"Be Still and Know That I Am God"

Show Notes & Transcripts

Podcast General Description:

followHIM: 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 Wednesday.

Podcast Episode Descriptions

Part 1:

What can we learn from the Saints' devastating losses in Jackson County, Missouri and how does that promise of the resurrection transform the story? Dr. Derek Sainsbury explores the harrowing events of 1833, the destruction of the Church's printing press, and the personal sacrifices of the early Saints as they sought to build Zion in one of the most difficult frontiers imaginable.

Part 2:

Dr. Derek Sainsbury continues to unpack D&C 98-101, blending historical context from the Saints' 1833 expulsion from Missouri with profound insights on suffering, sanctification, and resurrection, enriched by his own story of finding God's comfort amidst struggles.

Timecodes:

Part 1 -

- 00:00 Part 1 - Dr. Derek Sainsbury
- 01:32 August 1833 information
- 03:41 Derek Sainsbury bio
- 05:30 Presidential candidates assassinated
- 06:38 *Come, Follow Me Manual*
- 07:56 Death of first foreign missionary
- 10:07 Indian Removal Act
- 12:08 Mary Rollins and John Murdock
- 16:05 Polarization of Jackson County
- 20:13 The Promised Land 2.0
- 23:33 The Law of Consecration in Missouri
- 25:01 Article by W. W. Phelps
- 26:42 Zion in every book of scripture, except the New Testament
- 28:03 Checking in with John Murdock (and Parley P. Pratt)
- 36:46 John Murdock is the best of the Saints
- 39:26 What happens to the Murdock children
- 42:24 Innuendo and a lost letter
- 45:06 Missouri and Kirtland needed emojis
- 46:55 Leadership is easier without people
- 48:45 Doctor Philastus Hurlbut “coverts”
- 51:41 John Murdock’s journal May 7, 1833
- 55:42 Dr. Sainsbury shares lessons from his own personal trials
- 1:01:05 24-temple rendering
- 1:05:09 Reasons they blamed the Mormons
- 1:10:04 Results of meeting in Gilbert’s store
- 1:13:53 Mobbing and the Book of Commandments
- 1:17:58 End of Part I - Dr. Derek Sainsbury

Part 2 -

- 00:00 Part 2 - Dr. Derek Sainsbury
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- 02:24 Men offered themselves to save the Saints
- 04:30 Looking to obtain the character of Christ
- 06:36 What do we learn from the Saints being traumatized?
- 09:38 An immutable covenant
- 11:52 Francine Russell Bennion’s “The Theology of Suffering”
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- 21:35 Doing what the Lord did
- 25:47 Richard G. Scott’s “Trust in the Lord”

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- 1:05:49 Hope in suffering and letters to the President
- 1:09:23 Testimony of Christ's ability to restore blessings
- 1:10:35 A farmer and Rush Creek
- 1:13:33 Gratitude for Sidney and Elizabeth Gilbert
- 1:16:25 End of Part 2 - Dr. Derek Sainsbury

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Biographical Information:

Derek Sainsbury is married to his high school sweetheart, Meredith Pettit. They have three adult sons and three dogs, and live in Bountiful, Utah. He has a bachelor's degree in Political Science and History from the University of Utah, a masters of Public Administration from Brigham Young University, and a PhD in American History from the University of Utah. He has taught and administered for the Seminaries and Institutes of the Church of Jesus Christ of Latter-day Saints for twenty-six years and currently teaches in the Church History and Doctrine department at Brigham Young University. He is the author of the groundbreaking book, *Storming the Nation: The Unknown Contributions of Joseph Smith's Political Missionaries*, the first book-length treatment of Joseph Smith's 1844 presidential campaign and the electioneer missionaries who preached and politicked on his behalf. He has published in academic

journals and presented at academic conferences. He volunteers content and editing for bookofmormoncentral/doctrineandcovenantscentral.org, fairlatterdaysaints.org, and publicsquaremag.com. He is currently researching and writing a book manuscript comparing Joseph Smith and Robert F. Kennedy, the only two assassinated presidential candidates in American history. He serves in a YSA bishopric and enjoys spending time with his family and dogs.

Find out if your ancestor campaigned for Joseph Smith by visiting www.stormingthenation.com. There are also links to purchase his book for yourself or as a Christmas gift for your favorite Latter-day Saint or American History buff! There are also links to his other presentations on Joseph Smith's presidential campaign.

You can also visit his website www.DerekRSainsbury.com where you can read and view his other work, including the youth-centered "'For the General Good of Mankind,' Why Joseph Smith's Presidential Campaign Matters," as well as his weekly devotional blog.

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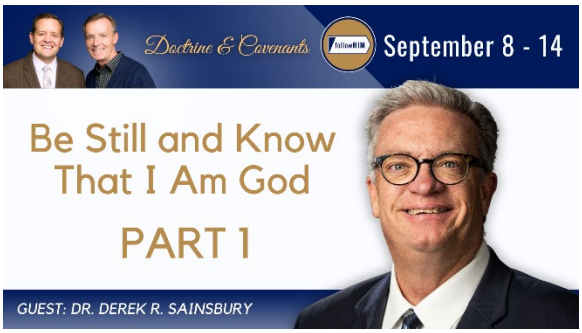


Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Dr. Derek Sainsbury:	00:00:02	They threw out all the other stuff such as paper and type and tools, printed materials, throwing out the signature sheets of the Book of Commandments. Meanwhile, a separate group went into the house downstairs, ransacked the home through all the furnishings into the street. Then in a final act of destruction, a human wrecking crew deroofs the building, demolishes the walls, and turns everything into a heap of rubble.
Hank Smith:	00:00:34	Hello everyone. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my pure co-host, John Bytheway. John section 100 verse 16 says, I will raise up unto myself a pure people that serve me in righteousness. John, you are a pure co-host because you serve God in righteousness.
John Bytheway:	00:00:56	Pure as the driven slush. Thank you.
Hank Smith:	00:00:59	Alright, I love it. John, we are blessed today. We have returning from four years ago, our friend Dr. Derek Sainsbury. Derek, welcome back.
Dr. Derek Sainsbury:	00:01:12	Great to be here. Looking forward to learning with you and learning from the scriptures today.
Hank Smith:	00:01:19	We loved it four years ago John, Derek brought out some insights that we still talk about to this day.
John Bytheway:	00:01:24	Mm-hmm.
Hank Smith:	00:01:25	They'll come up in other episodes.
John Bytheway:	00:01:26	Other conversations. Thank you for coming back.
Dr. Derek Sainsbury:	00:01:30	Yeah, absolutely. Happy to be here.

