



*“For the Salvation of Zion”*

## **Show Notes & Transcripts**

### **Podcast General Description:**

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

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

### **Podcast Episode Descriptions:**

#### **Part 1:**

Have you ever received an assignment yet didn’t have the skills to complete it? Join Dr. Susan Easton Black as we discuss Joseph, Hyrum, and others who were chastened for not building a temple and how the pattern for becoming like the Lord is established. Also, Dr. Black teaches how the temple amplifies our spiritual gifts and how the Saints can stop living beneath our privileges.

#### **Part 2:**

Were the early Saints required to observe their covenants by sacrifice? Dr. Black returns to explain how the Saints are preparing for temple covenants and how the Lord tempers their expectations of Zion. We also discuss how the Lord is anxious to bless the Saints with temple blessings, power, and protection.

# Timecodes:

## Part 1

- 00:00 Welcome to follow HIM with Hank Smith and John Bytheway
- 00:54 Introduction of Dr. Susan Easton Black
- 02:49 Background to Sections 94-97
- 03:39 Kirtland Temple Building Committee established
- 07:23 Printing to happen in Kirtland
- 08:20 Hyrum isn't a builder but starts digging for the temple
- 10:56 Lord foreshadows what is to come with the Kirtland Temple and worthiness is mentioned
- 14:00 Zion is not only Missouri
- 15:55 Begrudgingly giving gifts
- 18:11 The Lord loves whom He chastens
- 21:50 "Shall we brethren, build a house of our God of logs?"
- 26:58 The First Presidency sees a vision of the Kirtland temple
- 32:50 Joseph believes he is a prophet
- 36:12 Many are called but few show up
- 40:48 Meaning of Ahman
- 45:28 Vienna Jaques donates to the Church
- 47:36 Kirtland gets a stake presidency.
- 49:56 End of Part I

## Part 2:

- 00:00 Welcome to Part II
- 00:20 John Johnson is given great promises from the Lord
- 04:22 Gratitude for those who may not have endured to Utah
- 06:43 Background to Section 97, including details of severe persecution
- 12:20 Edward Partridge makes peace and the Lord advises the Saints not to sell their land in Zion
- 15:23 Joseph receives revelation about Zion (Missouri), while in Ohio
- 19:50 The Saints are to wait to go to Missouri but go without permission and cause contention with native Missourians
- 21:50 The Saints are required to sacrifice and after much tribulation the blessings will come
- 27:08 The Lord is anxious to bless His people with temple covenants and power
- 29:45 The Saints in Missouri don't begin temple building
- 33:03 Zion is a place and a state of mind and heart
- 34:24 Dr. Black shares personal story of temple patrons
- 37:36 Temple blessings and personally managing trials, disappointments, and expectations
- 44:07 Dr. Black shares her thoughts and testimony of the early Saints in Sections 94-97
- 51:15 End of Part II

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## **Additional Sources:**

### **The Come, Follow Me Lesson for Sections 94-97:**

<https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-doctrine-and-covenants-2021/36?lang=eng>

### **Revelations in Context:**

<https://history.churchofjesuschrist.org/landing/revelations-in-context?lang=eng>

### **If you enjoyed Episode 36 with Dr. Susan Easton Black, you may also like:**

Dr. Black's newest book *Joseph & Brigham: An Eternal Bond*  
[josephandbrigham.com](http://josephandbrigham.com)

Scott Esplin's article at the Religious Studies Center at BYU:

<https://rsc.byu.edu/you-shall-have-my-word/let-zion-her-beauty-rise-building-zion-becoming-zion>

“Joseph Smith's Concept of the City of Zion” by Steven L. Olsen

<https://rsc.byu.edu/joseph-smith-prophet-man/joseph-smiths-concept-city-zion>

The Joseph Smith Papers Topical Guide:

<https://www.josephsmithpapers.org/topic/zion>

## **Bibliography:**



Dr. Susan Easton Black joined the faculty of Brigham Young University in 1978, where she is currently a professor of Church history and doctrine. She is also past associate dean of General Education and Honors and director of Church History in the Religious Studies Center.

The recipient of numerous academic awards, she received the Karl G. Maeser Distinguished Faculty Lecturer Award in 2000, the highest award given a professor on the BYU Provo campus. Dr. Black has authored, edited, and compiled more than 100 books and 250 articles.

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## EPISODE 36 • PART I



Dr. Susan Easton Black

*D&C 94-97*

Hank Smith:	<u>00:01</u>	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	<u>00:09</u>	And I'm John Bytheway.
Hank Smith:	<u>00:10</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 another episode of followHIM. My name is Hank Smith and I am here with the solemn, John Bytheway. I mean that in all scriptural positive ways there, John, you're solemn.
John Bytheway:	<u>00:34</u>	We love to laugh and we love to be solemn.
Hank Smith:	<u>00:36</u>	We love to laugh and learn, and we love to be solemn at times. John, we have another great week ahead of us on the Follow Him Podcast. We have a returning guest again, and we're very blessed to have her with us. Who's here?
John Bytheway:	<u>00:54</u>	Yeah. We're very glad to have Susan Easton Black back with us again. And our listeners may remember, she's a retired professor of Church History and Doctrine at BYU. She's the author of many books about Joseph Smith and the early history of the Church. She has a PhD from BYU in education. She joined the faculty there in 1978 as the first female full-time professor in religious education at BYU. And she also received the Karl G. Maeser Distinguished Faculty Award in 2000, being the first woman to receive that award. She served as an associate dean of general education and honors, and her passion for LDS history began as a child hearing stories of early church history from her grandmother, who was born in Utah in 1872 to British immigrant parents. And my wife had her for her religion classes



and just loved those classes. I think she had her for more than once. So, we're glad to have you back for more than once too.

Susan Easton Bl...: 01:58

Thank you very much.

Hank Smith: 01:59

Susan, I'll just have to say this. We don't need to gush, because we gushed on our last episode a little bit, but I will say this, that I've had the privilege of walking the streets of Nauvoo with you, and it was almost ... It was walking with a celebrity. I've never seen those missionaries, especially those senior couples, saying, "That's her. That's her. There she is. Mrs. Nauvoo," right?

Susan Easton Bl...: 02:24

Thank you. That's fun.

Hank Smith: 02:26

I would dare to say that you know more about Nauvoo than I think the Saints who lived there did. Right?

Susan Easton Bl...: 02:33

I don't know about that, Hank, but thank you.

Hank Smith: 02:37

I think so. I think you've been there so many times in your mind and walked those streets, I just think that it's your ... We'll call you Mrs. Nauvoo.

Susan Easton Bl...: 02:45

Well, thank you.

Hank Smith: 02:49

Let's jump right in, John, to our lesson this week. We're in a few sections of the Doctrine and Covenants, Sections 94, 95, 96, and 97. So Susan, you are our expert here. We'll backup as far as you want us to go. It looks like we're going to start in summer of 1833 with Reynolds Cahoon and Jared Carter. We'll let you take it away.

Susan Easton Bl...: 03:15

Hey, thanks a lot. I appreciate this opportunity, and you're right, Hank, we're starting off pretty much late spring here in Kirtland, Ohio in 1833. As we start with section 94, it's the very first time the Lord uses the word committee in a scripture in this dispensation.

Hank Smith: 03:39

Wow.

Susan Easton Bl...: 03:39

So any of us that have served on a committee one too many times, or whatever, we can always turn to Section 94 and say, "So that's where it began." I think it's interesting as it starts with the committee, who's put on the committee and what the purpose is for. I always liked that they only chose three people on a committee. Personally having served on many committees, the more opinions and the loudest voice seems to get control what's going on. But in this particular committee, you've got

Hyrum Smith, he's aged 33 at the time of the revelation. You've got Reynolds Cahoon, he's 43, and you've got Jared Carter. And you'd say their assignment, as you look at this committee, it's all about building various houses that the Lord wants built. And so their assignment is there to raise funds, give oversight, and gather then building material.

Susan Easton Bl...: 04:46

And I think it's interesting, you look at the three men and you can't find a builder among them. You ever been called to an assignment or church assignment and you go, "I'm not really qualified." You'd say, "Well, where did it begin?" And it probably begins here in Section 94. But Hyrum, he's a farmer, Reynolds Cahoon, he's a shoe maker, a leather guy, and you'd say Jared Carter, who was baptized by Hyrum, he's a farmer, kind of businessman. And suddenly you get these three men are to raise funds, give oversight, and to gather material. And then if we were to look at what they were to give oversight to and gathering the material for, the first is to build a building for the presidency of the Church. And this building is to be right on what today we'd call like Temple Square in Kirtland. And then the second of course is to build a kind of print building.

Susan Easton Bl...: 05:54

But it's interesting, both buildings are the same size and the first revelation about the temple, it's always the same size. So if you're wondering what size you should build your house, here it goes. It's the numbers that go three times all the way through, 55 feet by 65 feet, and obviously two story house, what they call the lower court and a higher court. And in that presidency building, the initial plan was for the presidency to have a place to receive revelation and direct the ministry. And then the printing then is going to be for sacred scripture work and others. But what I think it's interesting is that, which of the three areas did the men seem to fall down on? And giving oversight, you'd say good. And procuring materials, maybe struggling. And raising funds, definitely struggling, because there was a subscription. And with that, a decision is then made that, "We'll only build one building, and we'll combine the two." And so maybe that's the good of buildings.

Hank Smith: 07:15

Right. Multi-use, right?

Susan Easton Bl...: 07:18

Multi-use, yes. It's the Lord meeting house, right?

John Bytheway: 07:21

The Multipurpose room, right.

Susan Easton Bl...: 07:22

Multipurpose room.

Hank Smith:	<u>07:23</u>	You know what's interesting, Susan, is that the Lord has said, "We're going to print from here." When earlier he said, "We're going to print from Jackson County, Missouri." And maybe, I don't know if the prophet knows quite yet that the printing in Jackson County, Missouri is about to, or has just come to an abrupt end.
Susan Easton Bl...:	<u>07:43</u>	Right. So the printing definitely ending in July of 1833. So here's May. And I think it's interesting, there's going to be a place even that <i>Evening and Morning Star</i> newspaper will be now printed out of this print shop that they're going to pull together.
Hank Smith:	<u>08:02</u>	Interesting.
Susan Easton Bl...:	<u>08:02</u>	So that new building we're talking about, it will house the print shop, it will be a place for the first presidency, and also a place for the School of the Prophets. So it definitely, like John was saying, multi-use.
Hank Smith:	<u>08:20</u>	Yeah. I find it fascinating. There's not a builder among them. One of my students pointed out to me once that Nephi doesn't know how to build a boat, but he does know how to work with metal it seems. So he just gets started doing what he knows how to do, make tools, right? Like, "I don't know how to build a boat, but I do know how to make tools, so I'll get started there." Maybe that's with these guys as well. It's, "Well, we don't know how to build a temple, but we do know how to shovel. We do know how to cut down the weeds. So we'll just get started." Isn't that what Hyrum did? He just went out and got started?
Susan Easton Bl...:	<u>08:56</u>	Right. He digs the first trench there for the temple. Well, okay, it might be of interest to your viewers as to what really is published in that printing office. So I can say newspapers. That <i>Evening and Morning Star</i> , notice it's not the <i>Morning and Evening Star</i> , but we live on the Saturday, the morning of the coming of the Savior. So it's always the <i>Evening and Morning Star</i> , the <i>Latter-day Saint Messenger and Advocate</i> , the <i>Elders Journal</i> , <i>Northern Times</i> , those are four newspapers that will come out of that office. But more important than that, you get scriptures. So out of that very office, here's your Book of Mormon, Doctrine and Covenants, and Emma's Hymnal. So it's right there on Temple Square.
Hank Smith:	<u>09:53</u>	Right there by the Kirtland Temple. The printing office is no longer there, is that right?

