and maybe someone who's not well suited to run a marathon. And as they're going across the finish line, they just look like they're going to collapse from what they've done. I just think spiritually in our day-to-day, there's so many people that I think are spiritually in a way where they're about ready to collapse. If we can just lift them up, if we can help strengthen them, if we can just provide a smile or a hello or how are you doing or a text that lets them know that we're thinking about them, I think how much strength can we give someone who really needs that uplift and who really is struggling spiritually because I think a lot of us are... There's just something. I don't know if it's COVID. I don't know if it's just the days that we're living in, the contention, the polarization of society, but I feel like a lot of people are spiritually struggling and we really need to take that verse to heart I think.
- Hank Smith: 53:18 I would add, you can use your social media account to uplift and strengthen people. There's just so many ways we can do it. I think it was Dr. Heward, John, who said, "Come on, these missionaries walked 800 miles to Missouri. We can walk 800 feet over to our neighbors and check in on them." He's like, "We can do it. I know we can."
- John Bytheway: 53:44 Yeah.
- Hank Smith: 53:46 And it's interesting that these phrases here, when people are really touched by, it's usually this kind of this way, touched by, "Somebody remembered me. Somebody served me." It wasn't, "So and so shared this really cool scripture in a talk." And I love that, but people remember when they were remembered. Somebody reached out. Somebody texted me. And that, all of us can do that, so I like that, too.

Dr. Matthew C. ...:	<u>54:13</u>	Just kind of going along with that, when I was a teenager, probably around 17-years-old or so, I remember struggling with some things and wondering if the Lord loved me, if I was good enough for the Lord. One Sunday I'm sitting in my front room just kind of having some of these thoughts and there's a knock on the door. I open it up and it's my bishop. I don't remember what he said to me. I remember talking to him about some things, but I really can't remember what he said, but I will never forget that he came by, that he acted on a prompting to come by and that helped me to know, "Okay, the Lord is aware of me and he does love me." It is a very simple thing sometimes that we do that can really lift someone up.
Hank Smith:	<u>55:12</u>	He'll hate this that I'm talking about him, but we've had Alex Baugh on the podcast before. When my father passed away just recently, this last March, Alex came to my house. When I answered the door, I was surprised to see him. I said, "Alex, what are you doing?" He said, "Well, I was on my way home." Now, I know Alex lives north of BYU and I live south of BYU. So unless Alex takes a very, very strange route home, he was not on his way home. He took a long drive out of his way, came over and just said, "I've been thinking about you. I brought some goodies over for the kids," and we sat in my doorway and chatted for just 10, 15 minutes then he walked away. I watched him drive away and I thought, "Oh, I needed that." I needed that. That really just gave me a boost that I really needed today. So succor the weak, lift up the hands that hang down and strengthen the feeble knees. I promise you, anyone listening, there is someone close to you who fits that description and we can go find them.
Dr. Matthew C. ...:	<u>56:38</u>	Isn't it interesting too that those phrases, this isn't just in this revelation, the Lord says the same thing in Isaiah 35:3. He says the same thing in Hebrews 12:12. This must be important to the Lord that we're there to support each other and there to help those who are feeling weak if he's repeating it in almost all of the standard works.
Hank Smith:	<u>57:06</u>	I mean, Matt said it's as simple as just sending a text saying you're thinking about someone. Let's put this into practice right now. Let's not wait, but make sure you come back because you want to hear the rest.
John Bytheway:	<u>57:23</u>	No, that's great. I just think it's never been easier. I mean, I was in the car the other day and thought about somebody. My hands were firm at 10:00 and 2:00, but I could say, "Hey Siri, send a text to and say this, 'I'm thinking about you,'" and it's so easy today to check in with folks and see how they're doing. I

mean, it's never been easier, right? Yeah, don't send me letters. I was at 10:00 and 2:00. I was driving safely, but I can talk to my phone and it'll do nice things.

Hank Smith: 57:54

I remember in C.S. Lewis' *Screwtape Letters* where you got a devil character writing to another devil character. He said, "The thing you want to do is get them to think about doing service in other continents, that other people on other continents need their help and have them forget about their neighbor." That service is always so far away. I've always thought about that, that if everyone just helped their neighbor... What does the Lord say? "The earth is sufficient. There is enough."

Hank Smith: 58:38

Please join us for Part II of this podcast.

## EPISODE 30 • PART II



Dr. Matthew C. Godfrey

*D&C 81-83*

John Bytheway:	<u>00:03</u>	Welcome to Part II of this week's podcast.
Hank Smith:	<u>00:07</u>	Between 81 and 82 is April 14th, 1832. And we've been talking about all these terrible things that the Church is going through, but something really good happens on April 14th, 1832, at least for me personally and I know, John, for you too. A man, I think it's two families joined the Church, the Youngs and the Kimballs. Can you tell us a little bit about that, Matt?
Dr. Matthew C. ....:	<u>00:34</u>	So yeah, in April of 1832, Brigham Young, Heber C. Kimball, Vilate Kimball, Miriam Young are baptized.
Hank Smith:	<u>00:43</u>	That by the way, Matt, has a little bit of impact on the Church, the future of the Church. Wouldn't you say?
Dr. Matthew C. ....:	<u>00:51</u>	Just a little. Just a little.
John Bytheway:	<u>00:54</u>	Yeah.
Dr. Matthew C. ....:	<u>00:55</u>	The great thing about this is that what happens in April, 1832 is actually the culmination of a couple of years of work. And so Samuel Smith in 1830 goes on a mission, he takes the book of Mormon with him back into the Eastern United States, and he meets Brigham Young's sister, Rhoda, who is married to John P. Green. And he leaves the book with Rhoda and John and they read it, they're intrigued by it, and they share it with others around them. And so Rhoda shares it with Brigham. It's shared with Heber C. Kimball at the same time, too, Heber's Brigham's best friend. And so they became familiar with the Book of Mormon in 1830.
Dr. Matthew C. ....:	<u>01:43</u>	In the fall of 1831, there's missionaries that came to Mendon, New York, which is where Brigham and Heber were living, and they preached the gospel to them. Brigham and Heber hear this, they're intrigued by it. And I think this is interesting because it kind of shows Brigham and Heber who they were as individuals. So they hear the gospel preached. Evidently there wasn't a branch in Mendon at the time or a congregation of saints at the time, because Brigham and Heber, after these missionaries have

talked to them, they decided, well, we need to go see what this Church is like in action. And so they traveled to Columbia, Pennsylvania with their wives and they spent about a week there attending church meetings, talking to church members, again, just kind of trying to see what this look like in the lives of people who are actually living these principles.