Hank Smith:	00:01:32	The bar is now set pretty high. You're going to give us some things to talk about for the next four years. The date of section 98 is August of 1833. Now you know the history of the church pretty well, the late summer and fall of 1833. Things get really dark in Missouri. What do you think of when I bring that up?
John Bytheway:	00:01:54	Oh, these are some really wrestle worth. Is that a word? Wrestle worth revelation. Say that five times fast. Yeah. My memory is it starts in about July. Press is destroyed. The persecutions, demands to leave. It all happens right there as we talk about a lot Hank, wait a minute, this is supposed to be Zion. Wait, what? Wait. The internal struggle of how to deal with all of that must have been pretty tough.
Hank Smith:	00:02:20	We've been talking quite a bit about how there are two church centers at this time. We have saints in Ohio and we have saints in Missouri. There are a thousand miles apart trying to communicate with each other, both dealing with difficult problems in different situations. Derek, as you've looked at these sections today in this time period, what are we going to do? What are we going to look at?
Dr. Derek Sainsbury:	00:02:42	I want to look at the history of what happens because these sections of the Doctrine and Covenants don't make as much sense if you don't understand exactly what's happening. There's a lot of backstory and then I actually want to look at it through the lens of three couples. We'll look at Sidney and Elizabeth Gilbert, Philo and Celia Dibble and John and Julia Murdock. We'll see them meet on the other side of these sections in Clay County. They'll all be in the same spot when we get there. Hopefully we'll be able to talk to them about what's happened. Maybe then talk to each other and everybody else that's listening today about how we deal with trials and why they happened in our lives. We'll talk a little bit about the verses in these sections that talk about the constitution, about government, how we're supposed to interact with government because I think those are important things to talk about as well.
Hank Smith:	00:03:41	Absolutely. John, like I said, Derek was with us four years ago. There's very few people who know more about the history of the church and especially about Joseph Smith towards the end of his life running for president, but there might be someone listening who thinks, I don't know who Derek Sainsbury is. Do we know anything about this guy? Can we...can you vouch for him?
John Bytheway:	00:04:01	I do. It just came right out of my printer. What I know about this guy.

Hank Smith:	00:04:07	Wow.
John Bytheway:	00:04:08	Derek Sainsbury grew up in Taylorsville, Utah, and I love this Sunbury Australia. He received a bachelor's in political science from the University of Utah, an MPA from Brigham Young University and a PhD in American history from the University of Utah, and he's taught in the seminaries and institutes for 27 years before coming to religious education at BYU. Like you said, Hank, he's the author of the first monograph on Joseph Smith's presidential campaign in 1844. Now it's called Storming the Nation, the Unknown Contributions of Joseph Smith's political Missionaries. He's researching a dual biography of Joseph Smith and Robert F. Kennedy. What do they have in common? The only two assassinated US presidential candidates, so that's fascinating. He married his high school sweetheart, Meredith Petit, and they're the parents of three sons. They live in Bountiful. He enjoys reading, golf, eighties music. I love this man and playing with his dogs. I was asked recently a favorite eighties band, and I said Toto just that fast. It just, I don't know what yours is.
Dr. Derek Sainsbury:	00:05:17	I have a wide taste when it comes to eighties music.
Hank Smith:	00:05:20	That was good music and good movies. The older I get, the more I realized how great it was to grow up in the eighties and nineties.
John Bytheway:	00:05:27	Those were the days as we like to say.
Hank Smith:	00:05:29	John, did we talk about Derek's new book?
John Bytheway:	00:05:31	Tell us some more about that because that's fascinating. They weren't presidents, but they were presidential candidates and that's what they have in common. Can you tell us more about that project?
Dr. Derek Sainsbury:	00:05:41	Well, it just starts out as a trivia question, who were the only two assassinated presidential candidates? I did my first book on Joseph Smith's campaign, and then I've dug now into Robert Kennedy's campaign and I went to the archives in Boston, photographed along some family members of all this campaign material and they're taking those names and they've been able to track down and continue to track down people all across the country that are in their eighties, early nineties who are still alive, who campaigned, and so we're doing Zoom interviews with them and the whole idea is just to create this biography back and forth of their lives and some of the things they had in

common as far as what they were trying to accomplish. It's been a really fascinating project and I'll hopefully get it out for the next presidential campaign in 2028.

Hank Smith: 00:06:29 Wow, that's fantastic. Derek is always doing the most interesting research on where the church and the government intersect. I think that's why he's going to be great for today. Let's start with the Come, Follow Me manual. It says this, for the Saints in the 1830s, Independence, Missouri was literally the promised land. It was the center place of Zion, the city of God on Earth, and the gathering of the saints there was an exciting prelude to the second coming, but their neighbors in the area saw things differently. They objected to the claim that God had given the land to the saints and they were uncomfortable with the political, economic and social consequences of so many unfamiliar people moving in so quickly. Discomfort soon turned to persecution and violence. In 1833, the church's printing office was destroyed and the saints were forced from their homes. Joseph Smith was more than 800 miles away in Kirtland and this news took weeks to reach him, but the Lord knew what was happening and he revealed to his prophet principles of peace and encouragement that would comfort the Saints. Principles that would also help us when we face persecution, when our righteous desires go unfulfilled, or when we need a reminder that our daily afflictions will eventually somehow work together for our good. I can see why Derek gave us the introduction that he did. It fits right here with what we're going to look at today. Derek, with that you told us we need some background in order to understand these sections, appreciate them?