Susan Easton Bl...:	<u>10:00</u>	Yes. So, kind of what happened was you've got this building committee consisting of three. And once the building is done, their responsibilities over the building end, in other words, they're not responsible for the contents. And so it's the Literary Firm that takes over the printing and actually ownership. And then it goes through multiple owners until you get William Marks in May of 1837. He's our man that becomes that stake president in Nauvoo. And while he owns the building, the building is burned to the ground.
Hank Smith:	<u>10:38</u>	Okay. So that's why it's no longer there. That's usually what happens.
John Bytheway:	<u>10:42</u>	Wow.
Susan Easton Bl...:	<u>10:43</u>	So the next time you're leading a tour out there, Hank, you can stand almost anywhere and say, "It was here somewhere. Where did they put it?"
Hank Smith:	<u>10:50</u>	Yeah, it was around here. I bet Karl Anderson knows. I'll just have to ask him.
Susan Easton Bl...:	<u>10:54</u>	Yeah, check with him.
Hank Smith:	<u>10:56</u>	Check with Karl. So anything else on this Section 94? The Lord's just organizing a committee saying, "This is how big I want the lot to be." He does mention a little bit about temple work, where he says in verse eight, "You shall not suffer any unclean thing to come into it. My glory shall be there. My presence shall be there." So he's kind of maybe doing a little foreshadowing of the blessings that are going to come?
Susan Easton Bl...:	<u>11:23</u>	Yes, I would think so. I think that the plan had been that the First Presidency would have a place, and it's supposed to be a place of revelation and a place for directing the ministry of the Church, and pretty hard to have that when you've got unclean thoughts people coming in.
John Bytheway:	<u>11:45</u>	I've always wondered too, like when did the actual idea of a temple recommend begin? I mean, this sounds like the beginnings of that, "We have to protect that no unclean thing comes into the house." Do we know when that idea and practice actually began?
Susan Easton Bl...:	<u>12:02</u>	Well, you get temple recommends don't come into vogue until you come to Utah.

John Bytheway:	<u>12:08</u>	Interesting.
Susan Easton Bl...:	<u>12:10</u>	So it's not a Joseph Smith time period.
Hank Smith:	<u>12:13</u>	But even way back in Section 20, the Lord did tell them, when they go from congregation to congregation, that they should have a letter.
John Bytheway:	<u>12:20</u>	A certificate, or ... Yeah.
Hank Smith:	<u>12:21</u>	Right? Certificate?
Susan Easton Bl...:	<u>12:22</u>	Yeah, certificate.
Hank Smith:	<u>12:22</u>	Well, maybe you have some beginnings there.
Susan Easton Bl...:	<u>12:25</u>	It was in an out. So that could be--
Hank Smith:	<u>12:28</u>	Susan, I like sections like 94 because they're practical. Right? Because sometimes we have to do the work here, the Lord can't ... It can't always be inspiring and inspire. Every section we kind of want to be like Section 76 or section 93, that just blows us away. But Section 94 is, "We've got to take care of business." Right? I kind of like that, that there is that part of the Church. I would think, I don't know any of the apostles personally, but I would think that a lot of their work is the business of the Church, the size of the building, the committee, the ... I bet there's a lot of that. And there seems to be a lot of that and wards and stakes, right? A lot of the practical business of the work.
Susan Easton Bl...:	<u>13:16</u>	Right. And I think for the three men that were chosen, it's interesting, they continue to be chosen for the building committee and eventually become known as the Kirtland Temple committee. It's like they get a precursor, a test, "Can you do this?" And sure enough, they succeeded.
Hank Smith:	<u>13:37</u>	Yeah. I really like this. I don't know, to me, I like the Lord saying, "All right. You three, we've got to do some work now. Enough being inspired, let's actually put a shovel in the ground and do some work."
Susan Easton Bl...:	<u>13:53</u>	Right. I like that.
Hank Smith:	<u>13:54</u>	Yeah. John, anything else on Section 94 before we move forward?

John Bytheway:	<u>14:00</u>	I got so used to seeing Zion and thinking Missouri. And so I like in verse one where the idea of, it says, "The city of the stake of Zion, here in the land of Kirtland." So I have to remember, "He's talking about Kirtland here, but it is a stake of Zion," because I've been getting used to Zion meaning Missouri, do you know what I mean?
Hank Smith:	<u>14:23</u>	Yeah.
Susan Easton Bl...:	<u>14:24</u>	Right.
John Bytheway:	<u>14:25</u>	And here this is a stake of Zion that the broader idea of Zion in Kirtland. So I had to stop and go, "Oh yeah, this is talking about Kirtland right here. Not Jackson County."
Hank Smith:	<u>14:36</u>	Well, Jackson County being the center place, then everything else is a stake in the tent. Right, Susan?
Susan Easton Bl...:	<u>14:41</u>	Right, stake in the tent, like Isaiah.
Hank Smith:	<u>14:43</u>	Yeah. Okay. This is 1833, they're not going to finish this. This is going to be a long project, right? This is not-
Susan Easton Bl...:	<u>14:54</u>	Right. And in other words, for this one building, you'd say, "Why would they build one?" And bottom line, they don't have enough money to do the two. In other words, they're a subscription. And you're going to see the Lord beginning to chasten them as you move on to Section 95, because, "And who's not subscribing?" And it's interesting, it's you look first at the men who attended the School of the Prophets. So men that the Lord loved, the prophet loved, and loved the Church. But then the question is, are you willing to kick in for the latest building project? And suddenly you go, "Wait a minute. Wait a minute. I've had my heart in it, but am I ... I can give my time." And you get these three men, obviously by the time they're in charge of the committee for the Kirtland Temple, they know what they're doing. But the question is, are you willing to give your money too?
John Bytheway:	<u>15:55</u>	I was just going to say, I'm old enough to remember when they used to have the ward Building Fund drives. And it got all rolled into tithing at one point, but I remember the Bishop calling individual families and then saying, "Here's your Building Fund Assessment," and things like that. And there's kind of a fun story that President Marion G. Romney tells about being asked for an amount that he thought was higher than it should be. And then he said, "I came across this verse that says, 'If you give

begrudgingly, it's as if you didn't give the gifts,'" so he went back to the Bishop and gave even more because he didn't want to be on that side of it. But now that's all rolled into tithing, as I understand. And the building, I just think it's kind of an interesting development when that happened. I don't know if you remember that, Hank, but I remember the ward building fund. I was just a kid, but I remember it.

Hank Smith: 16:48

Yeah. I think that was just a little bit before my time.

Susan Easton Bl...: 16:51

I'm trying to say, "For sure. I'm not old enough," but yes, those were the good old days.

Hank Smith: 16:57

I must have just missed it by maybe a week or two. Well, Susan, you mentioned section 95 that the Lord is going to get after him a little bit. Let's move forward. Tell us about section 95.

Susan Easton Bl...: 17:08

Well, obviously there's been a delay procuring materials, getting things going, getting the subscription, the money to be able to build this. And the Lord is definitely chastening the saints, but I love that he loves them and he indicates, "Hey," he wants a solemn assembly, he wants fascinating, and he wants the building. It's like, "Let's do it," and the promise is, "If you keep the commandments, you're going to have power to do this." And I think I can remember, like John's talking about getting that building assessment, and you wonder, "First offerings, tithing, building assessment, and here's the family bills and everything else. Can I do this?" And I could testify to you youngsters that if you do make an effort to keep the commandments, the Lord really steps up and kind of gives you the ability to be able to meet those commitments.

Hank Smith: 18:11

Yeah. Let's go back to verse one and talk about this, that you brought up, because I can't tell you how many times I've had this conversation with my own children, which is, if I didn't care about you, there wouldn't be any consequences, right? I'd say, "Just go do whatever you want. I don't care." The idea is if you take away a privilege from a child, that, "Mom, Dad, you don't love me." Right? And the Lord's saying, "Wait, wait, wait. I am going to chasten you for your sins because I love you, because I love you." Have you always had those conversations as parents, because I sure have?

Susan Easton Bl...: 18:53

For sure. And I can't always say they're well-received, but nevertheless, the effort is there and the bottom line is the Lord in his case, he says he wants to reveal to them strange things. Obviously the endowment, he wants to give them a gift, but

they need to build these houses to help make all that happen and to show their willingness to sacrifice.

- Hank Smith: 19:23 "Whom I love, I also chasten." Who is it that recently gave a message in general conference on divine discontent, right? That there are times where the Lord is maybe not upset with us, but he's saying, "Look, I have things prepared for you, but you got to move. You got to do these things or I can't give you these gifts. You have sinned a very grievous sin. You have not considered building this house." So, I don't know. I don't know if any of your children are like mine, but oftentimes it takes me more than once to ask them to do something. John, probably not your kids. They're probably doing it before you even ask.
- John Bytheway: 20:01 Oh no, they just remind me of what I haven't done and ... Yeah. But I like this idea of if the Lord didn't love them, he'd just walk away. I've heard someone say once that maybe the opposite of love isn't hate, it's indifference. And he could have been indifferent, just said, "Forget you guys," and walk away. But it says, "Because I love you, I chasten you." And I love how it says, "With the chastisement, I prepare a way for their deliverance." There's an outcome in that. I'm preparing for you to be delivered. I have loved you. And those last five words, I have loved you, and we see evidence of that everywhere. So the chastisement is an evidence of love, and that's, I guess, how we have to see it when get chastised too. And Hank's kids have to see it that way, right?
- Hank Smith: 20:50 Yeah. I know this is about the temple, but for me, I learned just a little parenting lesson there, that not only do I chasten you for your sins because I love you, but I also prepare a way for you to be successful. Right? I'm going to help you become successful in this thing that I've asked you to do, not just kind of ... I think, as a parent, sometimes I say, "Well, you didn't do what I asked. So you're going to be in trouble. You're going to lose privileges," but I don't take that next step of, "I'm going to stand by you and help you accomplish what I've asked you to do." I think there's a little parenting lesson there. I don't know if the Lord intended that, but I picked up on that.
- Susan Easton Bl...: 21:27 That's good. That's great.
- John Bytheway: 21:28 I think Steven Harper, that we've had on the program, said before that Section 95 is really a revelation about God's love, which I think is an interesting way to look at it before you read it. Then he is chastising them and scolding them, but it's because he wants to give them so much more. That's the desired outcome.



- Susan Easton Bl...: 21:50 So what he's going to give them in this case is build the temple and then you get that promise of the endowment. I think this building the temple, what we're talking about is the Kirtland Temple, right? And we know that, well, just coming off conference, you've got President Russell M. Nelson, this last April Conference, announcing 20 new temples. I don't know if you've got any of us going, "What?" But I think just sheer joy. Whereas, well, my favorite part is one of the early saints approaches Joseph and suggests that as long as we're going to be doing this next one, in other words, we've already kicked it in now for the printing/presidency building. But as long as we're doing the next one, he suggests that Joseph have this temple built in logs. And so the big question is, "Shall we brethren, build a house for our God of logs?"
- Susan Easton Bl...: 23:00 And I just wanted to tell kind of the social strata going on at the time. When you moved to a new area out in this Western Reserve, the Ohios, right? You first arrive, you build a log cabin and you have a tar bucket next to it. And then you become socially more affluent. So you whitewash the inside and then you do a clapboard and brick. But when you're really affluent, you splash it with color. In other words, you can splash your wealth, and suddenly what the man is suggesting is, "Well, let's build a temple just of logs," as if it's one of the lesser places going to be built in the community. Okay. Do we all remember Joseph's response? He goes-
- Hank Smith: 23:51 I want to hear it. I kind of remember it, but I want to hear it from you.
- Susan Easton Bl...: 23:53 Okay. All right. He goes, "Shall we brethren build a house for our God of logs?" He goes, "I have a better plan than that." In other words, "I know there's this committee going, but I'm telling you, I got a plan." He goes, "I have a plan of the house of the Lord given by himself." So when you look at the Kirtland Temple, it isn't just where you'd say, "Well, we got an architect and we got the foundation and everything perfect." But the plan for the Kirtland Temple is given by the Lord himself.
- Susan Easton Bl...: 24:28 And then notice section 14. So you'll notice in Doctrine and Covenants 95:14, that the Lord says that he's going to show the manner of which you should build this to three of you. Can't you see the committee is saying, "I bet we're going to be it. We're one, two, three. We're Hyrum, we're Reynolds, we're Jared," but it's not those three that are going to see it. It's going to be the First Presidency. And right away you put the temple goes out of a little bit different realm than the first building that was built.