Dr. Matthew C. ....: 02:47

And they like what they see there. They like it so much that after Brigham gets back from Pennsylvania, he decides that he's going to go up to Canada where his brother, Joseph, is because he wants to tell Joseph this. And so he goes up there, he tells Joseph about what he's experienced and Joseph Young thinks, yeah, this sounds great. And so he comes back with Brigham, they come back to Mendon. And in the spring of 1832, Brigham's baptized. And like I said, shortly after that, his wife, Miriam, is baptized as well, Heber C. Kimball and Vilate Kimball are also baptized around the same time. So they're baptized in April of 1832. Unfortunately, not long after that, Brigham's wife, Miriam, dies, leaving him with two young children. So he actually moves in with Heber and Vilate. They kind of take him in to help take care of the children.

Dr. Matthew C. ....: 03:48

And in the fall of 1832, Heber and Brigham decide that they want to meet Joseph Smith because they haven't met them up to this time. And so they traveled to Kirtland. And when they get to Kirtland, they're told that Joseph's out chopping wood in a forest, and so they go out to the forest, they see Joseph there chopping the wood, they talk to him as he's doing so. And Brigham Young's later history says about this experience. He said, "Here my joy was full at the privilege of shaking the hand of the prophet of God. And I received the shared testimony by the spirit of prophecy that he was all that any man could believe him to be as a true prophet." And so this kind of launches Brigham and Heber C. Kimball on the path that they will take like you were saying, Hank, is pretty influential on the Church.

Dr. Matthew C. ....: 04:43

Heber C. Kimball when he's ordained an apostle, he's told that millions will be converted at his hand, and you can read that and say, "What? Millions? That's just an exaggeration." But then you think about all the people he baptized on his two missions to England, and you think about all their descendants, and I think that could very well run into the millions of people who were in the church because of Heber C. Kimball and Brigham Young. We're actually starting a project right now in the Publications Division of the Church History Department, where we're going to publish a collection of Brigham's letters to the Saints to kind of show why people followed him? What was it about Brigham that attracted the Saints to him?

- Dr. Matthew C. ...: 05:28 And so as I've been going through some of his letters in the 1856, 1857 time period, it's interesting because you do get the Brigham Young, who's kind of bombastic and kind of lays down the law. But there are a lot of letters where there's a much softer side of him where he's telling the Saints, "Just do the best you can, and don't worry about this and try to follow the spirit." So you can see from some of these letters that there is kind of a different side of Brigham. So I would probably say read both of them and you'll just kind of reach your own conclusions about Brigham from them.
- Hank Smith: 06:10 Well, someone asked me the other day, if you could choose any moment in Church History to witness, what would you witness besides the big ones? I said, "Well, let's knock out the big ones." I said, "I would love to see that moment that Joseph Smith and Brigham Young meet." Right? Because that's a coming together of two people and Heber C. Kimball who are going to change history and impact all of our lives. So I'm really glad we mentioned that. So they don't meet when they're baptized. They meet later in the year.
- John Bytheway: 06:50 Well, Matt, let's go into the text and the content of Section 82. And maybe first you could tell us specifically who's this revelation for and where, and then we can get dyed into the text.
- Dr. Matthew C. ...: 07:02 Yeah. So this revelation comes at a council of high priests and elders that Joseph Smith held in Missouri in April of 1832. It's a council that he holds specifically because the Lord has told him in what Section 78 in the Doctrine and Covenants, the Lord told him, "You need to go to Missouri and you need to sit in council with the Saints there." And so Joseph and Sidney K. Whitney, Jesse Gause actually accompanies them on this trip too. They go to Missouri and they have this council of high priests and elders. And what Joseph is supposed to counsel with the saints about is this establishment of an organization that can supervise and manage the publication and mercantile endeavors of the Church. And so they talk about this at this conference and Section 82 is revealed to Joseph Smith in this conference.
- Dr. Matthew C. ...: 07:59 And I think there's really four main components of this revelation. So the first part acknowledges the necessity of forgiving other people and the importance of doing that. And that stems from a very specific incident that has occurred prior to this revelation being received. So when Joseph goes to Missouri in July of 1831, when he first goes there and he gets the revelation that, that's where the city of Zion is supposed to be, he's also told in that revelation that Edward Partridge, who's

the Bishop of the Church, he supposed to move to Zion, and he's supposed to supervise the purchasing of land and the distributing of inheritances. And as Edward started to think about what land to buy in Jackson County, he and Joseph got into an argument about this, and they apparently were arguing over what parcels of land were the best to buy.

Dr. Matthew C. ....: 09:08

Edward wanted to buy certain parcels, Joseph and Oliver Cowdery thought that there was a different area that was better suited for the Church. And so they have, I think, a pretty heated argument about it. As a side note, if you're reading in Section 58 in the Doctrine and Covenants, there's a couple of verses in there where it talks about Edward Partridge needing to repent. And those verses are referring to this disagreement that he and Joseph have. So they have this disagreement and Sidney Rigdon believes that Edward has insulted Joseph Smith in this. And so after Joseph and Sidney go back to Ohio in the fall of 1831, Sydney actually procures charges against Edward Partridge for insulting the prophet. And there's a council that's held in Missouri in March of 1832 where they consider the charges. Edward is very penitent about it. He says, according to the minutes of this meeting, that he feels sorry for the argument he has had ever since it happened, and he hopes that Joseph can forgive him of this.