Dr. Derek Sainsbury: 00:07:56 Yeah. Even before we get into that, I want to go off what you read from the manual. Actually, fast forward to Easter Sunday in 1843, Joseph Smith has just received news that Lorenzo Barnes, a missionary, has died in England. He's the first foreign missionary to have passed away. He centers his talk that Sunday on him and on the resurrection. I just want to quote a few lines because I think they're the core doctrine of what the Lord is trying to help his saints in Jackson County understand. Joseph says this, when I heard of the death of our beloved brother Barnes, it would not have affected me so much if I had the opportunity of burying him in the land of Zion. Would you think it strange if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy when they come forth, which they possessed or anticipated here. So plain was the vision that I actually saw men before they had ascended from the tomb as though they were getting up slowly.

00:09:09 They took each other by the hand and said to each other, my father, my son, my mother, my daughter, my brother, my sister, and then he says this, of all the things I know to be true, John and Hank, this is number one in my life. He said, all your losses will be made up to you in the resurrection provided you continue faithful. By the vision of the Almighty I have seen it. I hope that today as we look at real people and think about our own real lives and the difficulties we struggle with, that we can remember that Christ's resurrection has already made it better, has already healed it and fixed it. It's just a matter of timing and that what will come on the other side will be so, so incredible. To get the background here of why they're getting thrown out, we need to know why they're there in the first place.

00:10:07 April, 1830, the church is restored. The next month in May, there's something called the Indian Removal Act that Congress passes and that President Jackson signs and then begins to enforce, which starts forcing all of the southern tribes of American Indians west to where the northern tribes have been pushed, which is west of the state of Missouri in September of 1830. The Lord gives a revelation in Doctrine and Covenants 28 where he says that the Zion that's talked about in the Book of Mormon that would be built in the last days has not been revealed yet, but that it is somewhere near the border of the Laymanites, which is the word the Lord uses and the saints use to talk about the indigenous people of the Americas. Of course, that's the first organized mission. We have four missionaries that leave in October and head to Jackson County to get to the other side, which is Indian territory and on the way they stop in Kirtland, they have a lot of success.

00:11:11 Remember that there's three couples that they have success with that will kind of help us understand the story. The first are Sidney and Elizabeth Gilbert. Sidney grew up in New Haven, Connecticut. He was educated, maybe even Yale. In 1817 he moves to Painesville, which is right next to Kirtland, and he starts a store. He hires a young guy named Newel K. Whitney, you may have heard of him, and teaches him how to be a merchant and they open a store together. He gets married to his wife, Elizabeth, and they have a son named Loyal who unfortunately passes away the next year. In 1828, Elizabeth's sister, Keziah Rollins, she passes away and he takes in, he and Elizabeth take in not only Keziah but their three children, James, Mary Elizabeth and Caroline Amelia Rollins, who will also figure in our story when we get to Jackson County.

00:12:05 Sidney and Elizabeth are Methodists and Mary Rollins you might remember the story. She's 12 and she hears about the Book of

Mormon at Isaac Morley's form and she convinces Isaac Morley to let her read it. Well, the person that also reads it that night with her is her uncle Sidney Gilbert. That ends up leading him and Elizabeth to join the church as well. Then we have Philo and Celia Dible. Philo's from Massachusetts, he gets married in 1829. His wife owns land near Kirtland. Coincidence. He hears about what's going on at Isaac Morley's farm and he goes and he listens to Oliver talk about the administration of angels at noon day, and he's totally convinced he wants to get baptized, but he says, quote, my wife thought it was too hasty and said, if I would wait a little while, perhaps she would go along with me. I paid her no heed, but went forthwith and was baptized by Parley P. Pratt.

00:13:06 She, of course, gets baptized later, but I just think there's a time where to not give heed. That night he has an amazing spiritual experience where he feels the Spirit throughout his body. He says, the next morning I started home a happy man. When Joseph needs some financial things taken care of. He sells 1200 of his acres and gives the $400 to Joseph, not on loan, just gives it to him. That earning value is about $132,000 today. There's couple number two that come in at Kirtland. Couple number three are John and Julia Murdock. John's born in Eastern New York. He experiences severe childhood trauma because his mom dies when he is four and he has an evil stepmom. Okay like an evil stepmom, to the point where, listen to this story. When he's 17, he has an accident with a scythe that cripples him. He almost dies.

00:14:05 He said he stared it in the face and I prayed to my heavenly Father that if you preserve my life, I would serve him. Then he says this, I bore up under it. Well, until my stepmother found fault with me for being careless, I thought it a bad time to find fault and I could not forebear weeping, but during one year, I remained in my father's house. She would very often find fault with me because I was a bill of expense and not able to work. Things don't work out very well. He said that quote, she made his father and his children rather unhappy for the 15 years they were married, and then he said this, being persecuted by my stepmother and this accident with my wrist made me search for truth, and he does. He starts out as a Dutch Lutheran. He becomes a Methodist, then he becomes a Campbellite.

00:14:54 Then he goes to Ohio and he marries. And then he's converted and baptized by Parley P. Pratt and confirmed an elder by Oliver. His first Sunday he preaches and baptizes five people, including his wife. The next Sunday he baptizes three more. This guy's a missionary. In the next four months, he baptizes 70

people. He moves into Kirtland, sells his home, moves in, his wife gives birth on April 30th to twins. Most people know the story that Julia passes away on the same day that Emma Smith delivers twins and the twins pass away. What John does is he gives those twins to Joseph and Emma, whom they named Joseph and Julia. He doesn't want to get remarried. That's generally what happened. You get remarried when your wife dies in this time period to take care of the kids. He is so, he says this in his autobiography, he is so terrorized about his stepmother that he doesn't want to remarry and have a stepmother that might treat his children the same way, so I want you to keep that in mind too as we go through this, the trauma that he's experienced.