John Bytheway:	<u>25:13</u>	And the first presidency is Joseph Smith, Sidney Rigdon, Frederick G. Williams?
Susan Easton Bl...:	<u>25:19</u>	That's the First Presidency at the time.
John Bytheway:	<u>25:21</u>	Is that right?
Susan Easton Bl...:	<u>25:21</u>	Yes, but I think it's interesting, like the other one, guess what size it is? It's going to get you going around measuring your houses, right? It's the same size, 55 by 65 feet. So I imagine your viewers are going to have tape measures running around saying, "Do we qualify? Do we qualify?" And then you'll also notice that it's going to have two floors. In this case, the lower floor is for sacrament, preaching, fascinating, prayer. Upper court for the School of the Apostles. And the word apostle means, "one who is sent." So you get this idea, School of the Prophets, School of the Apostles, and in other words, it's going to be a school for those that would be sent out on journeys, on missions. So you've got two courts, just like the others.
Hank Smith:	<u>26:16</u>	Okay. I remember the Lord saying this way back in section, what was it? Like 38, when you said, "I want you to go to Ohio because I'm going to endow you with power." That's Section 38:32. And he still hasn't forgotten that because he brings it back up in Section 95:8, "You're going to build a house in which house I designed to endow those whom I have chosen with power from on high." I love the Lord saying, "I haven't forgotten what I told you earlier," right? There's a purpose. This is why we came to Ohio.
Susan Easton Bl...:	<u>26:58</u>	Right. I like that. I also like that you've got these three men, the Lord is going to show them the manner in which the temple is to be built. And Frederick G. Williams writes, he says, "Well, Joseph Smith received the word of the Lord for him to take his two counselors before the Lord." And you'd say, "Well, where would this occur?" Don't you think that would occur in the Offices of the Presidency? Right? You know? And so he said, "Well, they kneel down on their knees. They called on the Lord. And the building appeared within viewing distance." It's like viewing distance means a distance away, and Frederick G. Williams write, "I being the first to discover it." You know how you look and you go, "Can you see this?"
Susan Easton Bl...:	<u>27:54</u>	And Frederick says, "I'm the first to discover it." And then he said, "Then all of us," meaning those three, "Viewed it together. After we'd taken a good look at the exterior, the building seemed to come right over us." And in other words, "We see it

in a distance, it's closer and closer. Now we can look up." And as a result you get the intricacies, the external/internal.

Hank Smith:	<u>28:22</u>	I'm guaranteeing, my son, if I explained this to him, he'd say, "Dad, that's virtual reality. That's a VR system. The Lord just put a VR system on their head and they were able to walk through it and around it." That's absolutely incredible. So when they're building it, they can just ask, "Did it look like this? Is this what it looked like?" "Yeah. That is what it looked like." And the building, Susan, has ... And John you've mentioned this before, I can't remember what episode we were talking, or even if it made it into the episode. But it doesn't have one pulpit like we have in ours. It's got a lot of pulpits, right?
John Bytheway:	<u>29:05</u>	Got like nine on each side or something.
Hank Smith:	<u>29:07</u>	Nine on each side. Right?
John Bytheway:	<u>29:09</u>	Yeah. It's a very ... Which kind of tells you someone else designed it, right? It's not the conventional design that they're used to.
Hank Smith:	<u>29:18</u>	Yeah. When I go in those old American churches, I see the pulpit up on the side of the ... Not front and center, it's up right on the side, in the front. Right?
John Bytheway:	<u>29:28</u>	Mm-hmm (affirmative).
Hank Smith:	<u>29:29</u>	But this one's totally different. I've been inside the Kirtland Temple. It doesn't look like any other building I've seen in American history. So you can tell. Yeah.
John Bytheway:	<u>29:36</u>	And then you have to get a handout, you have to get a handout to understand what all the letters in front of the pulpits mean.
Hank Smith:	<u>29:43</u>	Right. It's hard to remember.
John Bytheway:	<u>29:47</u>	Yeah.
Hank Smith:	<u>29:48</u>	As the tour guide, you're going, "I got to memorize this. I got to memorize this so--"
John Bytheway:	<u>29:51</u>	Yeah. Let's see, Melchizedek Priesthood ... Let's see, priesthood, president, Melchizedek presidency, priesthood.
Hank Smith:	<u>29:57</u>	Yeah--teachers, teachers, yeah.

Susan Easton Bl...:	<u>29:58</u>	Yeah. Okay. What I like about this revelation is that we've talked about how you get a revelation, but then how quick do you move on it? And obviously in 94 there are delay, delay, "Are we going to build these two buildings? Now we're going to build one." But in this one, once it's received, four days later, Joseph Smith takes some of the brethren right up to that temple site and they remove a fence and much foliage. In other words, this is not a sit back and wait, but it's receiving a revelation and starting on it. In other words, you're not going to get the same chastisement they had with the other building.
Hank Smith:	<u>30:45</u>	Now, Susan, I don't want to wax too personal here, but I've known you for a while, you are a doer. You are a, "Let's get this done. Let's get moving. Let's get this going."
Susan Easton Bl...:	<u>30:56</u>	Pretty much.
Hank Smith:	<u>30:56</u>	Right? John and I, we've discussed this at length, John and I love to talk about the great things we would do if we had the time, right, John? We say, "You know what we ought to do, is this, this, and this." And then we both go home and we watch <i>The Andy Griffith Show</i> . So in your mind, Susan, how does one come from a, "Wow, what great things we could do," to a Joseph Smith, Hyrum Smith type, "Well, let's get started?" How did you become that way?
Susan Easton Bl...:	<u>31:27</u>	Well, I've always been, it doesn't seem to matter whether I'm going backwards or forwards, but I must be doing something. And I know you can't see with how we're looking, but if you look behind me, you'd say, "Well, who authored those?" And I go, "Man, me." And so wow, for me, one of the hardest things is sitting. So here I am sitting talking to you, but if you saw my hands, you'd say, "Well, okay, you're wondering what time is it," and I don't know, I think it's energy. I think it's drive. I think it's that.
Susan Easton Bl...:	<u>32:11</u>	And I've always had this thing, you know how you wonder, I know we don't do checkoff lists anymore. I love the checkoff list time. And so with that, you wonder personally, "Am I doing enough? Have I done enough? Can it really be said, 'Well done now, faithful servant,' if I just think good thoughts?" And at least in this revelation, you see Joseph's not letting grass grow under his feet. He's moving at the time, and I think that's great.
Hank Smith:	<u>32:50</u>	Yeah. I've taken, time and time again, as we've gone through the Doctrine and Covenants this year, and John, you can tell me if I'm saying this too much, but this man, Joseph Smith, there is no

doubt at all that he believes he's a prophet. Because if he was making this up as he went, he sure is asking himself to do some really hard things. And it would be he's just saying ... And once he receives the revelation, he goes. I'm amazed that they even come to Ohio in the dead of winter. Right? When the Lord says, "Let's go to Ohio," Joseph is the first to pack up a sleigh. And I would say, man, if I was making this up, I'd say, "Go to Ohio." "When?" "When it's convenient and when the weather's nice."

- Susan Easton Bl...: 33:33 Yeah, spring.
- Hank Smith: 33:34 Right? Yeah, in a nice weather. So he gets up and he gets started. I like what you said there. He doesn't let the grass grow under his feet. I'm going to use that, Susan.
- Susan Easton Bl...: 33:42 Okay. Well, I mean, do you think Joseph's ... The committee's going, "We need to start." And someone says, "Joseph's already cleaned it off, taken out the foliage, the fence is gone." And you do get Hyrum Smith and Reynolds Cahoon, remember they're part of the committee, they do dig the first trench for the walls. And George A. Smith hauling in the first stone, and the committee just kind of moving forward. And what I like about the building of the Kirtland Temple, is that as Joseph notices the men now moving into action, and he said their wives, [inaudible 00:34:24] behind the men and they're spinning and sewing and all of that. And Joseph's comment was that never had there been such a time of unity, harmony, and charity.
- Susan Easton Bl...: 34:39 And there's something about working side by side with people, their differences kind of fade away because you're working for a common cause. And people need projects. We need projects that we share together much like you're doing with this *Come, Follow Me*. We work side by side to try and accomplish something that we couldn't do on our own. And my hats off to both of you. I think this is wonderful.
- Hank Smith: 35:06 Yeah, we bond, don't we? We bond in our projects.
- Susan Easton Bl...: 35:10 You do.
- John Bytheway: 35:13 I love what you're saying there. When I think of the many youth service projects I've been in as a youth and in participating in the youth conference, it's kind of funny, because some of the kids might think, "Ugh, we got to do this. We got to go dig up something." But when they actually get there and start doing it, there is a bonding that goes on. And I always tell the kids, "Watch each other. Who's working hard and who's hardly working? You're going to learn a lot about each other today at

this service project." But I like that you would say that, because I think those become really fun memories when we're working on something together. And maybe that's another good reason to have those JustServe projects. What's that website, Hank? JustServe? And I was going to add that, what Susan said, that I love to tell my students, "Nephi said, 'I will go and do.' Not, 'I will sit and stew.'"

- Susan Easton Bl...: 36:06 That's a great comment.
- Hank Smith: 36:07 That's a great quote.
- John Bytheway: 36:10 Yeah. I was sitting and stewing when I thought of that.
- Hank Smith: 36:12 I just want to highlight a couple of verses in 95 before we move on, maybe get both of your thoughts on them. The Lord says something I find interesting in verse six, he says, "They who are not chosen," right? Those who don't show up, many are called, but few show up, and those who don't show up, those who don't act, have sinned a very grievous sin in that they are walking in darkness at noon day. Now that's an interesting parallel of it's noon day. So it should be very bright outside and yet you are walking in darkness. So it seems when he says a very grievous sin, it's not because you're hurting him. It's because you're hurting you, right? You are hurting you. This is a very grievous sin because you are hurting you. And here the Lord is offering this light and he's saying, "You're refusing the light. You're walking in darkness at noon day." It reminds me of, John, you know the scriptures better than I do, Susan, you do too, but who sees the cloud of darkness over the earth? And Satan is laughing. Is that Enoch, right?
- John Bytheway: 37:22 Enoch, yeah. In Moses, what's that? Moses 7, Moses 6?
- Hank Smith: 37:26 Yeah. Satan laughs because he's got this darkness covering the earth.
- John Bytheway: 37:31 I'm glad you brought up that phrase, because I think it's such a great phrase. And to me, it was similar to what you were thinking, Hank, "You're walking in darkness at noon day. There's so much more light I would like to give you." And to me, he's still talking about the temple. "There's so much more I want to give you and you're walking in darkness at noon day. Your inaction is eclipsing all this light I want to give you."
- Susan Easton Bl...: 37:54 I like the fact that as time goes on and there is a temple, right? And they're not going to dedicate it until March of '36. But in January, missionaries have come home and Joseph is surprised

they've baptized so few. And it's so interesting. He has them come in and gives them an endowment. And then the difference, if you just looked at the sheer number of the converts that joined after. So it's not just that they're walking in darkness, but they are making all those that are in need of the gospel not receive it because they need this building so bad. So it's like they're putting off blessings.