Dr. Matthew C. ....: 10:22

And it seems like Joseph was able to forgive him, but Sidney wasn't. And even after this council's held, Sydney still just can't put this behind them. And so at this Council of Elders that's held in April of 1832, Joseph takes Edward and Sidney and essentially helps them to reconcile with each other and to forgive each other. And so when you have these first initial verses in Section 82, talking about the necessity of forgiving, the importance of forgiving, it's related to this disagreement that Edward and Sidney Rigdon have been having for quite some time, and their reconciliation for this.

Hank Smith: 11:04

All right, Matt, I remember reading in the *Know Brother Joseph* book, there's an essay on Joseph Smith's ability to forgive almost to a fault that he was just so quick to forgive. And that's interesting Sydney's still upset, and he wasn't the one being yelled at, right?

Dr. Matthew C. ....: 11:27

Right. Yeah. Yeah, Joseph, he always... I think some of this stems from the fact that Joseph had kind of a quick temper, and sometimes when his temper would show, he would always feel bad afterwards, and he'd always go and apologize to the person. And so I think because Joseph recognized that he needed forgiveness at times, I think he was very willing to extend

forgiveness to those around him. So the second part of the revelation is this instruction to form the United Firm, this organization to supervise the mercantile and publishing endeavors. And the Lord says in this section he lists by name the nine individuals who are supposed to be the members of this United Firm. And it's interesting when you look at the nine individuals who are named, each of them has a very specific stewardship over something in the Church.

Dr. Matthew C. ....: 12:30

So you have the six men who are the members of the Literary Firm, the six who are the stewards over the revelations. In addition to those six, you have the two bishops in the Church, Edward Partridge and Newel K Whitney, who are responsible Edward for purchasing land in Missouri, Newel's responsible for keeping a store in Kirtland. And then the ninth member of the United Firm is Sidney Gilbert, who again, is the one who's responsible for the store in Independence. So you can see very clearly why the Lord says, "These are the nine that need to be the ones coordinating these efforts, because they're the nine that had the responsibility, the stewardship over publishing and over the churches storehouses." And the Lord tells them in this section, in this revelation, the Lord tells them that they need to bind themselves together.

Dr. Matthew C. ....: 13:32

And He's speaking there, I think, both in terms of kind of spiritual binding together, but there's also a very practical temporal binding that He's talking about here, where He wanted them to enter into a legal bond with each other so that each of them were responsible as a collective whole for the mercantile and publishing endeavors. And so they do that. We have minutes of a meeting of the United Firm that's held after this, where they say that William W. Phelps is supposed to be the one to draft this bond, this legal agreement that they're supposed to enter into. And I think that's important as a backdrop for the verse that I think many church members know from the section, and that's where the Lord says, "I the Lord am bound when you do what I say, but if you do not what I say, you have no promise."

Dr. Matthew C. ....: 14:33

And so I think it is the Lord's kind of telling them, "I want you in a very real practical sense to be bound together." I think He's telling them to, and you need to realize that, yes, I don't enter into a legal bond with you, but I am just as bound to do what I've said that I will do as you are bound to do what you say that you will do legally after you've entered into this bond. And so I think that's important to consider just how serious the Lord takes it, that when you do what He says, He has to bless you, He's bound to bless you for those things, which kind of reminds

me when King Benjamin's talking to the Nephites b in Mosiah, and he talks about how you can never get out of the Lord's debt, because whenever you do what he says, he blesses you and those blessings just multiply over time. And so you're always going to be in the debt of our Lord and Savior Jesus Christ and our Heavenly Father, because of that.

Hank Smith: 15:42

That's great.

John Bytheway: 15:43

Matt, there's another verse that I think a lot of people have used to kind of beat themselves up and that's verse 7. And I wonder how much of verse 7 we can say was specific to this context. This has been a throw up your hands verse for some of my students. Well, look if I sin again, all the former sins return, and I'm probably going to sin again maybe in the near future, and it sounds like I have to be perfect. Is part of this specific to this situation? Or do you know what I'm asking?

Dr. Matthew C. ...: 16:20

Yeah. So yeah, it's interesting because for me, I kind of read that verse, not so much as a verse of discouragement, although I can see how you could read it that way. But as a verse, as to where the Lord's saying essentially in verse 6, He's saying, "There's no one on the earth that's doing good, everyone's gone out of their way." But He's saying, "But even with that, I forgive you. When you repent, I forgive and just go on with your life and do the best you can, and I'll be there always willing to forgive when you repent." So I don't know if the former sins have a specific application here. If the Lord's telling Sydney Rigdon and Edward Partridge, "If you can't put this behind you-

John Bytheway: 17:20

If you're going to fight again.

Dr. Matthew C. ...: 17:21

Yeah, if you get in another fight that the former sin returns. And in fact, I don't even really know what that would mean. I don't know how that would work. Maybe he's just telling them, "Look in order to build the City of Zion, you need to be unified. And if you can't be unified with each other, if you're going to keep fighting with each other, you're never going to be able to create that unity." Maybe it's something like that, that the Lord's saying here.

Hank Smith: 17:47

Yeah. I have a completely different thought, John, than students who hear that going, oh, all my sins come back. And I think we've probably taught that wrong in the past as teachers saying, "Well, if you sin again, all of those sins come back." I think there's a warning here of this idea of, don't go back to your sins. What does Paul say? We've returned to our sins like a dog to its vomit. The Savior gives a parable in Matthew, Chapter 12 about

a man who gets rid of an evil spirit, but doesn't fill his life with other things, his house, with other things and all these other evil spirits come back. So I wonder if the Lord is saying here, "I am not going to forgive you, stay away from sin because if you go back to sin, all your bad habits will come back. Don't let that happen." Instead of I'm going to hold you accountable, again, for every other sin.