00:16:05 Okay. Now, Zion, Jackson County, Missouri, you can't think of a more difficult place to try and build Zion inside the United States. In fact, you can't understand the Civil War if you don't understand the 1850s, the political polarization that happens there and bleeding Kansas. You can't understand the political polarization and bleeding Kansas if you don't understand the Mormon war of 1838 where we're exterminated from the state. You can't understand that if you don't go back five years earlier and look at our expulsion from Jackson County, which is what our sections deal with today. This is a very difficult place. Missouri's a slave state. Independence is important because the Santa Fe Trail is so lucrative. I need to go back in time, Hank and John and get in on this. The first return on investment to the Santa Fe trail was 1500% of taking things to Santa Fe and bringing back gold and silver and other things, and an economist has done the work that the average return on investment was 200 to 300%

00:17:16 It's a very lucrative trade. Towns are popping up along the Missouri River to get closer and closer to Santa Fe, and Independence is kind of like that last town and it has an amazing place where they can get steamboat engines in. It becomes very important, but it's only created in 1827, just four years before the Latter-day Saints get there. When Oliver gets there, he's, he says this, we are counted worthy to suffer shame for his name, for almost the whole country consisting of Universalists, atheists, deists Presbyterians, Methodists, Baptist, and other professed Christians. All the devils from the infernal pit are united in foaming out their shame against us. God forbid that I should bring a railing accusation against them for vengeance belonging to him who is able to repay well. We are blessed to preach the gospel even if earth and hell oppose our way for we dwell in the midst of scorpions.

	00:18:17	The people that are there when we show up are basically four groups of people. You have a lot of people escaping justice from anywhere in the United States and living on the edge of the frontier. You've got businessmen obviously looking to get rich because it's easy money. A lot of them are coming from poor families in the Appalachian states. They're looking to break out of poverty, and they've moved there, and then there's some there that are extending slavery. Another missionary that beats our missionaries there by two years. He writes this, this will just give you a flavor of what the saints are living among. This missionary wrote back to his missionary society and said this. What I have found here is anything but encouraging. The prospects for our evangelical work appear less likely here than any place I've seen in my westward journeys, such a godless place filled with so many profane swears.
	00:19:12	It would be difficult to imagine it worse. The majority of the people make a mild profession of Christian living, but it is mere words not manifested in Christian living. There are a few so-called ministers in the gospel hereabouts, but they are a sad lot of churchmen, untrained, uncouth, giving to imbibing spirit as liquors and indulging as participants in the gambling which accompanies horse racing. There are many suspicious characters who headquarter here, but when intelligence arrives that a federal marshal is approaching this county, there is a hurried scurrying of many into Indian territory on the west side of the Missouri. As soon as the Marshall returns downstream, this element is back in the saloons and other centers of sin. There appears to be an overabundance of females here practicing the world's oldest profession. Additionally gouging, which is trying to gouge somebody's eye out gouging in more serious forms of violence are common.
	00:20:13	Finally, the sheriff has little support from the populace except to prevent burglars breaking into merchant shops. He has confided to me that the citizens do not care to have the lawless punished. Let's build Zion, shall we?
John Bytheway:	00:20:28	Here's a perfect spot.
Hank Smith:	00:20:30	Oh wow.
Dr. Derek Sainsbury:	00:20:31	If the Lord is serious about making us the best we can be, he's going to give us the kind of situations that allow us to prove that there isn't a place more difficult to build Zion than this. Now, in previous episodes, you guys have talked about the missionaries that come down in 1831 to find the center place to dedicate the temple. One of those was John Murdock. He has to leave his

kids in the care of someone else. He gets sick for almost the entire mission. In fact, he gets there after they've left. When he finally gets to Jackson County, he's so sick that he's in and out of consciousness for three months, and he said this, I had to share this. He said I was so weak that I could not keep the flies out of my mouth.

00:21:25 Just awful.

Hank Smith: 00:21:26 Miserable.

John Bytheway: 00:21:27 Oh, yeah.

Dr. Derek Sainsbury: 00:21:28 Someone else who went on that journey was Sidney and Elizabeth Gilbert. Also the 15-year-old nephew they took in, James Rollins. You'll remember that's because in section 53, the Lord told Sidney Gilbert that he was to go to Zion to be an agent for the church, as it says here, be an agent unto the church in the place which shall be appointed by the bishop according to the commandments which I have given. He goes there, which makes Elizabeth, his wife, the first female Latter-day Saint in Zion, which is kind of an honor too because she has Jewish ancestry, promised land 1.0 to promised land 2.0. You'll remember on that visit in section 57, they identified the temple lot. Sidney Gilbert is told to plant himself in this place to establish a store for the Saints to get all the licensing he needs and be prepared to make Zion work economically along with Bishop Partridge.

00:22:27 You'll remember in section 58 that the Lord says some hints about what's coming that they don't pick up. At the time when you and I read this, we're like a godlike point of view where we know what's going to happen. They don't look at these clues the Lord gave, He that is faithful in tribulation the reward of the same is greater in the kingdom of God. You cannot behold with your natural eyes for the present time, the design of your God concerning those things which shall come hereafter and the glory which shall follow after much tribulation, for after much tribulation come the blessings. He in section 58 also tells them that they're honored in laying the foundation, that they're there to be obedient, that all things are to be done in order that that gathering be not in haste nor by flight, but be done as counseled by the elders of the churches, and then the last one is Section 59 where the Lord commands them to keep all the commandments and to live the law of consecration.