- Hank Smith: 38:37 Yeah. That's a fascinating idea. And I haven't been able to articulate this well, but I try to tell ... As someone who's preparing for the temple, I'll say I knew I had some specific spiritual gifts. I could feel them. I knew I had them, but it took the temple to grow them. Right? Somehow after I went through the temple, it was like I had the dry mix, I needed to add water, right? Something needed to happen to make that grow. And it's really hard for me to articulate, but I got better at teaching after I had my experience in the temple, and kept going back.
- John Bytheway: 39:20 I think this is the metaphor. It reminds me of the year living beneath your privileges. And you remember the President Uchtdorf made the video about the cruise, where the guy ... What was that called? Your potential, your privileges, I think. And that's what that walking in darkness, "I've got so much more I want to give you and your inaction is the reason you don't have it."
- Hank Smith: 39:49 Very Laman and Lemuel, right? "God doesn't talk to me."
- Susan Easton Bl...: 39:51 Yeah, out there spinning their wheels. Yeah.
- Hank Smith: 39:53 Now, he uses the phrase in verse seven, that I don't know if we've heard before, and that is solemn assembly. It's still a word we use today, but that's a very Old Testament type word. Maybe the Lord did use it in Section 88. Maybe he did talk about a solemn assembly. What do they understand that to be, Susan? Do you know? Does Joseph understand what a solemn assembly is going to be?
- Susan Easton Bl...: 40:20 Well, a solemn assembly, we know that you said you're going to vote in priesthood quorums, right? And to vote sustaining very, very sacred event, very few times have we in this dispensations held solemn assemblies is different than sacrament meeting or state conference kind of thing, or even general conference.
- Hank Smith: 40:48 Yeah. It's a fascinating idea that ... One thing I've learned in this year, Susan, and you can comment on this, that the Lord in earlier sections, he'll drop little tiny hints and phrases about upcoming ideas, right? But at first he just drops little phrases.

It's like back in Section 38, "I don't want you to go to Ohio. I'm going to endow you with power," where Joseph's probably thinking, "I don't know what that means, but it sounds good." Right? Section 88, "We're going to have a solemn assembly. I don't know what that means." Even verse 17, he says, "Sayeth the son Ahman." That is another idea that's going to not be flushed out for another couple of years. What that means ... And so one part that's been, I've known Joseph was a prophet for a long time, but one thing that's really strengthened my testimony of him are these little hints in these early sections that lead to larger things later on that he had no idea what was coming.

- Susan Easton Bl...: 41:50 Right. It's like the Lord's done a tapestry, and we're weaving a little bit there and then pretty soon you pull the string through and you go, "Ah, I get it. Good stuff though, uh-huh (affirmative)."
- Hank Smith: 42:02 Yeah. I really like how these sections build on each other. As a Book of Mormon New Testament teacher, John and I both, our Doctrine and Covenants has really opened up this year, wouldn't you say, John?
- John Bytheway: 42:17 Mm-hmm (affirmative).
- Hank Smith: 42:18 That maybe before this, I thought, "Susan, I don't know how you and other Doctrine and Covenants teachers do that." Right? "I don't know how you keep people interested in the Doctrine and Covenants." And now this year I'm going, "I needed some repenting. I absolutely needed some repenting. There's a lot in here."
- Hank Smith: 42:33 I wanted to mention one other thing. And that is, I don't think we have details on this. Do we, Susan? In verse 10, he says that, "Contention arose in the School of the Prophets." Now, I've been in that room above the Whitney store where they were holding the School of the Prophets, and I got to say, it's a small room and putting 20 men in there, I think contention would arise.
- John Bytheway: 42:59 Your elbow's in my side. Move.
- Hank Smith: 43:01 I don't think we have any specifics on what happened there. Do we?
- Susan Easton Bl...: 43:05 Well, part of the contention, they've got a school going, they've got lots of subjects, but the contention, you could go right back to the front, why the Lord is chastising him. It's who's going to kick in the money to make all these buildings happen?



Hank Smith:	<u>43:22</u>	And so maybe that's in verse 12 as well, "If you keep not my commandments," and the commandments to build the temple, right? "The love of the father shall not continue with you. You will keep walking in darkness," right? You will continue to walk in darkness. So four days later you said they get started.
Susan Easton Bl...:	<u>43:38</u>	Right. Four days later, they're started and off they go, and you know how sometimes once you start doing it, it takes you a while and pretty soon you love doing it. And you see people coming in from all over to help to be a part of what's becoming this unity and harmony and charity towards each other.
Hank Smith:	<u>44:03</u>	There's a beautiful picture in the <i>Come, Follow Me</i> manual. John, I only have the digital one, but you can tell me if it's in the hard copy, building the Kirtland Temple by Walter Rane. And yeah, it is a beautiful, and I love what you're saying here, Susan, that once it starts happening, other people say, "I want in. I want to be a part of that." John, if you-
Susan Easton Bl...:	<u>44:26</u>	Part of the bandwagon.
Hank Smith:	<u>44:27</u>	Yeah, if you're on our video, you can see John's holding it up there.
John Bytheway:	<u>44:30</u>	Yeah. I love the Walter Rane paintings. And at the BYU Salt Lake Center, they have the whole set of his kind of a Book of Mormon paintings. And I always tell my students, "Go look at the <i>Prayer of Venus</i> . Go look at ..." Because we have the Arnold Friberg paintings in our mind, and it's fun to see the Walter Rane paintings, but I love them. There was always people in action. You rarely see people standing straight up and down in Walter Rane paintings. They're moving, and look at these people working there. I'm glad you pointed that out.
Hank Smith:	<u>45:02</u>	Now, they're building on a place called the French Farm, Susan.
Susan Easton Bl...:	<u>45:06</u>	Okay. So the French Farm, there was a man named Peter French, and he's selling out-
John Bytheway:	<u>45:12</u>	Peter French.
Susan Easton Bl...:	<u>45:13</u>	Yeah, Peter French, he's selling his property, he's got 103 acres, and he's willing to sell it for \$5,000. Those were the good old days and we all missed it. Right?
Hank Smith:	<u>45:26</u>	Right.

- Susan Easton Bl...: 45:28 But in that land, it's considered a choice land because they've got a quarry, and that's the attractive, but he wants to sell it all as one parcel. Well, the Church as a whole doesn't have that kind of money, but individuals start donating, giving money. Vienna Jaques mentioned in the Doctrine and Covenants. She gives over \$1,000. Her money is received. Joseph kind of coming up with the last payment. And a large payment will be Father John Johnson out of Hiram, Ohio. He's now come to Kirtland and it will be on that property that we've been talking about where you'll get the Kirtland Temple and other buildings will be built.
- Hank Smith: 46:16 Yeah. I mean, we've talked at length, Susan, about Martin Harris and his money giving to the Book of Mormon. And that was \$3,000. So this for Vienna, that is not a small amount of money, \$1,000 in 1833.
- Susan Easton Bl...: 46:31 Yeah. They say that she actually gave 1,400 and she's a single woman. There's only two women mentioned by name in the Doctrine and Covenants, one being Emma, and one being this Vienna Jaques. She was a nurse and came out and Joseph asked what she was willing to give, and she was literally willing to give her all. But then on this French farm, that's where you get what John first started talking about, about the city or stake of Zion at Kirtland. So that 103 acres is a center plot, and you'd say the very, very center of that is what we could probably call Temple Square, where you've got the buildings on it. And then from that, Joseph will actually survey out lots that are 10 acres a piece. And you'd say, "Well, would you go to Joseph Smith to get your lot as part of this?"
- Susan Easton Bl...: 47:36 And the answer is, "No, you go to Newel K. Whitney." And you say, "What is Newel K. Whitney?" "Well, he's our Bishop there in Kirtland to assign it out." Now, it's a great plan, is plan of Zion. It looks similar to what we've learned before about Zion and independence. The problem is it doesn't work. So you can have the plan, you've got the city of Zion, or stake of Zion, but the stake, that does work. And I find it so interesting, you should go to Section 96, that when you talk about the Kirtland stake, we don't get a stake president per se until the Nauvoo years in 1841. But when you talk about who's the stake presidency, we have a stake presidency, and guess what? They are the same people that are in the First Presidency.
- Susan Easton Bl...: 48:38 So you get Joseph Smith, Sidney Rigdon, Frederick G. Williams, the one that have seen the temple at a distance, temple ... Seeing it as a spirit to pass over them. But Newel K. Whitney, the Bishop in Kirtland, is to divide out the lots. And you can see in

Section 96 that there's a lot for the temple and the temple committee each are going to get a lot, and then it's going to go out to others. But anytime we're talking land, we're talking money, and you get contention. You know, "Whose lot's going to be closest to the temple? Hold it."

- Hank Smith: 49:23 Newel K. Whitney, he's our ... So the Church has a total of two bishops now, right? We have Edward Partridge-
- Susan Easton Bl...: 49:29 Right, two bishops.
- Hank Smith: 49:30 ... and Newel K. Whitney. They're in a very small club of probably very stressed men.
- Susan Easton Bl...: 49:35 They're in a small club, and there's no words per se. That comes in Nauvoo too. So you've got a stake with no words, but you do have, living within that stake, one Bishop.
- Hank Smith: 49:47 One Bishop.
- Susan Easton Bl...: 49:50 Big responsibility, especially when people ... A lot of infighting.
- John Bytheway: 49:56 Please join us for Part II of this podcast.

## EPISODE 36 • PART II



Dr. Susan Easton Black

*D&C 94-97*



John Bytheway:	<u>00:02</u>	Welcome to Part II of this week's podcast. I think this might be John Johnson's favorite section of the Doctrine and Covenants, though.
Dr. Susan Easton...:	<u>00:11</u>	Well, I would think so.
John Bytheway:	<u>00:14</u>	That have that promise given to you in verses six and seven there, compliment from the Lord.
Dr. Susan Easton...:	<u>00:20</u>	Yeah, that he can have eternal life. It's almost like he's been given a patriarchal blessing where he says, he's a descended from Joseph. I'm like, "Wow." He's getting these amazing promises. And it's interesting, the very day that that section was received, June 4, 1833, Father Johnson becomes a high priest. So, it's like the very day and he's becomes a high priest, is given these amazing promises. But he's also told, "Promises are his, and as much as you keep my commandments." And then, you go, "Oh, no, I want to know without that.
Dr. Susan Easton...:	<u>01:01</u>	I like the promises. I got to keep it at the end.
John Bytheway:	<u>01:06</u>	So, I have a question, just knowing that the two of you have been there probably many times, the John Johnson Farm in Hiram, does that go out of his hands at this point? And then, the church purchased it later on, or Willard Bean did at some point, is that right?
Dr. Susan Easton...:	<u>01:24</u>	Right. It's a later purchase that eventually falls into the hands of the church, but Father Johnson has sold that. He doesn't like living across the street from Simonds Ryder, right? And you've got the neighbor involved, and tarring and feathering, he's ready to get out. So, he moves about 30 miles. And his house in Kirtland is actually pretty close to the Kirtland Temple. So, you'd say, "Well, he got one of the choice lands of inheritance for himself." Right?
John Bytheway:	<u>01:52</u>	Yeah.
Dr. Susan Easto...:	<u>01:53</u>	But you'd say for Father Johnson, after becoming a high priest, he's placed as a member of the Kirtland High Council. So, in this stake, you've got basically when Bishop at Kirtland High Council,

and you'd say for him, he has financial problems. And it's hard to say, but it seems like, although we've talked about buildings, we're talking about finances.