- Hank Smith: 18:53 I would love to see that taught differently, because, John, I don't think that's a very encouraging thought, is it? "Well, you repented, you did really well. Oh you did it again, all your former repentance is gone." It's like it never happened, right? That's a discouraging thought.
- John Bytheway: 19:13 Yeah. And that's why I like what you said. The parable you referred to is in the footnotes there. It's a good thing to read along with that, and I'm thinking if it is Mosiah 26, "And as often as my people repented, I forgave them." And as we talked about in a previous podcast, you repent relentlessly, right? And I hope this isn't discouraging when you think, "Well, I'm probably going to sin again, aren't I?" Well, yeah, probably it's a long life, but look how merciful the Lord is. And I like the first part of it. "I will not lay any sin to your charge, go your ways and send no more." And I think He knows we will, that we'll make mistakes, but provision has been made for that as well. Anyway yeah, I do wish we could teach that better because I don't want that to be a discouraging verse.
- Hank Smith: 20:06 Yeah. And how frustrating for anyone, but especially a teenager who is trying their best to stop whatever habit they have. Eventually I think you're right, John, you're just like, I can't. I can't, I give up, right? I'll take the Terrestrial Kingdom because I just can't do this.
- John Bytheway: 20:31 Well, it kind of makes repentance sound like a one-time thing. I think that's why it can be scary. It sounds like, I got to do this one time, because if I don't make it this one time and live perfectly thereafter, it's all for not, it's all going to come back. And that's why I think it can be a scary verse for some.
- Hank Smith: 20:55 John, I think you're right here that there are so many other verses in the Doctrine and Covenants and other places in scripture where the Lord talks about how quick He is to forgive and to forget our sins, that this verse, if someone were to use it as, hey, if you sin again, you're now guilty of all those former sins, I think that would be taking this verse out of context and be doctrinally incorrect.

John Bytheway:	<u>21:25</u>	I would like to believe this is more about how you can sin and still be loyal to Christ and relying on Christ as your Savior. And I think returning to a sinful life is maybe a different thing than committing a sin. And I'd like to believe it's more about loyalty to Christ than living morally perfect, which none of us can do and won't do for the rest of our lives. And I think that, that is taking everything else into context with this.
Hank Smith:	<u>21:56</u>	Yeah, I wonder if he's almost saying something like, but unto that soul who stops repenting, you're on the wrong track, right? Keep repenting-
John Bytheway:	<u>22:06</u>	Yeah, maybe going back to a sinful life and if you take this in con... And this is what I love about having the standard works, we have so many places to look to get an overall picture of things and not take one verse and make it the whole gospel, right? Or beat ourselves up with it. We take a lot of verses and put them all together. And the one that I mentioned, let me grab my Book of Mormon. Go to Mosiah 26:30. And I seem to remember in an Institute Manual, it actually put this verse and that verse together, and said, "Look, look at them together and see what you think" So let's see. Mosiah 26:38, "And as often as my people repent, well, I forgive them their trespasses against me. And you should also forgive one another your trespasses." That verse, verse 30 is awesome. In fact, the student manual, the book student manual says, "Every young person should have this verse memorized as a source of hope."
Hank Smith:	<u>23:15</u>	Yeah.
John Bytheway:	<u>23:16</u>	So if I had to pick one, I might pick this one, but I also don't want to think I can deliberately sin over and over. And maybe when we put these two together, we can get some wisdom with that with a little inspiration.
Hank Smith:	<u>23:29</u>	Very good. Very good. Yeah. I like this idea that one single verse cannot cancel out 100s of other verses about the Lord's forgiveness.
Dr. Matthew C. ....:	<u>23:43</u>	Well, I think a third kind of large thing comes out of this is the importance of Kirtland, Ohio in the scheme of things and how it relates to the City of Zion. So the Lord says in this section, starting in verse 12, and talking about how this United Firm would be managing these mercantile and publishing endeavors both in Zion and in Kirtland, He says in verse 13, "I've consecrated the land of Kirtland in my own due time for the benefit of the saints of the most high and for a stake to Zion." So Kirtland at the time, if you're looking at what the Church looks

like at this time, you have a large body of Saints who are in Missouri trying to build the city of Zion there, but you also have a large body of Saints who are in Kirtland. And then you have throughout the Eastern United States smaller congregations, what we would call branches that exist. But the two main locations for the Church are in Kirtland and in Missouri.

Dr. Matthew C. ....: 24:52

And when the Lord first told the saints that they needed to go to Kirtland back in January, 1831 and what's now Doctrine and Covenant section 38, he said that Kirtland would be a temporary place for members of the Church to stay until the Lord identified where the new Jerusalem was. Well, the new Jerusalem, of course, has been identified at this point. It's in Jackson county where a lot of the Saints are, but the Lord also told the Saints in Doctrine and Covenants, Section 51, that he had consecrated Kirtland, "For a little season until I, the Lord shall provide for them otherwise." And then in September of 1831, another revelation Section 64, the Lord says that He would retain a strong hold in the land of Kirtland for the, "Space of five years." And so you kind of see over time that the Lord is regarding Kirtland as a fairly important place for the Saints to gather.

Dr. Matthew C. ....: 25:54

And here he says it's supposed to be a stake of Zion, it's supposed to be something that supports the building of the City of Zion in Jackson County. And so we see this play out throughout the Church's history, that there remains kind of these two locations of where most of the Saints are living in the United States up until 1838. And that finally in 1838, because of persecution, dissension, and other things going on in Kirtland, Joseph Smith is forced to flee Kirtland and he comes over to Missouri, and that kind of leads to an exodus of the Latter-day Saints from Kirtland. And so they're there roughly for about seven years that a large body of Saints are in Kirtland, which is a little longer than the five years that the Lord said in September of 1831, but not a great deal longer than that.

Dr. Matthew C. ....: 26:54

So you kind of see the playing out of this--that Kirtland does serve as a support to the building of the City of Zion for a number of years, and then the Saints gathered in Missouri. Of course, everything happens in Missouri that you'll be talking about later and then the saints end up in the Nauvoo area. But I think this just kind of highlights the importance of Kirtland and the Lord's plans.