00:23:33 Martin Harris, that's actually in section 58 is the first one to consecrate. The Lord says, anyone who comes here must live

		the law of consecration when the land is dedicated. Sidney Rigdon says this to the people that are there, do you pledge yourselves to keep the laws of God on this land which you have not kept in your own land? And they responded, we do. Do you pledge to see that others of your brethren who should come hither keep the laws of God? And they responded, we do. Then he arose and said, I now pronounce this land consecrated and dedicated to the Lord for his possession and his inheritance. So this is supposed to be something different is Zion built on God's laws and they covenant to do that almost to the day that he does that, clear across the country in Virginia, there is a slave named Nat Turner who leads a rebellion where he and some other slaves slaughter about 60 men, women and children in their beds. They're caught, 56 of them are executed, but another hundred or so are lynched. If you had anything to do with anything and you were a a black slave there in Virginia, they're lynched, and this causes the south to be in panic all the way to the Civil War, so they start passing laws. Free blacks and slaves can't have education. In some places missionaries can't preach to slaves without the master's approval, so forth and so on. They're constantly scared about this, and this is important, right, because Missouri is a slave state.
John Bytheway:	00:25:11	Yeah. The article that WW Phelps is going to write, that's coming up, I guess.
Dr. Derek Sainsbury:	00:25:17	Yep, absolutely.
John Bytheway:	00:25:18	Directly confronting that.
Dr. Derek Sainsbury:	00:25:21	Yeah. I hope you can see I'm trying to weave together all these things. The match is what you're talking about, John, that we're building all this tinder. What happens with that article is the match that turns everything to fire.
John Bytheway:	00:25:33	I love what you're saying here about you can't conceive of a more difficult place to try to build Zion than here. That's fascinating of why the Lord works that way sometimes.
Dr. Derek Sainsbury:	00:25:46	Well, we can see that in our lives too. Sometimes we get a calling or we get a situation where life and like, this is the actual worst thing you could do for me, Lord, this is the most difficult and it just seems to be part of what we'll talk about today with trials.
Hank Smith:	00:26:03	If you've heard of the tender mercies of the Lord, I call those the bitter ironies of the...

Dr. Derek Sainsbury:	00:26:07	Yeah, there you go.
Hank Smith:	00:26:09	This is the absolute worst thing that could happen. I also was thinking, Derek, as you were teaching us, what a difference a year makes for these people. This Latter-day Saint thing isn't even on your radar, and now you're moving to the middle of nowhere out onto the western part of the country. I just think...
Dr. Derek Sainsbury:	00:26:29	Selling all your stuff.
Hank Smith:	00:26:31	Yeah. How did this happen to me?
Dr. Derek Sainsbury:	00:26:34	Right.
Hank Smith:	00:26:34	I was doing fine.
John Bytheway:	00:26:36	All I did was join a church.
Hank Smith:	00:26:38	Yeah, yeah. My whole life, everything about my life has changed.
Dr. Derek Sainsbury:	00:26:42	That's what's interesting. The word Zion itself shows up 148 times in the Old Testament. It's a major theme, particularly about in the last days with Isaiah, how many times in the New Testament? Zero. In the Book of Mormon, 42. In the Pearl of Great Price, 14. D&C 191 times, almost as much as all of them put together. What makes us different from the Protestant churches, it's we're building Zion, gathering into one location and literally trying to build a community to receive Jesus Christ. That makes everything we do completely different in some ways, very counter-cultural, very un-American, if you will, for the time period that is going to cause some hostilities.
Hank Smith:	00:27:34	I think as a young teacher, a young missionary, I thought, this is a restoration of the New Testament church. Through the years, I've realized it's much, much bigger than that. Much, much bigger than that.
Dr. Derek Sainsbury:	00:27:48	Yeah. Well said.
Hank Smith:	00:27:49	A lot of Old Testament, we're going to bring back the fathers, Zion, Garden of Eden,
Dr. Derek Sainsbury:	00:27:55	Temples.
Hank Smith:	00:27:56	Yeah.

John Bytheway:	00:27:57	Mm-hmm. Aaronic, Melchizedek, both Old Testament figures.
Hank Smith:	00:28:03	Let's keep going, Derek, what are we going to do next?
Dr. Derek Sainsbury:	00:28:04	Okay, so we left John Murdock sick with flies in his mouth in Jackson County.
Hank Smith:	00:28:10	Oh man.
Dr. Derek Sainsbury:	00:28:10	In February of 1832, he and Parley P. Pratt leave on a mission to go back to Kirtland, and they're both sick the entire time. In fact, one time John Murdock hasn't been able to get up for days. He said he thought of our calling and resolved to travel and preach or die in the attempt, and he asks for a blessing. It's just enough to get to the next day. It's just like that for them. They're not baptizing anybody in Missouri or in Indiana. One night they're woken up at midnight, a gentleman named Isaac H. McCann is hollering at the place they're staying at. He had tracked them down 27 miles to get baptized. Then they had another baptism the next day.
John Bytheway:	00:28:54	Isaac McCann as in McCan you baptize me right now. That's awesome.
Dr. Derek Sainsbury:	00:28:59	Exactly. 27 miles.
Hank Smith:	00:29:02	Wow. Didn't that happen to you guys on your missions all the time?
John Bytheway:	00:29:06	Yeah. Please, I insist you administer unto me. King Lamoni right?
Dr. Derek Sainsbury:	00:29:11	It's basically a marathon, right? More than a marathon.
John Bytheway:	00:29:14	Hank and Derek, we hear this all the time of people being sick a lot. It seems like so much of a way of life of battling through sickness. Oh, and then, oh, I'm sorry you're sick and almost on your deathbed, but I'm calling you to go on a mission. Oh, and leave your wife and your kids behind. They're also sick. It's amazing. The sacrifice.
Dr. Derek Sainsbury:	00:29:36	Here's from his journal, Murdock's journal about Parley P. Pratt. I was reading that journal. They seemed to be giving it back and forth to each other. He writes this five miles from any house Brother Pratt had the chill and then the fever came on and his strength left him, and he laid down in the two feet of snow with a north wind blowing on him. I asked him if he could travel. He said no. I asked him if he did not believe the Lord would heal

him. He said he would heal him according to his faith, but said his faith was weak. I asked him if he wished me to lay hands on him. He said he did, and with many tears, I fell on my knees and laid my hands on him in the name of the Lord Jesus, and prayed for him, and we both arose and traveled on and gave glory to God for his goodness.