- Dr. Susan Easto...: 02:22 And each one of these sections, there's a finance element. And for him, Father Johnson leaves the Church in 1837. And he dies in 1843, and is buried outside of the Kirtland Temple in that small cemetery there. So, Hank, next time you're there, which sounds soon, you'll go out and see his grave. So, I think one of the sad chapters and the question is, remember the... you get all these promises, and it's always the if and as much as you keep my commandments.
- Hank Smith: 03:01 One of his sons is going to end up coming to Utah.
- John Bytheway: 03:04 Is that Luke?
- Dr. Susan Easto...: 03:04 Yeah, Luke. Luke comes to Utah.
- Hank Smith: 03:10 Yeah. So, you hope that the family still with us, right? That's the hope that-
- Dr. Susan Easto...: 03:14 Okay, I'm counting. I think, yeah, Father Johnson, we're forever grateful to him. Yeah.
- Hank Smith: 03:21 I love it. I love it. And the John Johnson Farm is a memorial to him and his wife, and what happened? I mean, not everyone's going to get the chance to go out there. But if you do get that chance, it's a memorial, it really is to all the Saints of that day, but especially John and Elsa Johnson. I think we need one for Miss Jaques, right? We need a Vienna Jaques.
- Dr. Susan Easto...: 03:49 Yeah, Vienna Jaques.
- Hank Smith: 03:50 Yeah.
- John Bytheway: 03:52 Also, just that John Johnson Farm. I mean, the Section 76 in the upstairs room there. I'm so glad we have that, that you can walk in there and imagine that incredible. The Section 76 was such a... what would the covey call it? A paradigm shifting, amazing revelation about-
- Hank Smith: 04:13 A game changer, yeah.
- John Bytheway: 04:14 ... salvation and the afterlife, that we still have that same sacred space is wonderful.

Hank Smith:	<u>04:22</u>	Susan, what do I do with these wonderful, wonderful men and women who don't end up staying through the whole thing? Right. We love to tell those stories of the Joseph Knight, the Parley P. Pratt, the Brigham Young and their spouses who make it all the way. All the way, they go the distance. But then, you have people like the Whitmer's and John Johnson. And we can't discount them and their sacrifice, but we also need to say, "Endure to the end." Right?
Dr. Susan Easto...:	<u>04:54</u>	Right. I think all of us eventually can look in our families, extended family, and see those that have made sacred covenants. And I've actually made some wonderful contributions to the Church, these missionaries that have sacrificed their time to knock on doors and bring people into the Church.
Dr. Susan Easto...:	<u>05:14</u>	And then, you look, "Where are they?" And I think we leave the judgment in the hands of the Lord. I'm hoping I'm worthy to be able to shake my hand of Father John Johnson for his greatness of... I mean, his money was used to purchase that Peter French farm, at least part of it and where the temple stands. I mean, for that alone, he did something great. And I guess none of us know what's going to happen in our lives. And I think we've all gotten hits along the way.
Dr. Susan Easton...:	<u>05:52</u>	You can't try to make a difference without somebody needing you. And sometimes it gets too much, but hang in there. You don't want to lose the Spirit of the Lord, you want the Spirit with you always. And let the Lord judge.
Hank Smith:	<u>06:13</u>	I love that. I love that. It's sad to me that sometimes the people like the Whitmer's or John Johnson, or even Martin Harris, get a bad name because they had a time where they fell away. When saying this, "Listen, this is not an easy time to be a member of the Church." Especially 1837, like you mentioned, in 1838. Yeah, very difficult times. And speaking of difficult times, that takes us to Section 97, right?
Dr. Susan Easton...:	<u>06:42</u>	Can you believe we've made it?
Hank Smith:	<u>06:43</u>	Yeah.
Dr. Susan Easton...:	<u>06:44</u>	Okay.
Hank Smith:	<u>06:46</u>	Section 97 comes upon some really difficult times that are happening, not in Kirtland, but back in Jackson County. We

alluded to this earlier. The heading says, "Severe persecution." Can you tell us what's been happening there?

Dr. Susan Easto...: 07:02

Yeah. So, we know 1831, the Saints are gathering now to the "center place," like you talked about, Hank, the center place there in Jackson County. And by the time we picked him up in the summer now of 1833, you're looking at about 1,200 Latter-Day Saints have moved out to Jackson.

Dr. Susan Easto...: 07:22

They've faced lots of problems with their neighbors, who are independence settled by people from Kentucky, their slave owners, even Alexander Doniphan, slave owner, right? And so, you'd say there's been conflict back and forth. But now for the extreme, on July 20th of 1833, notice the revelation is August 2, 1833. But on July 20, 1833 in Independence, flames of hatred have been ignited. And you get 400- or 500-men device to plan, just literally a plan.

Dr. Susan Easto...: 08:04

Can you say it conspiracy? I don't know. But they got a plan. Joseph said, "I got a plan for the temple." Well, here's these 400 or 500 way too many for a committee, right? But 400 or 500, they plan that they're going to rid Jackson County of all Latter-day Saints. And they say, and I quote, "No Mormon shall in the future move to or settle in this county." Now, I've met a lot of Latter-day Saints in Jackson County, and they're wonderful.

Dr. Susan Easto...: 08:33

But they say, "No Mormon shall in the future move or several in this county, that those now here, who shall give a definite pledge of their intention within a reasonable time to remove out of the county shall allowed to be remained unmolested." In other words, we're going to get the rest of you guys. So, violence breaks out. Remember that *Evening and Morning Star*? W. W. Phelps says, "Presses destroyed the Gilbert and Whitney Store."

Dr. Susan Easto...: 09:06

The things in the store are now thrown out, houses are pillage. Church leaders, Charles Allen, Edward Partridge, they're tarred and feathered in the town square. I don't know if they remember tar and feathering, but it's not road tar, it's pine tar. And a lot of people in America are tarred, Southern abolitionists, wifebeaters. And on July 20, 1833, Edward Partridge, a bishop and a faithful member of the Church, Charles Allen, a lot of people are tarred, but when you feather, it means you mock the man for what he stands for.

Dr. Susan Easto...: 09:47

It's like a chicken, you mock what he stands for. And then, three days following this incredible abuse, three days following, here

comes some 500 men again. And they're armed with rifles, pistols, whips, clubs. And they're shouting, "We will rid Jackson County of the Mormons peacefully if we can, but forcefully if we must." And so, at this point, you get leaders like Edward Partridge signing, saying, "Hey, we'll be the ransom for the Church."

- Dr. Susan Easto...: 10:26 We'll step up, and we'll agree to leave Jackson County." And so, they signed this, and the Saints are very, very frightened. And Joseph receives the revelation. And basically, it was, "Those that signed, leaders, and said they would leave that basically they need to leave." But in his revelation, Joseph is saying to the saints, "Don't sell your lands. Zion is still Zion. Hold on, you can do this."
- Hank Smith: 10:55 And I can't tell you how important it is for people to realize that Edward Partridge can't contact Joseph Smith. He can't text him and say, "What do I do?" Right? If you want to get a-
- Dr. Susan Easto...: 11:07 No Pony Express. No telegraph. Yeah.
- Hank Smith: 11:10 Yeah, it's going to be two months before he can get any direction at all. So, I think he signs to leave to end the violence, right? To say, "Okay, we'll sign your contract because we're scared." And it's just going to lead to further people getting hurt.
- John Bytheway: 11:28 But this revelation, when it was received on August 2nd, and that tarring and feathering was July 20th, did Joseph Smith have any idea what had happened when he receives this revelation?
- Dr. Susan Easto...: 11:42 Not that we know of. In other words, all that's going on, and in Joseph's case, when you look 1833 July, people are building the temple. It's part of the building, right? But he receives this revelation. "And Zion's not going to be removed, Zion is pure in heart. And be pure in heart and go ahead and build your houses." Now, let's make this happen.
- Hank Smith: 12:05 Right. There's no way Joseph knows what's happening.
- John Bytheway: 12:07 The news travels too slow back then.
- Dr. Susan Easto...: 12:10 News travels too slow. And the Lord doesn't want them to sell their lands of inheritance in Zion. In other words, "Still build up. Be pure in heart."
- John Bytheway: 12:19 All right.



Hank Smith:	<u>12:20</u>	The Lord knowing they're going to be driven out, "Don't sell. Because then, you don't have the cause of that's ours." Right? And we deserve it. And so, there's a lot to come where we're going to try to get our land back. Right? Correct me if I'm wrong, but 400 and 500 people get together to drive a certain people out of their county, that doesn't seem legal. Even in 1833 Missouri, it doesn't seem like a legal thing. So, Joseph Smith is going to spend a lot of his time after this trying to follow through on the legality of this. Right?
Dr. Susan Easto...:	<u>12:58</u>	Right. Correct. And as you eventually see, the saints eventually being forced out by November of '33. They're going to start that whole court action, and then you get for the first time, the saints are going to hire Alexander Doniphan.
Hank Smith:	<u>13:14</u>	Yeah, as their lawyer.
Dr. Susan Easto...:	<u>13:15</u>	Right.
Hank Smith:	<u>13:16</u>	What's it like for those saints who have to leave the county by winter? You spend your whole spring in summer preparing for winter, and now you got to go. Who is it that writes to Joseph saying, "We are destitute here on the other side of the river"?
Dr. Susan Easto...:	<u>13:35</u>	W. W. Phelps. And you realize who could be more poetic and say it how it is. Phelps, man writes, praise to the man's, swear to God. Yeah.
Hank Smith:	<u>13:48</u>	Yeah. So, I can't imagine. And they just got to get on the other side of the river. That's it, right? On the other side, is it a creek or is that the Missouri River?
Dr. Susan Easto...:	<u>13:56</u>	It's the Missouri River.
Hank Smith:	<u>13:58</u>	They've got to go on the other side Missouri river.
Dr. Susan Easto...:	<u>14:00</u>	Right. You got Independence and Jackson County, and the other side of the river, Clay County. And they're moving on to a town called, Liberty.
Hank Smith:	<u>14:07</u>	Okay. Yeah. And Clay County is, I've heard it described as like Utah County and Salt Lake County. There's political differences, right? Almost at the county line. Right? Is Clay County safer for them?
Dr. Susan Easto...:	<u>14:22</u>	To some extent, at least at first couple of years, but they are literally the cousins of the Kentuckians that settled in Jackson

County. So, they don't have the history, the heritage. They don't have the independence, which is a trailhead. As you're heading down the Santa Fe Trail, they don't have the... so many transients and perhaps unwanted in the community as Clay County.

- Hank Smith: 14:51 Oh, okay. So, you've got these Mormons, as they would call them, crossing the river into your county, 1,200 of them. That would be quite a sight. I mean, that's probably half the population of Independence is now crossing the river in the dead of winter.
- Dr. Susan Easto...: 15:12 Yeah, just about.
- Hank Smith: 15:12 That's right. Setting up tents, I would imagine, I guess on the other side.
- Dr. Susan Easto...: 15:17 Well, I don't know if they even have tents, at least throwing some blanket on a tree or quilt.
- Hank Smith: 15:24 And so, this is... the August before that happens, should we jump into the verses then? And take a look at what the Lord has to say before Joseph even knows about what's happened? Fascinating that the Lord's talking about this, and Joseph is probably thinking in his head, "Had something happened?"
- Hank Smith: 15:45 You can see that the Lord is saying, "This is about Zion. This revelation is not about Kirkland, it's about Zion." Because he says in the first verse, "I will show you my will concerning your brethren in the land of Zion. Many of whom are truly humble and are seeking diligently to learn wisdom and to find truth." So, it's almost as if the Lord is saying to Joseph, "Yeah, something's going on there that you're not aware of."
- John Bytheway: 16:09 I love that he says, "I say unto you my friends," the part that you just read, "many of whom are truly humble," tells us that many are and some are not. Yeah. But, "I'm going to show mercy to the meek," in verse two. And then, he speaks about Parley P. Pratt in verse three.
- Dr. Susan Easto...: 16:33 Right. Many things were good going on in Independence. And you've got to remember the trailhead, pretty exciting place to live. And you'd say, well, they've got homes, they've got stores, they've got their printing press. And for Parley P. Pratt, he started the school, like the School of the Prophets. And I think in those verses, the Lord is very pleased.