Hank Smith: 27:23

So from 1831 through 1838, we've got two centers of the Church, and it's not a short distance between the two. That's the thing. You can't shoot an email over to Edward Partridge saying, "Hey, do this." I think we've talked about this before,

John. But if it's like, hey, we need some direction from Joseph on this, we'll send a letter, and maybe-

John Bytheway: 27:49

A month later.

Hank Smith: 27:50

A month, two months later, we'll get an answer. That's interesting, Matt, when you said that five years, that gets you just past the dedication of the temple.

Dr. Matthew C. ....: 28:00

Yeah.

Hank Smith: 28:01

Right?

Dr. Matthew C. ....: 28:02

Yeah.

Hank Smith: 28:02

Maybe the Lord's like, that's what we needed.

Dr. Matthew C. ....: 28:05

Yeah.

Hank Smith: 28:06

Those keys are there, we can move on.

Dr. Matthew C. ....: 28:09

Well, and it kind of shows that the Lord really is in charge because he's commanded the saints at this point to build a temple in Jackson County, which they never really get started on. But it's not going to be until December of 1832, that he's going to tell them to build a temple in Kirtland as well. And what's one reason why they need to build a temple in Kirtland? Because the Lord knows what's going to happen in Jackson County. They're not going to be able to stay there, but they're going to need a temple. They're going to need this endowment of power that they get in the temple. So it's just interesting to see how everything kind of unfolds.

Hank Smith: 28:50

So that was verse 13, you mentioned that I have consecrated the land of Kirtland in my own due time for the benefits of the Saints for a stake of Zion. It's not Zion itself, it's a stake of Zion.

Dr. Matthew C. ....: 29:03

Yeah.

John Bytheway: 29:03

And then verse 14, for Zion must increase. And then we're speaking of not just a state of being, but we're speaking of Missouri there, right?

Dr. Matthew C. ....: 29:13

Yeah.

John Bytheway: 29:13

Its stake's strengthened.

Dr. Matthew C. ...:	<u>29:18</u>	And it's interesting too, because sometimes people talk about this period of time, and when the saints are in Clay County about the stake in Zion, but there's no stake in Zion. Zion is Zion and the stakes are the locations outside of Zion that support it's building up.
Hank Smith:	<u>29:43</u>	It's an Isaiah word. Is that stakes and enlarge their borders and the stakes? That's why we call them stakes today from these revelations, which I would think come from the idea that Isaiah brought a long time ago.
Dr. Matthew C. ...:	<u>30:02</u>	Yeah. You can kind of think of Zion as being the tent. And so the settlements in Missouri are the tent and then these other congregations of Saints are the stakes that help support the tent and keep the tent and place.
Hank Smith:	<u>30:17</u>	Matt, are these nine, are they all going to stay there in Missouri?
Dr. Matthew C. ...:	<u>30:23</u>	No. So some of them are in Missouri, some of them are in Ohio. So Joseph Smith of course will be in Ohio. He didn't move to Missouri until 1838. Sidney Rigdon will be in Ohio, Newel K. Whitney will be as well. Martin Harris is in Ohio as well. And then you have Edward Partridge, Sydney Gilbert, John Whitmer, Oliver Cowdery and William W. Phelps all in Missouri.
Hank Smith:	<u>30:52</u>	Okay.
Dr. Matthew C. ...:	<u>30:53</u>	But one of the kind of interesting things about this United Firm that's set up is that it not only... So kind of get in the way a little bit, the United Firm only lasts for about two years and then it's disbanded in 1834 in Section 104 in the Doctrine and Covenants. But for that period of two years when it existed, not only was it managing the Church's temporal affairs, but it also kind of served as a de facto board of directors for Joseph Smith, he could say. And what I mean by that is that whenever Joseph wanted to get information about what was going on in Missouri, he would send letters to the members of the United Firm in Missouri. And so you can see that Joseph considered this administrative body as being a little bit more than just responsible for purchasing goods for the storehouses or overseeing the printing operation. He considered those men who are in this organization to kind of be the leaders of the Church.
Dr. Matthew C. ...:	<u>32:03</u>	And so he's writing to Edward Partridge and John Whitmer and Oliver Cowdery and others to get intelligence about what's going on in Missouri. And so it really does kind of serve as kind

of a key leadership organization for the Church for about two years.

Hank Smith: 32:22

Okay. Until we get, that's about the time that the Twelve come in as well.

Dr. Matthew C. ....: 32:30

Yeah. So it disbands about a year before Joseph establishes the Quorum of the Twelve. But what does happen is in February of 1834, just a couple of months before the United Firm was disbanded, Joseph established the Kirtland High Council. And the High Council actually starts to take on more of the responsibility for supervising temporal things. So it's really the Kirtland High Council that kind of fills the void of the United Firm.

Hank Smith: 33:03

That's interesting. You can kind of see that they're dealing with it, but the Church is going to grow, so they're going to have to adjust who's in charge of what and how, and then it's just going to do it again, and then it's going to do it again. Yeah, I love to see it. I love to see it grow and I love to see them adjusting. Is there anything towards the end of the section that stands out to you? I mean, he does talk about them being equal, managing their stewardships for the benefit of the Church, and improving upon your talent, right?

Dr. Matthew C. ....: 33:42

Every man seeks the interest of his neighbor, which is something we already touched on earlier about how important it is to serve those around you. And this is kind of also explaining how the United Firm was supposed to work. And so just kind of briefly, they were hoping that when they published the compilation of Joseph's revelations, that they would be able to sell those, that those would generate money that they could then use to purchase goods for the storehouses of the church. Now, the storehouses could be used, like members of the Church who are poor, and then he could go to the storehouses and get goods there, but they were also for-profit stores as well. And so they would sell goods to people too.