00:30:25 Sometimes I think too, Parley P. Pratt, like this big hero for so many of us, here's a moment of weakness in faith. That terrible, terrible, I mean, he's laying down to die, basically. The priesthood heals him. The faith of John Murdock heals him. Guess what happens the next night? Murdock gets it, so he's sick. I want you to keep this date in mind when it's March 29th he's really sick. In his journal, he says he is really, really sick. We'll come back to that in just a minute. He's on his way up to Kirtland. Well, let's go back to our friend, Philo Dibble, who's never left the Kirtland area. On February 16th, 1832, he happens to be watching Joseph Smith and Sidney Rigdon have a vision of the three degrees of glory. Of course, the famous line, I like it in this version, the oldest version after the vision, Joseph appeared as strong as a lion, but Sidney seemed as weak as water. Joseph noticing his condition smiled and said, brother Sidney is not as used to it as I am.

00:31:28 One of the consequences though of that vision, right, as we've already talked about, is that on March 24th, Joseph and Sidney are tarred and feathered and it's an awful experience. They both think they're going to die. Little Joseph is exposed remember? and on March 29th when his dad is on his way back and dead sick, not dead, but dead sick, his son dies. He doesn't even know it. Like you said, John, we underestimate how this was just part of their life and how difficult sickness and death were. After the tarring and feathery, Sidney and Joseph go to Missouri. They take another trip to Missouri because the Lord has asked them to create the United Firm connecting the two church centers in Kirtland and in Independence with the two stores and the printing press and all of that. There's an interesting story that happens when they're there. They arrive in April 24th, Sidney Rigdon goes on the courthouse in Independence and he preaches a sermon, and according to one of the men that were there, Sidney claimed to quote, have been to the third heaven and talked with God face to face.

00:32:42 It so shocks everybody that someone would say that the next day, all these different ministers and independents come and talk to him. Basically say, do you realize what you said? Do you know what you just said? He repeats it to them, and then he says, you don't have the truth. You're just the blind leading the

blind, winning friends and influencing people. Not Sidney's style right here,

John Bytheway: 00:33:05 Not in his playbook.

Dr. Derek Sainsbury: 00:33:07 It actually agitates the people. Bricks start being thrown through windows. There's a meeting held to drive the Mormons out of the county. This is back clear back in 1832. One of the Indian agents that's in Independence, he learns about it. He goes to the meeting. During the meeting, he opposes any such action. Well, I just want to make clear that not everybody in Jackson County was against the Latter-day Saints or even fit into all the four groups, the majority groups we were talking about.

00:33:38 In fact, he was quite indignant at the idea of quote, having the constitution and the laws set at defiance and trodden underfoot by anybody. He went to certain influential mob characters and offered to decide the case with them in single hand combat. He said that it would be better for one or two individuals to die than for hundreds to be put to death, and none of them took him up on the offer and things died out. At the end of 1832, there are 800 Latter-day Saints now on 1700 acres in four different settlements. Independence, and then the three that are on the Blue River, the Prairie, Colesville and Whitmer branches. They're moving in. Sidney Gilbert, he's made a high priest, one of the seven high priests that is to take charge of the church there. They want Joseph to stay. They feel like he should be there in the capital, right, Zion, he's not going to stay, and that causes some heartburn as well as some of the discussions about how to create the United Firm caused a little bit of heartburn. That's important to understand. By this time, John Murdock has made it back to Kirtland and he stays in Kirtland and gets better from all this. That's happened, and he writes about having to go get his kids and pay for their care. Law of consecration be darned. He writes this in his journal. My son Orris, he's seven years old, I had left with Brother Benjamin who had fallen from the faith, and I researched this. It was because of the vision of the Three Degrees of Glory.

John Bytheway: 00:35:15 Because of the vision. Oh, let's stop there for a second, because that was so different than anything they were used to in mainstream. The heaven hell dichotomy because of that couldn't take it. Wow.

Dr. Derek Sainsbury: 00:35:30 And this isn't the first time John Murdock is going to deal with this. We'll see that a little bit down the road too in an interesting way, so he said I had to pay for his keeping. Brother Phil Judd, with whom I had left John had removed to Missouri

and taken my cow and bed to pay for the keeping of the boy, and then brother Serene Burnett, with whom I had left my Phoebe, his 4-year-old daughter would keep her no longer, and I had to pay for her keeping. My little daughter Julia I found well with Brother Joseph, but my little son Joseph, was dead when the prophet was hauled out of bed by the mob, the child having the measles lay in bed with him at the time. They stripped the clothes off the child and he took cold and died. Then he writes this. They, meaning the mobbers, are in the Lord's hands. There are real people that are receiving these sections that have real trials and struggles that we need to keep in mind. Now we can get into a section. Let's go to section 99 of the Doctrine and Covenants. He goes to Joseph, what's next on the list? What do I need to do next? The Lord is going to give us Section 99. It's kind of out of order here in as far as it's placement in the Doctrine and Covenants.

John Bytheway: 00:36:47 We should probably mention, chronologically 99 should be before 98 as far as when they were given.

Dr. Derek Sainsbury: 00:36:55 They got put in the wrong order in 1876, and it stayed that way even though we've learned since that, it was actually a year earlier. In it, the Lord calls John Murdock his servant. It's time for you to go on another mission to the eastern countries, house to house, village to village, city to city, to proclaim mine everlasting gospel unto the inhabitants thereof. In the midst, notice that, in the midst of persecution and weakness. In other words, this is going to be a fun mission for you.

Hank Smith: 00:37:28 Wow, man, he is quite a missionary. I wonder how many people in the church today are there because of John Murdock.

Dr. Derek Sainsbury: 00:37:34 The Lord says, whoso will receiveth you receiveth me. Who receiveth you as a little child receiveth my kingdom. Now, I want us to think about that when it comes to this is a trial for him. Go back out on the mission. You just came back. You had to pay for your kids. You have zero, almost zero money, your son died that you adopted out. Now you're supposed to go back out, and by the way, you're going to go all over the place, and by the way, in persecution and wickedness, this is a big trial for him. While the Lord here is specifically talking about the people he preaches to about receiving him as they receive the Lord and receiving it as a little child. I was thinking this time reading through, isn't that kind of true about our trials too? When we think about deciding to receive a trial as a little child, I think about King Benjamin being willing to submit to his father and all things that are inflicted upon him. There's an attitude that I've noticed in the best of us where they are able to receive trials

like a child as opposed to fight against them. I see this in John Murdock. What do you guys think about that?