Dr. Susan Easto...:	<u>17:00</u>	That Parley would follow through on that. And eventually, you're going to get our first school for children is actually coming in Independence. In other words, there's a real push for education there.
Hank Smith:	<u>17:16</u>	I think one of our... I can't remember who it was, John, but one of our earlier guests called, Parley Pratt, the Paul of the Latter-day Saints. Right? We talked about people who move and get things done. I would say, Parley P. Pratt in that category.
Dr. Susan Easto...:	<u>17:29</u>	I think he might have been taller than Paul.
Hank Smith:	<u>17:31</u>	Yeah.
Dr. Susan Easto...:	<u>17:34</u>	Yeah, okay.
Hank Smith:	<u>17:35</u>	But he gets things done. Parley. So, things have been going well, you would say, despite the difficulty with your neighbors, yeah?
Dr. Susan Easto...:	<u>17:45</u>	Yeah, cultural, social differences. I mean, can you imagine if people moving into your neighborhood saying, "The Lord has given me this land, this is Zion?" I mean, even though all of us live among Latter-day Saints, we probably look at the neighbor askance. Right? When you got, and they wanted to miter up the corners of your land, in other words, we're going to have certain parcels, whereas they were Squatters' Rights. Independence was the farthest town in the whole US at that time. And Jackson County-
Hank Smith:	<u>18:22</u>	It was in the West, right?
John Bytheway:	<u>18:22</u>	Yeah.
Dr. Susan Easto...:	<u>18:23</u>	Right. And Jackson County name for Andrew Jackson, "Our People's President" where you could stop saying, "Ladies and gentlemen, we're all trying to be aristocratic." I mean, he was a commoner that rose up. And so, with that, you've got different thoughts going on as they come into that area.
Hank Smith:	<u>18:45</u>	Yeah. So, it makes sense they're having this contention. But they're still... it's been two years that they've been there. And so, they've started a school, you've said, they've got their printing press, which is pretty incredible to have a real printing press way out in the far west. Now the Lord starts to say in verse seven, "The axe is laid at the root of the tree." I'm talking about good fruit.

Hank Smith:	<u>19:09</u>	I think what you mentioned earlier, Susan, about the Saints, some of them saying, "Hey, this is our land, the Lord is going to give it to us." I think the Lord advised against that, didn't he early on when they were going there?
Dr. Susan Easto...:	<u>19:20</u>	Right.
Hank Smith:	<u>19:21</u>	He said, "Let's not do this with..." I can't remember the exact verbiage.
Dr. Susan Easto...:	<u>19:27</u>	Yeah. It's like at the very same time, Kirtland is always the gathering place. But those that are called and elect to go up to Zion, meaning up to Independence, are on the way. So, if your calls to go to Zion and you elect to go, perhaps there's arrogance in the experience once you have arrived.
Hank Smith:	<u>19:50</u>	That's interesting because I wonder, why would these Latter-day Saints... you would think telling someone that God's going to give you their property is not a... it's exactly not in how to win friends and influence people, right? But there's probably maybe some excitement there. And like you said, maybe some arrogance that I've been called to go to Zion someone that before they were called, right? Some just showed up.
Dr. Susan Easto...:	<u>20:17</u>	Right. They just showed up. Or for the record, just shows up.
John Bytheway:	<u>20:20</u>	Yeah.
Hank Smith:	<u>20:21</u>	Yeah. And yeah, I think every part of you, just going, "I can't handle too many at once." So, I can see that... I mean, where do we place... I've always struggled with this. Where do we place the... I wouldn't say the blame for what happens in Jackson County in 1833, but you'd say part of it falls on the Saints. But obviously, part of it falls on these Missourians for... I mean, this violence is unwarranted.
Dr. Susan Easto...:	<u>20:49</u>	Right. In other words, Latter-day Saints, those coming to Ohio have a northern heritage, and those living in Missouri have a southern heritage, southern culture. And it's like mixing water and oil. You can try it, you shake, shake, shake. But eventually, it's still separate.
Hank Smith:	<u>21:11</u>	From historian saying, almost in history, no two people were not fit to live in the same neighborhood than the Missourians of 1831, 1832 and 1833 and the Latter-day Saints. It just lined up as a perfect storm. Let's continue on in the section here and talk about the Lord saying, "I'm willing to observe their covenants by

sacrifice." That's an interesting phrase, "Observing your covenants by sacrifice." He's still talking about those in Zion, right?

- Dr. Susan Easto...: 21:50 Right. But sometimes you can make your covenants, but then y'all always seem to get some Abrahamic test. Is this one that will blow you out of the water? And the question is, who's on the Lord side? Remember, if you sing the song, now's the time to show and one of the ways to show us by your willingness to sacrifice.
- Hank Smith: 22:19 Yeah, and to endure the Abrahamic test, right?
- Dr. Susan Easto...: 22:23 To endure it. And for some in Independence, they succeeded. They endured, they crossed the rivers. For the Missouri, for others, obviously, they won't cross and eventually denied.
- Hank Smith: 22:41 You know what's interesting to me personally, is way back. If you go way back to August of 31st, Section 58, I think the Lord was checking their expectations. From what I've read, there's an expectation, "We're going to move to Jackson County, we'll probably plant a couple of trees, and Jesus will come." Right? That's how great it's going to be. And in Section 58, the very first section received in Jackson County or the second The Lord says, "After much tribulation come the blessings."
- Hank Smith: 23:07 Right? He says, "You cannot behold with your naturalized for the present time the design of your God concerning the glory which comes following much tribulation." So, you get the feeling in Section 58, and Susan, you can correct me if I'm wrong, that the Lord saw this coming. That we're not going to be here that long.
- Dr. Susan Easto...: 23:25 Right. If we were to wrap up, wrap what we've done, it may all come down to the fact that in Independence... I mean, Joseph is there before anybody's called to be there, right? And designates where the temples to be. And it's the same kind of thing. Let's go. And they have two years, and they don't move it. If you want to wrap what we did from 94 on about building and building committees, are you really going to build this?
- Dr. Susan Easto...: 23:57 And I've always wondered, what would have happened if the Saints who were interested in getting there, the mills and the stores, and they put in bridges, what if they had actually stopped and said, "I don't mind living in the log cabin even for next year. But I do care that I haven't built that temple there in Independence."
- Hank Smith: 24:20 It's fascinating perspective.

Dr. Susan Easto...:	<u>24:23</u>	I mean, would we have a different history? I think so.
John Bytheway:	<u>24:26</u>	Yeah, there's a lot of conditional things in Section 97, a lot of if then, a lot is in is much, if you'll do this, then this, if you'll do this, then this. And I guess, some of them... I don't point fingers because I probably be one of them, but some of them, they failed to do it, they failed to do it speedily or something with the right intent maybe.
Hank Smith:	<u>24:48</u>	And that's verse eight. They have to observe their covenants by sacrifice. That's what you're talking about, Susan. I can observe my covenants and build my own little kingdom. Right? The Kingdom Smith, my own little acre with milk and honey.
Dr. Susan Easto...:	<u>25:02</u>	We don't like an acre. Yeah, okay.
Hank Smith:	<u>25:03</u>	But this is, observe your covenants by sacrifice.
John Bytheway:	<u>25:10</u>	Sacrifice brings forth the blessings of heaven type of thing is. And that's W. W. Phelps, right?
Dr. Susan Easto...:	<u>25:16</u>	W. W. Phelps. So, I've always told my students, if you get called back to Independence, I don't care where you live, but you just make sure you're building on that temple.
John Bytheway:	<u>25:26</u>	Right.
Hank Smith:	<u>25:27</u>	Don't worry about your own house.
Dr. Susan Easto...:	<u>25:28</u>	I think, yeah. It will all fall together. But when the Lord speaks, you know the time to act is now.
Hank Smith:	<u>25:37</u>	Observe their covenants by sacrifice. That's one of those verses that makes me a little bit nervous. Because if you'd asked me if I'm observing my covenants, I'd tell you yes. If I'm, "Are you observing your covenants with sacrifice?" I remember the Lewis thought, he said something to the effect of your tithing, your offerings, what you give ought to hurt a little bit. If it doesn't hurt, it's not enough. It's not a sacrifice.
John Bytheway:	<u>26:06</u>	It's not a sacrifice.
Hank Smith:	<u>26:07</u>	So, I don't know. I know you both are. But I don't know if I'm observing my covenants by sacrifice because I probably get to that point where it would hurt a little bit and go, "Yeah, I get my covenants." Right? But like you said, Susan, once it starts to, and

I hate to say this, but once it starts to hit the wallet, that's when it starts to hurt.

- Dr. Susan Easto...: 26:30 And maybe you could say as teachers of religion, how many firesides can you give? Until you go, "Wow, I got to be with my family now." Or whatever it might be. I mean, I think we all. And in what we've chosen to do in life, we have lots of opportunities to sacrifice. And in that sacrifice, bless the lives of others. But then, the question comes, "What about those in our own home as we do that?"
- Hank Smith: 27:02 There's a lot of power in that verse, "Observing your covenants by sacrifice."
- John Bytheway: 27:08 I just feel an overall tone in all of these. Just look how anxious the Lord is to give them temple blessings.
- Dr. Susan Easto...: 27:17 He's anxious.
- John Bytheway: 27:19 Isn't that the outcome of all of this? "Would you guys please build the temple so I can bless you and endow you with power? And I keep telling you this." And boy, you said earlier, Susan, I was like, "Yeah, that's true." Kirtland is dedicated in 1836. It's still so far down the road, and the Lord is so anxious to get going on these things so He can bless them. And I suppose now that the temples are opening back up, anxious that we should all be anxious to get back there so the Lord can bless us.
- Hank Smith: 27:50 That's the hard part of reading this, as you know that the Lord is saying to them, "Yeah, they're good people, many of whom are humble and seeking diligently, but not all."
- John Bytheway: 27:59 Yeah, they're amazing people.
- Hank Smith: 28:01 And yet here we are saying, "Well, they were dragging their feet, they should have built the temple." And they're saying, "Yeah, we didn't have Wi-Fi like you, did we?" Right?
- John Bytheway: 28:08 Yeah.
- Hank Smith: 28:10 Here's Elder Holland in General Conference, April of 2014. He says, "It is a characteristic of our age, that if people want any Gods at all, they want them to be gods who do not demand much. Comfortable gods, smooth gods who not only don't rock the boat, but don't even row it. Gods who pat us on the head, make us giggle. Then tell us to run along and pick marigolds." Talk about man creating God in His own image. This is a God who demands much.

Hank Smith:	<u>28:42</u>	The God of Section 97 and the other ones we've read is one who demands a lot. But like you said, John, it's, "I want to bless you. I want to bless you."
John Bytheway:	<u>28:52</u>	I'm anxious to bless you with the temple blessings. Yeah.
Hank Smith:	<u>28:56</u>	So, sacrifice. Sacrifice brings forth the blessings of heaven. One of you just already quoted that, didn't you? Anything else about the sacrifices they were supposed to be making down there, Susan? And many of them were. You would say the Edward Partridge is, the Phelps, the Gilberts, they were.
Dr. Susan Easto...:	<u>29:15</u>	I think they were. I think people are taking family members that are passing through, coming to stay in their homes. I mean, accounts of helping neighbors. I mean, they're doing that. It's a big sacrifice. It's the temple, right?
Hank Smith:	<u>29:33</u>	It's the temple that He wanted them to get started.
Dr. Susan Easto...:	<u>29:34</u>	Yeah.
Hank Smith:	<u>29:36</u>	And that temple, I mean, after the dedication of August of 31st, I don't think that... does anything happened after that? I don't think it does, right?
Dr. Susan Easto...:	<u>29:44</u>	No, not that we know of. In other words, you don't see, like you'd say on the Kirtland Temple, Joseph clearing off the foliage, taking down the fence. Hyrum [Smith], Reynolds Cahoon digging a trench, you don't see any of that. And yet, just like the Kirtland Temple, the city stake, you've got in this case, Bishop Edward Partridge is assigning out these parcels' lands of inheritance with the temple being the center point. But can you imagine, you have this "Zion community," but then you have nothing in the middle?
Dr. Susan Easto...:	<u>30:24</u>	You're like, "Wait a minute. Where is the beacon? Where is the place for Revelation? Where is the endowment?" It's just a space. I mean, it reminds me of the Nauvoo Temple before it was rebuilt. People had come to Nauvoo, and they look at little houses and then see this depression in the ground and curiosity, but nothing's there. And then, the joy when it's announced
Dr. Susan Easto...:	<u>30:50</u>	So, you need the temple, you need the palace to the Lord, you need the House of the Lord to get the blessings that He has for all us.