Dr. Matthew C. ....: 34:29

And so as they sold goods in the storehouse, they hoped that would generate money that they could then use to help support the printing efforts. So it was kind of this symbiotic relationship between the two, which never actually really worked out that way, which is one reason why the United Firm was disbanded, because once the Saints were kicked out of Jackson County in 1833, they didn't have the storehouse there anymore. But they're still responsible for the debts that they entered into to buy the goods for this storehouse. And they don't have the printing operation as well. And so that kind of throws a wrench

into the whole thing. The United Firm fell into quite a bit of debt, and that's why they decided to disband it in 1834.

- Dr. Matthew C. ....: 35:18 But then the other thing that that's important for this is that the idea was that if there was anything, any profits that were created through these things that were not needed for the poor and the needy, or to run these storehouses or the printing operation, that those who are members of the United Firm could draw on those to support their families, because their full-time job really was the Church at this time. And so that was the other hope that somehow by doing these things, they could provide for the necessities that their families had by managing their stewardships wisely. I do find it interesting too, in verse 22, where the Lord says, "Make unto yourselves friends with the mammon of unrighteousness" where I think He's basically saying we have a church here, you have to have money to operate the Church and all of the different things that we have going on. And so you're going to have to go out into the world. You're going to have to, at this time, get some loans for things because the Church just doesn't have the money to fund these things.
- Dr. Matthew C. ....: 36:34 And so he's telling them that it's okay to do this at this time because they need funds in order to make this all happen.
- John Bytheway: 36:42 Okay. So it looks to me like if you look at Section 83, still in Missouri, Section 84, here he returns back to Kirtland. So this trip to Missouri gives us these two sections, 82 and 83. So what's 83 all about?
- Dr. Matthew C. ....: 37:00 So 83 also kind of has its roots in the Law of Consecration and trying to define further what would happen to a woman whose husband had consecrated his property, but had then died. And also what would happen to children who were orphaned, how they would be taken care of by the Church as well. And we don't have a lot of good background behind the section. What we do know is that the couple of days before the section was given to Joseph Smith, he had traveled from Independence to Coal Township in Jackson County, which is about 12 miles away. And he had gone there because the Colesville saints, so saints who were from Colesville, New York had moved to Coal Township. And many of these individuals were Joseph's good friends, people who had supported him almost from the beginning like the Knight family and others.
- Dr. Matthew C. ....: 38:11 Now, it's possible, again, we don't know this for sure, but there were at least a couple of women among the saints in Coal Township who were widows. So Phoebe Crosby Peck and Anna

Slate Rogers, both of them, their husbands had passed away. And so perhaps in kind of associating with them, Joseph had started to wonder, yeah, "What happens if somebody consecrated their property to the Church and then died? What would happen to their widow, to their surviving spouse?" And you have to remember that in the 19th century, at this time, women did not have a lot of rights. Essentially when they married, they gave up all their rights to property to their husband. If their husband died, they had what was called a Dowager's right, which was a right to a third of the property. But that was essentially it.

Dr. Matthew C. ...: 39:10

And if you think about it, when the Law of Consecration is revealed in Section 42, it doesn't say anything about what happens if someone who's consecrated property has died. And so you'll know that when this revelation begins, Section 83, the first verse says, "Verily, thus sayeth the Lord in addition to the laws of the church concerning women and children." And so He's kind of saying, "In addition to what I've already told you in Section 42, let me clarify a few things here." And so then He goes into the fact that if somebody dies, that a woman can still have right to that property that's been consecrated to the inheritance that has been given, and that all children have claim on their parents for their maintenance until they are of age. That essentially means that those who have children have a claim on their parents. And if you don't have parents, if you're orphans, then the storehouse of the Church and the church would take care of you in those conditions.

Dr. Matthew C. ...: 40:18

So I'd see this as kind of like a very practical revelation, kind of dealing with how the Law of Consecration works and how the church should take care of those who are widowed or orphaned at the time. That's one of the main reasons why the Law of Consecration is given, to take care of the poor and the needy. And the Lord seems to constantly be reiterating to the saints that you need to take care of those who aren't able to take care of themselves, that that's really what it means to be a saint, to have charity that you look out for those who need your help.

Hank Smith: 41:01

It seems like you wrote the *Come, Follow Me Manual* here, Matt. It says, "what do you learn from Section 83 about how the Lord feels about widows and orphans? Do you know anyone in this situation who would benefit from your love or care?" I remember when my sister, her husband made some decisions then he left. And I remember her saying, she didn't want help. She kept saying, "I don't need help from the Church. I'm fine. I'm fine." And I said, "In a way, I know that your husband, he didn't pass away, but he's not helping. He's gone. He left. You could be

considered a widow." So when I read this, I also think of just single mothers, right? Not maybe that their husband has passed away, but their husband has walked away. And that we need to be there.

Hank Smith: 42:04

I mean, how many single mothers are there in this Church that are doing it all? They are raising kids on their own, working as well. And how we could support them I would think is crucial to the Lord. What do you both think about that? I have two sisters that are single mothers and they have backbones of steel and hearts of gold. They're just something else.

John Bytheway: 42:43

One of the things that is so crucial is you're a single mom and you have boys, to be able to take them to Church and have the boys see men at the Church that are committed and that are striving to live the gospel so that they can look and see role models if dad is gone, that they can be strengthened by that and see to model what manhood might look like for them. I think that's a wonderful thing that the Church can provide as a sense of community when sometimes there's something missing in the family. So I'm glad you said that.

Hank Smith: 43:23

Yeah.

Dr. Matthew C. ...: 43:23

And I think Elder Cook just talked about that in this last General Conference where-

John Bytheway: 43:30

It talked about bishops.

Dr. Matthew C. ...: 43:32

Yeah. And he talked about his own experience where his father wasn't active and they moved to a place or a new ward and a member of the Bishopric when a Father and Sons outing was coming up, invited Elder Cook to come with him to that.

John Bytheway: 43:50

Yeah, that's right.

Dr. Matthew C. ...: 43:53

And that had a great impact on Elder Cook that this man would care enough about him to try to do that. And then he talked about how not long after that, this member of the Bishopric passed away at a pretty young age and then his family benefited from other leaders and others in the ward stepping in and helping him to raise his children as well.