John Bytheway: 00:38:49 It reminds me of Job right off that has that Lord giveth the Lord taketh away. Blessed be the name of the Lord type of a thing. The whole book of Job isn't that way, but that idea right there sounds like receiving it like a child.

Hank Smith: 00:39:04 He says, though he slay me, yet will I trust in him. What verse is it in Alma, many were hardened because of the length of the war, but many were softened.

John Bytheway: 00:39:19 Alma 62, right at beginning. 62. Yeah, 62. It's aftermath of the war chapters.

Dr. Derek Sainsbury: 00:39:26 Yeah. It seems that trials are an accelerant in one way or another depending on how we receive them. How we receive them.

Hank Smith: 00:39:33 Yeah. Yeah. I don't love that doctrine.

Dr. Derek Sainsbury: 00:39:36 No. Well, you don't have to love it. It's just true. Yeah.

John Bytheway: 00:39:39 That's it.

Dr. Derek Sainsbury: 00:39:44 In verse six, though, the Lord says it's not expedient. In other words, don't do this until your children are provided for. Their experience wasn't that great, both for you and for them. I love this and sent up kindly unto the bishop of Zion, right? to Edward Partridge. I think that's beautiful. He actually finds someone, Caleb Baldwin, who's a great, great man who's going down to Zion. He pays him $30, which in value, wage value is a lot more than that in our modern time periods for him to take them, but also to get them adopted out and to give money to the people that are going to look after the kids.

00:40:28 Guess where little Phoebe goes? She's adopted by none other than Sidney and Elizabeth Gilbert. She joins that family. Isn't that cool? The story blends together really nicely. It would make a good movie. He leaves on his mission on September 27th, 1832. He returns on December 22nd. He only goes into eastern Ohio. Oftentimes we look at that and we say, oh, that was his mission. That's not his mission. He comes back to spend some time with Joseph Smith and with Julia over the holidays. Then he goes back out for January, and then he comes back to go to the School of the Prophets, and then he is going to go back out again after that. He sees this mission as ongoing, but that he can

take breaks for things. That's how he interpreted it, which is great. This same time period in the fall of 1832, that's when Philo and Celia Dibble decide to go to Zion.

00:41:26 They send $50 or about $17,000 today for their land, another $50, $17,000 they give to Parley P. Pratt for whatever needs he has. Then before he is to leave, Gilbert is going to New York. You remember they crossed paths and he's like, man, I could use some more money to buy supplies. Philo gives him $300 or about a hundred thousand dollars in purchasing value today. Just gives it to him. No, IOU or anything. They head for Independence. They get there on the 10th of November, they move out to the Whitmer settlement. They build a home, 20 acres of land and a garden and consecrate to Bishop Partridge to wrap 1832 up. Sidney Gilbert remember, he'd gone and gotten all those supplies. He'd adopted little Phoebe to take care of her. Now, he buys a lot right next to the courthouse, and you two have been there, I'm sure many times.

00:42:24 The Whitney and Gilbert store and builds a home in the back. He writes a letter on the 10th of December to Joseph and the other leaders in Kirtland that really ticks the leaders off a little bit. There's some innuendo. We don't have the letter. It'd be nice to have the letter, but based on how Hyrum and Orson Hyde write back, it seems to be that there was some veiled innuendo that the leaders were mistaken about how to do things with the economic operations of the United Firm, but also as to which of the poor were deserving of assistance because people are just showing up without getting a recommend to come to Zion. It's not to be done in haste, but if you're baptized in Indiana and you're poor, and you know the law of consecration, Jackson County's looking like a good bet because you're going to get some land and a good start. I'm not saying that's the motivation of everybody, but there's a lot that show up because they can get some land. Sidney Gilbert's not okay with that, it seems.

Hank Smith: 00:43:23 But they're not sending them, they're just choosing to go.

Dr. Derek Sainsbury: 00:43:26 Exactly. They're just showing up.

John Bytheway: 00:43:28 Yeah. Derek, you mentioned a recommend. They were supposed to be, it's not like a temple recommend, but you didn't just go to Missouri. You were supposed to be chosen or told or called to go there and you were given a recommend. Is that right?

Dr. Derek Sainsbury:	00:43:42	Yeah. You were given a recommend by Bishop Whitney or by the president of the church or someone from the first presidency to take to Edward Partridge. You were supposed to send money ahead as a contribution before you got there to consecrate everything so that there could be land ready for you. Bishop Partridge is writing back to the church leaders and says, stop sending these people. They're overwhelming the system. The church leaders in Kirtland are like, we're not sending them. They're just showing up. I's difficult to communicate when your letter takes weeks to go back and forth. This isn't talking over the phone. It's overwhelming the system, and it seems like Bishop Partridge is really concerned about it and a little bothered by it, but so is Brother Gilbert who's his partner in all this because he's the one running the store and also helping purchase lands.
Hank Smith:	00:44:33	That'd be so frustrating. Yeah, because what are you going to do with them? You can't refuse them.
Dr. Derek Sainsbury:	00:44:39	Right you can't say, yeah, nevermind. Sorry, go back to Indiana.
Hank Smith:	00:44:42	But at the same time, you weren't called here. Ugh.
John Bytheway:	00:44:46	Yeah, and you can't just, let me get Joseph on the phone and ask him what to do. You can't do that.
Dr. Derek Sainsbury:	00:44:52	Right they're sending letters back and forth, and I don't know about you, but have you guys ever texted back and forth with someone and there's been a miscommunication because there's no tone.
John Bytheway:	00:45:02	You have to add emojis to give a tone of voice.
Dr. Derek Sainsbury:	00:45:06	Yeah. I looked through all these letters. I didn't see any emojis. You can see why you could easily misunderstand one another when you're writing things back and forth, and that seems to be what's happening between the two groups of church leaders, which is causing some contention between them, as well as the idea that some of the leaders in Missouri are like, why isn't Joseph living here? He needs to be the one here taking care of this. This is Zion. Kirtland's a stake, and one of the letters that comes back, actually not written by Joseph, I forget who, I don't, can't remember if it's Hyrum or Oliver or someone else, but it says, I'm paraphrasing. When you guys get your act together, then he'll come. In other words, it needs to be working and functioning, whereas they're saying, you need to be here to help it work and function better. I don't know if you