Hank Smith:	<u>31:00</u>	That's wonderful, because that that seems to be the next, I would say, eight or nine verses. He talks about what they could have if they would get started, right? Verse 12, He says, "This is the tithing and the sacrifice which I the Lord require at their hands, that there may be a house built unto me for the salvation of Zion, a place of thanksgiving for all Saints, a place of instruction, a place where they can be perfected in their understanding of their ministry, in theory, in principle and doctrine." I mean, this is a grand verse to talk about what we can get from temple worship. He says, "My presence will be there." All the pure in heart.
John Bytheway:	<u>31:41</u>	Yeah, verse 16. Wow.
Hank Smith:	<u>31:44</u>	You go to the temple. Yeah.
John Bytheway:	<u>31:45</u>	Keep going.
Hank Smith:	<u>31:45</u>	You go to temple with a pure heart, all that. He says, "And my presence shall be there for I will come into it, and all the pure in heart that shall come into it shall see God." Is that not worth the sacrifice?
John Bytheway:	<u>32:00</u>	Yeah, there's that anxiousness to bless the people if they'll do what He's asking.
Hank Smith:	<u>32:07</u>	And yet, we know the future of Jackson County. We know we're going to be driven out. We're not going to get our lands back. And eventually, we are going to head west to Salt Lake. So, what do we say about Zion now? I mean, maybe it's not the time to talk about it, Susan, because we'll get to talk about this later with the saints crossing to the west and leaving everything behind. But are we looking forward to that day? Do you still think?
Dr. Susan Easto...:	<u>32:36</u>	Well, Zion won't be removed. We still live within stakes of Zion. But Jackson County is still the place.
Hank Smith:	<u>32:45</u>	Still the place. And if you talk to the saints there, they always tell you, "This is Zion."
Dr. Susan Easto...:	<u>32:51</u>	They do. And they're fast in testimony meetings, they're talking Zion. I don't know if I've ever heard that my own ward out here in Utah. But they definitely talking to Zion.
Hank Smith:	<u>33:00</u>	Yeah.

John Bytheway:	<u>33:03</u>	We would rather go to verse 21 where Zion is a state of mind in the state of spirit.
Dr. Susan Easto...:	<u>33:10</u>	Right.
Hank Smith:	<u>33:12</u>	Yeah, John mentioned a lot of ifs. I noticed the if in verse 17, if in verse 18, the if in verse 25.
Dr. Susan Easto...:	<u>33:18</u>	Yeah, a lot of ifs.
Hank Smith:	<u>33:18</u>	Verse 26 if.
John Bytheway:	<u>33:21</u>	If in verse 26, if she observed-
Hank Smith:	<u>33:23</u>	In 27, "She sin no more." Right?
John Bytheway:	<u>33:27</u>	Twenty-seven, yeah.
Hank Smith:	<u>33:27</u>	Their blessing is waiting, if you will do these things. Oftentimes, I want the blessings before the if. Right?
Dr. Susan Easto...:	<u>33:34</u>	Yes.
John Bytheway:	<u>33:35</u>	Yeah. They're conditional blessings.
Hank Smith:	<u>33:39</u>	He does seem to step back from the idea of Zion just being a place in verse 21, Susan. He says, "Therefore, verily, thus saith the Lord, let design rejoice for this is Zion, the pure in heart." So, maybe he's prepping them. I don't know. This would be me and my mind. He's prepping them for the loss of Zion, saying, "Well, yes, we're going to lose the land of Zion for a while, but you can still have Zion."
John Bytheway:	<u>34:08</u>	You can take it with you.
Dr. Susan Easto...:	<u>34:09</u>	I was a temple worker in the Provo Temple for a decade plus, and I was always put in the locker room, when you're noisy.
Hank Smith:	<u>34:19</u>	That's where they... yeah.
Dr. Susan Easto...:	<u>34:20</u>	Where would you put her? And I was a temple worker at night. So, I didn't see a lot of older people coming in. And there was a woman who had a wheelchair, and now she's talking to me and she wants to know, "Where's a locker big enough for you to be able to dress?" And I said, "Hey, I just don't know. And let me get a supervisor anyway."

Dr. Susan Easto...:	<u>34:43</u>	So, while this somebody is running to get a supervisor, I'm talking to her, and she goes, "Well, how come you don't know? Are you new here?" And I go, "No, no. I'm not new. I'm a fixture. I've been here a long, long time." And I go, "I'm just one of the flunkies here." And she looked at my badge and she goes, "Sister Black, nobody is a flunky that gets in here." So, what I'm trying to say is that, you build those temples and you get to go inside, then are you pure in heart?
Dr. Susan Easto...:	<u>35:21</u>	Are you Zion? I don't know, I guess we're all trying to be. And we can keep that sense of wanting to serve the Lord and sacrifice with us. Anyway, I love the temple. I'm so glad. Like John said, we're about to be back inside more permanent. Isn't that great?
John Bytheway:	<u>35:42</u>	Yeah. Yes, sometimes I wish they just had cubicles. If you could bring your books, just to be in there as a place to read and to study. It would be nice.
Dr. Susan Easto...:	<u>35:55</u>	It would really be smart.
John Bytheway:	<u>35:58</u>	Make it more like a library. Library wing in there.
Hank Smith:	<u>36:02</u>	Just let me come in here and-
John Bytheway:	<u>36:03</u>	We could call it the flunky wing. No, I'm just kidding.
Hank Smith:	<u>36:05</u>	You could come in here and write a book, right? Like James Talmage. So, how do we, Susan, how do we deal with the loss of Zion? How did they deal with it? Because they're going to leave now. And how do we deal with that as well? How do you deal with that as a historian? All these expectations, all this hope, all these dreams are wrapped up in this county, and they have to go, they have to leave. How do you deal with that?
Dr. Susan Easto...:	<u>36:38</u>	All right. Well, I think they left. But how do you describe they never left? It took them a while to really establish homes and even businesses in Liberty and Clay County because they were still hoping. Because the Lord said, "A little season, and then you'll get Zion's Camp." With the big hope, they're coming to put us back on the property. And you'll cover that and you'd say, for me, personally I'm grateful to live in a stake of Zion here in Provo, actually.
Dr. Susan Easto...:	<u>37:16</u>	And what a blessing it is. And I've always thought you get the stakes of Zion. And when I'm driving in to Provo, I can look and there's the magnificent Provo Temple. And I always think, "Oh, it's my safety net." It's what holds the stakes in the ground. It's

the rock is where I have the surety, the security and where I can be endowed by my Heavenly Father to receive gifts and talents. So, maybe someday I'll be called again on a committee.

- Dr. Susan Easto...: 37:52 And then, I won't be prepared like those men who were not builders. But the Lord can make us equal to the tasks that come our way, if we are faithful, and develop new talents that will bless not just our allies and our families, but we can roam around. And what you're doing bless the whole earth.
- Hank Smith: 38:15 Yeah. I think that the blessings of verse 28 can still be with us even without Jackson County. If you read verse 28, I will bless her with blessings, and multiply a multiplicity of blessings upon her and upon her generations forever and ever. That's still found in the temple, even though perhaps this expectation of this temple is going to be put off for a little while. I would ask you, Susan, you've seen your... and having known you personally, you've seen your fair share of trials and difficulties and the lots of expectations, right?
- Dr. Susan Easto...: 38:55 Yeah. Do you think I was raising my hand in the preexistence, saying, "Choose me. I can handle that."
- Hank Smith: 38:59 Yeah. You probably look back and say, "You naive little spirit, you put your hand?" Right?
- Dr. Susan Easto...: 39:08 Yeah, don't choose that one.
- Hank Smith: 39:09 Yeah, don't choose that one. How do you... I just will ask you a personal question. How have you dealt with the loss of what maybe you'd hoped would happen?
- Dr. Susan Easto...: 39:20 All right. I think for everybody, growing up in California, I was definitely going to be a model forever, right? And I didn't want to be a movie star, but model is going to be good enough, supermodel and grew to 5'2. Well, there goes that goal. And then, more serious goals along the way of what you dream about. And it doesn't happen. And there's something about trust the journey. Trust in the Lord. He knows who you are.
- Dr. Susan Easto...: 39:52 And it may not be perfect, but it might just be good enough for now. And never lose sight of... you're a child of God. You can do this and you can do hard things. And you can carry more. And if you lose sight of either, well, I have a saying that, if you don't have trials and problems, the Lord scratch you off His list, He doesn't need you anymore. But if you have enough trials and problems going forward, and you're still serving, you're still sacrificing, you're still kind and loving, the windows in heaven

will open up not in a way perhaps she'd ever imagined, but in many ways more wonderful. Because there's these surprised.

Dr. Susan Easto...: 40:52 And anyway, it can be wonderful. But you have to keep holding on to the rights. You can't drop. You can't just touch it, rod of iron. Word of God. Just keep holding on.

Hank Smith: 41:06 Yeah. Because as I think about these poor folks crossing the Missouri River, saying, "I thought this would happen." I think of those same... John, we talked about the two disciples on the road to Emmaus, I thought, I have an expectation, right?

John Bytheway: 41:24 We had hoped that he would, yeah.

Hank Smith: 41:28 I thought that we were going to build Zion, and Jesus was going to come and it was going to be great. Now, I'm crossing the Missouri River, and I don't have a place to live. And why is the Lord let this happen? Right.

Dr. Susan Easto...: 41:39 Okay. Is it because He loves you?

Hank Smith: 41:41 Yeah.

Dr. Susan Easto...: 41:42 I mean, thank how many people you can help because of what you two have been through. I mean, it's that simple. If you live in a sequestered, and don't reach out, man, no chance.

Hank Smith: 41:56 Right. And it seems those who run to, those who suffer. Those who run to others are those who have been there themselves.

John Bytheway: 42:05 And they have something to say, and they have some credibility. I love to tell the teens and my own kids that maybe the Lord loves you too much to let your life be easy. Because if you have shallow experiences, you might just end up, well, shallow. But if you have deep, even hard experiences, you are in such a position to help others. Like you said, Hank, you'll be able to run to others and do some same boat therapy.

John Bytheway: 42:35 I have been there. I have been in that spot before, and to lift others because you've been there and you have the credibility because of that.

Hank Smith: 42:43 Yeah. I wonder if some of these saints who crossed the Missouri into Clay County are there with the Saints who are driven from far west five years later, saying, "Hey, I've done this before." Right?

John Bytheway: 42:59 Yes.