John Bytheway: 44:18

Beautiful.

Hank Smith: 44:20

Yeah. This to me is you don't have to look very far, I don't think, for a single mother or a child who needs an adult figure in their

life to bless them. I can't imagine anybody listening today going, "I don't know any of those." Right? I remember, like I said, my sister, she did not want help, and I had to somehow convince her that this is why we have these fast offerings for people like you, right? And she said, "No, we'll be fine. We'll be fine." And I said, "This is exactly who it's for. This storehouse shall be kept by the consecrations of the Church and the widows and orphans shall be provided for." That's exactly who it's for. So sometimes part of this is allowing yourself to be served by the Church.

John Bytheway: 45:22

Well, there were times when I was a Bishop, when I didn't offer things, I just told people things, we are taking care of that. Because I felt inspired to, because some people who had never asked for any help really needed it, but would feel so uncomfortable asking. So, I kind of had to step in and say, "Oh, we're taking over. We want to help you here." So that was some of the joys of being a Bishop. When somebody who's so faithful and didn't want to ask for help, but you knew they needed it and you could step in and say, "Let the Lord's storehouse help you."

Hank Smith: 46:02

And maybe if your family doesn't look like the perfect family that maybe you feel like you don't belong in the church, right? When there's only one parent there and you absolutely do. That's what this is about, Matt. I'm glad you brought that up. It does seem like a practical type thing or what are we legally going to do. Oh, I wanted to mention one thing and see what you thought. He says in verse three, "If the woman, the widow are not faithful, they shall not have fellowship in the Church. They're not going to be in the Church. They chose to leave it, but they get to keep their land." I see in that verse the Lord saying, we're not going to force anybody to stay in the Church by threat, or I can't leave the Church because I'll lose my land. And the Lord is saying, "No, no, no, we're not going to do it that way. There is no force to stay in the Church for this woman who perhaps might leave it." And to me, that's a testament to the Lord's love of agency. He won't force anyone. Am I reading that correctly?

Dr. Matthew C. ...: 47:16

We all. I mean, I'll just say for me, I need to remember better that my relationship to the Church has no bearing on my value in the eyes of my Heavenly Father, that He loves me regardless and always will love me no matter what it is that I do. I get asked quite a bit how working on the Joseph Smith Papers has affected my testimony. And sometimes when I'm asked that question, I think the assumption on the part of the person asking it is that it's had a negative effect on my testimony. And actually nothing could be further from the truth. I grew up in a family where

history was present. My father has a PhD in History and my mom has a master's degree in History. And so Joseph Smith and History was just kind of always around me, but I felt like I didn't really know a lot about Joseph Smith until I started working on the Joseph Smith Papers. And I spent almost 11 years now working on the project.

Dr. Matthew C. ....: 48:25

And it's just been a real privilege to be able to delve that deeply into Joseph Smith's life. I've learned a lot about Joseph as a person, about Joseph as a prophet. And one of the things that I've learned is that Joseph really wasn't that different from you or I. I think sometimes we think that this great prophet of this dispensation was just in constant communication with God. And he certainly had grand visions, like the First Vision and the visitation of Jesus Christ to him in the Kirtland Temple, just extraordinary spiritual experiences. But I think those were the outliers and that most of the time he was getting revelation the same way you and I get revelation to his mind and to his heart.

Dr. Matthew C. ....: 49:28

And he had to struggle at times in moments where he was asking God questions and God wasn't giving him answers, and he had to kind of do the best that he could until the Lord saw fit to reveal more to him. And so that's made Joseph Smith a much more real person to me. And it's increased my admiration for him tenfold because I just look at myself and I think if I was in that situation right now and was trying to establish a church and lead a church at the same time that I'm just trying to deal with normal ordinary life, I don't think I could do that. But Joseph Smith could. And of course, a large reason why he could is because the Lord supports those that he calls and puts in those positions. But my love and respect for Joseph Smith has just grown so much.

Dr. Matthew C. ....: 50:28

And I look forward to the day when I pass on from this life and I hope I can meet him. I hope he'll think that we've been fair to him with the Joseph Smith Papers, that we've depicted him in a way that is accurate to who he was as a person. And I know now more than ever that he was a prophet of this Restoration and that the Lord did an extraordinary work through him.

Hank Smith: 51:01

Thank you so much. Thank you. I personally love the Joseph Smith Papers Project, not necessarily because I'm going to read every page of those massive books, but because of what would he say in Section 89, "Because of evil and conspiring men," we're going to do the Joseph Smith Papers Project so you can know him. You can know who he was and what his character was." John, how did we get this lucky? How did we get blessed to do this?

John Bytheway:	<u>51:42</u>	I think about it all the time. This has totally changed my Doctrine and Covenants, and I thought I'd read it before, but every one of these sections now I've got notes all over and it's really helpful. I think I've got a better backdrop of the history and that helps, but I'm constantly reminded how young these people were in this Restoration. And as Matt was talking about that personal responsibility, you must feel, Matt, that I hope Joseph feels we've treated him fairly. I'm like, wow, yeah, because you're part of getting these papers out. But I'm so glad, Matt, that you're seeing that his character comes through, and I love the project too.
Dr. Matthew C. ...:	<u>52:26</u>	Thank you very much. I really enjoyed those. I've learned a lot too, from both of you, a lot of great insights. So I just really appreciate it.
Hank Smith:	<u>52:35</u>	That was a lot of fun. We want to thank all of our listeners. This would not be happening without you. And it seems like we're gaining more and more of you. So welcome to our audience. We're grateful for you. We want to thank our Executive Producers, Steve and Shannon Sorenson. We have a great production crew, John. And if we don't mention them, we would be very ungrateful because they do the work.
John Bytheway:	<u>53:03</u>	We have the easy, fun part actually.
Hank Smith:	<u>53:04</u>	Yeah. David Perry does so much work on this podcast. Lisa Spice, yeah, I can't tell you. I just wish I could somehow just list off all the things Lisa Spice does for this podcast. Jamie Nelson in Social Media, Kyle Nelson who just donated so much of his time and energy to us. Will Staughton, who has to hear the long versions of these and edit them. And we love him. And we have Maria Hilton who works on our show notes and our transcription. So we just love our team and we want to thank them. And we hope all of you will join us for our next episode of followHIM.