Dr. Susan Easto...:	<u>43:00</u>	You can do this.
Hank Smith:	<u>43:00</u>	Here we go again. Those who are leaving Nauvoo to be driven across the Mississippi the other direction are saying, "I've been here before." There's a lot of empathy in these groups, because this isn't going to be the first time for many of them when that occurs.
John Bytheway:	<u>43:19</u>	It is humbling. I just don't know if I could do it. And then, you read about what they've been through, what have horribly you say, "We're going through the test of gold now. And where we have enough to eat and enough to do and shelter," and look at these people. I just want to... and looking at them and saying, "How come they did build the temple?" I don't ever want to sound like-
Hank Smith:	<u>43:42</u>	Yeah, me too.
John Bytheway:	<u>43:44</u>	Gosh, you guys, get with it. Can you be like us?
Hank Smith:	<u>43:49</u>	Sitting from my air-conditioned house where I watched the prophet on my TV, saying, "Man, those Missouri Saints they should have done things differently." That's a hard spot. But it's the Lord-
John Bytheway:	<u>44:04</u>	I haven't walked on snow barefoot yet. Yeah.
Hank Smith:	<u>44:07</u>	Yeah. Let's make that clear to all of our listeners. It's the Lord saying this in Section 97, not us three. We are not saying that. Susan, you've been studying Church History almost... we don't look it, but it has been decades.
Dr. Susan Easto...:	<u>44:24</u>	Since day one.
Hank Smith:	<u>44:24</u>	Yeah, it's been a long time.
Dr. Susan Easto...:	<u>44:26</u>	How can you say that?
Hank Smith:	<u>44:28</u>	Not only have you studied Nauvoo, you've walked its streets, you've looked through... you know this history of these people. You've seen their, like the Lord mentioned here, you've seen when they are humble, and they're learning wisdom, and you've seen also when they are, many who didn't make it or who made mistakes and stumbled, even the leadership, right? Joseph Smith and Sidney Rigdon and others like him. Both succeeded and failed, you've seen it all.

Hank Smith:	<u>45:02</u>	So, I think our listeners would love to know how you feel about these. To me, when you talk about them, Susan, they seem like your friends. I've heard you talk about Martin Harris. And it's almost like you're his friend. You say, "Oh, come on, Martin-"
Dr. Susan Easto...:	<u>45:17</u>	Oh, I'd like to be his friend.
Hank Smith:	<u>45:17</u>	Yeah, come true. How do you feel about all these names that we've gone through in these first 97 sections?
Dr. Susan Easto...:	<u>45:24</u>	Okay. So, I actually did a study on those that made it to the end of the row. And that was that in and out, in and out like a revolving door and those that fight against Joseph. So, I found that there are blessings, definitely blessings for faithfulness. And you'd say, "Well, is it you'll never get sick? You'll never be run over by a wagon?" Okay. I mean, is it, you'll never have heartache in your family? And I'm going, "No, no, no, no."
Dr. Susan Easto...:	<u>45:56</u>	But the consistent blessings were, they seem to have a pipeline to heaven, that spirit of revelation that President Nelson is talking about, we need to get personal revelation. You see that time and time again. There were three things. The second thing was they have confidence. And you'd go, well imagine the three men we've talked about. "You're going to be on a building committee." "I'm going to be what?" And they have confidence.
Dr. Susan Easto...:	<u>46:26</u>	And then, the third was, they have responsibilities added to them. And you go, "Well, I don't want that anymore." But they continued to be added upon what the Lord is, and you go, it's like, "I can carry more. Just heap it on me, I am ready to go." And those three qualities seem to be the qualities I can find. And those that were faithful in building the Kirtland Temple, the press building in Independence that fled, and it's like they just started over. So, you've got Spirit of the Lord, confidence and just added responsibility comes our way.
Hank Smith:	<u>47:12</u>	It seems to me sometimes when I've heard you speak that you've walked with them almost. In your mind, when you read about them, do you do walk with them around Nauvoo and across the Mississippi?
Dr. Susan Easto...:	<u>47:27</u>	Well, I don't know if I'd be ready to do that, actually. I think to me, they're lionized. I just think they're magnificent. But I have written on every person that joined the Church between 1830 and 1848. So, they have been a big part of my waking hours, figuring, learning about their lives and their ability to sacrifice like we're talking about. And I'm just so impressed.

Hank Smith:	<u>47:58</u>	Yeah. I think that is a good word so far in the Doctrine and Covenants. John, don't you very impressed? Very impressed by these?
John Bytheway:	<u>48:08</u>	Yeah.
Dr. Susan Easto...:	<u>48:12</u>	Yeah, very impressed.
John Bytheway:	<u>48:12</u>	And humbled going, I don't want that to be my test.
Hank Smith:	<u>48:16</u>	Yeah. And there's more to come. I wish we could say, "Wow, yeah, being driven out of Jackson County was the worst of it all, but there's more to come."
Dr. Susan Easto...:	<u>48:28</u>	More trials await them, right?
Hank Smith:	<u>48:30</u>	Yeah. And I guess we should both love and hate that. I hate the idea that more difficulty is on its way for them and for us. But I also rejoice in the fact that the Lord is still, like you said, those three things, Susan, that we can have confidence, we're full the Spirit, and the Lord has more responsibility for us.
John Bytheway:	<u>48:55</u>	I'm just so blessed to be here today because after looking at this, I am so anxious myself to get back to the temple just because I can feel how anxious the Lord is to give them temple blessings. That's the impression I keep getting today. And it's gotten me fired up to get back there.
Hank Smith:	<u>49:16</u>	If you would have asked me in February of 2020, "How anxious are you to get to the temple?" I would have said, "Yeah, I get there as often as I can." Right? And then, here we are, this recording, what do we, 18 months since that. And you're right, we're studying this Doctrine and Covenants. I think I was taking it for granted a little bit. And I don't want that to happen again.
Hank Smith:	<u>49:41</u>	We almost, Susan, have been able to put ourselves in the last 18 months in a little bit in the shoes of the Saints, waiting for the temple to open, right? Waiting for it.
Dr. Susan Easto...:	<u>49:52</u>	Yeah, we're waiting.
John Bytheway:	<u>49:54</u>	We've had a taste of it and want to get back there. The Lord is like, "You have no idea what I have for you." Yeah.
Hank Smith:	<u>50:02</u>	Just build it. All right. Well, we want to thank Dr. Susan Black for being with us today. It is always a pleasure, and we hope we'll have you back again, Susan, before the year is over. We want to



thank all of you for listening, John and I wouldn't have this wonderful podcast if nobody listened to it. So, thank you all. And thank you for sharing it with your friends and family.

Hank Smith: 50:26 We've had a lot of people say, "Oh, my mom told me about your podcast," or "My brothers texted me and said, 'You got to listen to this.'" That blesses us and blesses, we hope, everyone who listens to it. We want to thank you for your support. We have our Executive Producers, Steve and Shannon Sorensen, who are much like the John Johnsons and Vienna Jaques of 2021, who are just so generous. We have a great production crew.

Hank Smith: 50:59 Though they're not on the podcast, they are working hard behind the scenes, David Perry, Jamie Neilson, Lisa Spice, Kyle Nelson, Will Stoughton and Maria Hilton. We want to say thank you to our team. And we hope you'll join us on our next episode of followHIM.

**followHIM Favorites**  
**D&C 94-97**  
**Episode 36**

Hank Smith:	00:00	Hello, my friends. My name is Hank Smith and welcome to followHIM Favorites. This is where we take our Come Follow Me lesson and we break it down into just our favorite pieces. We have--our guest this week is Dr. Susan Black. She's an incredible historian, incredible mind to the church. She's gonna join us for followHIM Favorites. So here we go. John, let's start with you. The sections are 94, 95, 96, and 97 of the Doctrine and Covenants. What's your followHIM favorite?
John Bytheway:	00:27	Oh, I just love section 95 verse one. It almost sounds kind of counterintuitive or wait, that doesn't make sense: "Verily, thus saith the Lord unto you whom I love, and whom I love, I also chasten". And chasten means, what would you say, Hank? What does chasten mean?
Hank Smith:	00:44	Chasten--I'm gonna teach. It's gonna be a little difficult.
John Bytheway:	00:45	You'll get trials difficult.
Hank Smith:	00:47	You're gonna get trials and difficulties. Yep.
John Bytheway:	00:49	It says like, wait a minute, you just said you loved me. No, but "...whom I love I also chasten that their sins may be forgiven, for with the chastisement, I prepare a way for their deliverance in all things out of temptation," comma, the last five words: "and I have loved you". And this is a very interesting way of understanding how God loves us. That when he loves us, he will also chasten us. I remember somebody saying once, I know the Lord won't give me anything I can't handle, but I just wish he didn't trust me so much, you know, because 'cause I get so close to-- I don't know if I can handle this, but the Lord has a purpose and he's gonna help us. He's gonna prepare a way for our deliverance. It says. And so even when we have trials, we can know. I know the Lord loves me, so I guess I'm going to learn something wonderful from this. And that's a great verse to help us through our chastening.
Hank Smith:	01:45	It is. And I bet every teenager listening has rolled their eyes when their parents have said, listen, if I didn't love you, I wouldn't be doing this, right? If I didn't love you, I would just not even care. But because I love you, you're in trouble. Right?

I'm gonna do some correcting. My followHIM favorite. We're gonna give Susan the last word. So, my followHIM favorite comes from section 97, verse eight. The Lord is talking about, he says, those, whose hearts are honest, and are broken, their spirits are contrite. And then he mentions that are "willing to observe their covenants by sacrifice". That's an interesting thing there. He doesn't just finish with willing to observe their covenants. Because I'm definitely willing to do that by sacrifice. Meaning keeping your covenants should probably cause you a little bit of difficulty, a little bit of pain, right?

02:34

You're willing to keep your covenants by sacrifice. So when the time comes that you have got to keep your covenants, and it's gonna be hard, right? Maybe in front of a group of peers, you're gonna have some friends who are gonna say something and now you got to keep your covenants. And yes, it might cost you a little bit of social credit, right? To say something. But remember, the Lord just doesn't expect you to keep your covenants. He expects us to keep our covenants by sacrifice. And that he's gonna remember--he says he'll remember those sacrifices. Over in verse 28: "...I will bless her with blessings". But sometimes keeping your covenants causes a little bit of like, oh, I don't know if I'm willing to sacrifice my popularity. I don't know if I'm willing to sacrifice my fill in the blank, right? This thing that's important to me. The Lord, the Lord has high expectations for us. Susan, any comments on those? And what's your followHIM favorite?

Dr. Susan Easto...:

03:32

Well, my followHIM Favorite, I go to Doctrine and Covenants section 94. And the introduction, you get three men called to serve on a committee. And the three men are called to serve on a building committee. But guess what? They don't have talents to be on a building committee. You don't find any of them saying, yes, I've hauled brick. I've done this. I know how to miter windows. But what I think is so interesting is that all three men, one's a shoemaker, two are farmers, and all three accept the calling. And, if you follow them through, as they fulfill that calling, the Lord blesses them and gives them talents that they didn't really know they had. And, years later, you can find them building their own houses, you know, helping to build even the Kirtland temple. So the takeaway I get from this is when the Lord calls you to do something, accept and watch how the Lord can bless you to fulfill that calling.

Hank Smith:

04:41

Wow. Yeah. I've seen that before too. But mostly when John was called as the Bishop, I said, well, he's not prepared. He does not have the gifts for that.

Dr. Susan Easto...:	04:49	<laugh>.
John Bytheway:	04:50	That's what I said.
Hank Smith:	04:52	And here you are. You became an incredible bishop. Right?
John Bytheway:	04:56	I don't know about that.
Hank Smith:	04:57	You did. You became an incredible bishop.
John Bytheway:	04:58	I became a bishop.
Hank Smith:	04:59	And I remember once being called as the finance clerk. And that's not my, that is not where I am. You guys know I'm a teacher. But I figured it out and I got some blessings and I can tell you a little bit more about the finance side of the church now because I accepted that calling. So, I think you're right on there, Susan. Accept those callings, even though you're thinking I'm not the right person for this. Right? Well, we hope you'll join us on our full podcast. It's called followHIM. You can find it wherever you get your podcasts. But if not, come back and join us next week for followHIM Favorites.