**followHIM Favorites**  
**Episode 30**  
**D&C 81-83**

Hank Smith:	00:00	Hello everyone. My name is Hank Smith. I am the host of a podcast called followHIM. I'm here with my co-host, the incredible John Bytheway. John, welcome.
John Bytheway:	00:14	Hi, Hank.
Hank Smith:	00:14	We are doing a little clip called followHIM Favorite. So we don't do the full podcast right now. We just do a little tiny clip called followHIM Favorites. The lesson this week is on sections what, 81, 82 and 83. So you get to choose your followHIM favorite. John, what is it gonna be?
John Bytheway:	00:34	Well, you know, Hank, I loved the eighties because I was actually alive in the eighties. I was in high school and they were awesome. But, you know, usually I'm trying to pick a really fun, motivating, you-can-do-it type thing. But I like verse five of section 82. Therefore, what I say unto one I say unto all--and then capital "W"-Watch. And I think watch, when you think about other scriptures, it's the guard is a watch. I've got the first watch, the second watch, you're on guard. Watch the adversary spread of his dominions and darkness reigneth. I love that little song, Follow the Prophet where they say, you know, everyone's confused. If you don't believe it, go and watch the news. And yeah, watch and, and I hope we are all on guard. And sometimes we have to listen to things people say and make sure- are they trying to help me or hurt me? Are they trying to build my faith or take it away? So, watch the adversary spread of his dominions and darkness reigneth. But we don't have to be worried. We've got the gift of the Holy Ghost and we can discern truth from error, but the Lord's telling us with a capital "W", be on guard. Watch. I like that verse.
Hank Smith:	01:44	Yeah. I've always said to my classes back when I taught teenagers was, do not get your friends and your enemies mixed up. Right? That's the one thing you don't wanna do. So, who is actually for you, who actually loves you? Who actually wants the best for you? Make sure you treat them as friends. You know, sometimes we think our parents are the enemy, or the church is the enemy. They're not They love you and want the best for you.

John Bytheway:	02:12	Yeah. One of our guests, S. Michael Wilcox that we had, he talks about the fact that the best friend that people could have had in the land of Nephi was Abinadi. And yet they defended King Noah and they killed Abinadi. They got their friends and their enemies totally mixed up. That's a good way to put it.
Hank Smith:	02:32	Don't do it. Don't do it. My followHIM favorite isn't really a favorite. So, this might--it's what's the opposite of a favorite? It's a followHIM unfavorite. And the reason it's an unfavorite for me is because I think we use this verse incredibly wrong in the church. It's 82:7 where the Lord says, verily I say unto you, I the Lord will not lay any sin to your charge; go your ways and sin no more. And then this phrase, but unto that soul who sinneth shall the former sins return, saith the Lord God. I don't know about you, John, but I've been taught before that if you repent of a sin and then end up sinning again, it brings it all back. That it's like you never repented before. I think that is a false doctrine that can be not just false, but discouraging in every way. That if we were gonna tell someone, Hey, you've repented make sure you never do it again, or else it's like you never repented. All of that comes back. If you really want to discourage someone, teach them that false doctrine. Has this ever been taught to you?
John Bytheway:	03:42	You know, Hank I have a history with this verse because it frightened me a lot as a teenager. And I kind of thought after I repent, in fact, I even delayed repenting. 'cause I thought after that, I've gotta be perfect or it all comes back, you know? My young understanding. And I really think he's saying the soul--unto the soul that sinneth, I think it's a person who returns to a sinful life wholeheartedly. Okay, then maybe that's true. But we are invited to repent. We're invited to repent every week. We're invited to return to the sacrament table every week. And that is a much more hopeful message that the Lord forgives and says, come back to the sacrament table. Let's do this thing again. So, yeah, I'm glad we're talking about that.
Hank Smith:	04:24	How many hundreds of verses do we have where the Lord says, when you repent, I will forgive? Every time. When you repent, I will forgive.
John Bytheway:	04:35	That's what he does. I, the Lord forgive sin. Section 61 that we've covered, right? So thankfully he does so. So don't take this one by itself and beat yourself up with it. Read all of the things about how forgiving the Lord's nature is.
Hank Smith:	04:51	Yeah. One verse of scripture. Even if you think it means what it says it means, which I don't. I think it means if you stop

repenting your life can be full of your former sins and other sins. I think there's a great parable in Matthew chapter 12 about this man who abandoned sin, but doesn't fill his life with anything else, and a whole bunch of other sins come back with his former sins. I think the Lord is saying, Hey, when you get rid of some sins, fill it with, fill your life with really good things, or else they're gonna come back, right? Those sins are gonna come back. That's what I think this verse means. But even if you thought it meant that when you repent, all your sins return-- one verse of scripture does not trump thousands of other verses of scripture where the Lord is talking about his love, his repentance, his mercy. He's quick to forgive. He can make you perfect. So I hope that anybody listening today will make sure they never use this verse to beat themselves up or anyone else, especially a youth who is trying their best to overcome, you know, weaknesses and addictions and problems. So it's kind of an unfavorite, but it's an important one, right?

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| John Bytheway: | 06:09 | Absolutely. The Lord forgives and I'll read all of those verses all day long and just keep trying 'cause we'll all mess up. But we are gonna keep going 'cause the Lord has a forgiving, loving nature and all of the scriptures testify of that.  |
| Hank Smith:    | 06:23 | Well, we hope you'll join us on the full podcast of followHIM. We talk about these verses and more with Dr. Matthew Godfrey, who is an incredible historian. So you can find us wherever your podcasts are located wherever you get your podcasts, I should say. Hopefully we'll see you there soon. |