		guys have ever had disagreements with church leaders or seen church leaders have disagreements with each other, but...
John Bytheway:	00:46:02	No, they're all perfect. Yeah, they're all perfect where we live, right?
Hank Smith:	00:46:05	Good thing this doesn't happen today.
John Bytheway:	00:46:07	Yeah. I mean, I was just sitting here thinking, these are a bunch of humans causing human problems, aren't they?
Dr. Derek Sainsbury:	00:46:14	Yep.
John Bytheway:	00:46:16	Yeah. You'd hate to be Bishop Partridge right there wouldn't you? Just going, how do I do this?
Dr. Derek Sainsbury:	00:46:22	Yeah.
John Bytheway:	00:46:23	I want my hat business back. This is crazy.
Dr. Derek Sainsbury:	00:46:25	Exactly. Things were much simpler before I joined this church.
John Bytheway:	00:46:29	When I just said, are you a seven and a quarter? Here try this one, and you know that'll be 50 cents or whatever.
Dr. Derek Sainsbury:	00:46:35	Why don't they quit? Their testimony of Jesus Christ, their testimony of the Book of Mormon, their testimony of Joseph Smith, whether they always agree with him or not as being a prophet, it's strong. They don't let that overwhelm who they really are and what they really know.
Hank Smith:	00:46:55	This church leadership thing would be a lot easier if it weren't for the people. Derek, this is hard. This is hard.
Dr. Derek Sainsbury:	00:47:03	And especially for these two. They were both wealthy, successful, their consecration of everything from their stores to their personal property. They're the backbone of what allows the law of consecration to start and to function in Jackson County. It's their consecration that is paying for the lands. It's their consecration that gives the credit needed to borrow money for other land. You have the story of, I can't remember if it's Emily or Eliza Partridge, where she's walking down the street and she sees a girl wearing her favorite dress. She's in rags, and she's like, I don't know about this. I can understand why our friends brother Partridge and brother Gilbert would be frustrated because they're really doing the heavy lifting and trying to make this work when things aren't working. It's got to

		be doubly frustrating because one, you're in charge, and two, you're the backbone of it.
Hank Smith:	00:48:06	That happens today. I've seen people in wards and branches and districts. They carry a lot of the new membership. They carry a lot of the responsibilities.
John Bytheway:	00:48:18	Yeah. Hank, we've talked to people that say, oh, I have six callings in my ward. You're like, wait, what? There's six callings in my branch. We had a guy in our ward that said, well, we tend to work the workers in our church, something like that. That old idea. If you want something done, ask a busy person. It's like, oh, you. That sounds like Gilbert and Partridge here.
Dr. Derek Sainsbury:	00:48:41	Yeah.
Hank Smith:	00:48:42	Derek, we switch now to 1833.
Dr. Derek Sainsbury:	00:48:45	Yeah, now 1833. Remember John Murdock had come back to do the School of the Prophets. Then he leaves and starts heading out east. He ends up in Jamestown, New York with a bunch of other missionaries, including a recent convert named Doctor Philastus Hurlbut, who's out there preaching. His first name is Doctor.
Hank Smith:	00:49:10	His parents named him Doctor.
Dr. Derek Sainsbury:	00:49:13	Yep. Keep him in your mind around this same time, section 90 that we've already covered talks about quote, I am not well pleased with many things. I am not well pleased with my servant William E. McClellan, neither with my servant Sidney Gilbert and the Bishop also, and others have many things to repent of, but verily I say unto you that I the Lord will contend with Zion and plead with her strong ones and chasten her until she overcomes and is clean before me. He sends this revelation to Missouri, but he sends a separate letter to Sidney Gilbert, and I just want to give you a quotation out of that. He says, we are aware of the great care upon your mind in consequence of much business, but you must put your trust in God and you may rest assured that you have our prayers day and night, that you may have strength to overcome every difficulty.
	00:50:09	We have learned of the Lord that it is your duty to assist all the poor brethren that are pure in heart and that you have done wrong in withholding credit from them as they must have assistance, and the Lord established you in Zion for that express purpose. To his credit, Sidney Gilbert writes back and apologizes

and does what the prophet asks him to do. He's like 13 years older than Joseph. Very successful businessman, which Joseph isn't. It shows you his humility. On May 7th, John Murdock is in Dansville, New York. This is what he writes in his journal quote, preached in the evening. The men behaved decently, though the most ungodly set of young females I ever saw or preached to. I rebuked them sharply, but the devil was so in them that I dismissed the meeting sooner than I otherwise would have. Only one man said anything to me. He tried to excuse the devil, but I told him I thought they were old enough to know good manners, meaning the girls. I heard them, the girls, next morning tried to excuse themselves before I was even out of bed. I heard one man say to me that I had done well, that I had put it on them just right. I like really want to be there to see what these young women were doing.

John Bytheway: 00:51:32 What does that mean?

Hank Smith: 00:51:32 Yeah.

John Bytheway: 00:51:33 Yeah.

Dr. Derek Sainsbury: 00:51:33 Yeah. What does that mean?

John Bytheway: 00:51:34 Young women's activity gone awry.

Dr. Derek Sainsbury: 00:51:37 Right.

John Bytheway: 00:51:39 Whose journal was that again?

Dr. Derek Sainsbury: 00:51:41 That's John Murdock's journal for May 7th, 1833. Now to another experience from him on May 23rd, that's more important to our story, he finally arrives at his hometown of Courtright, New York where he had all that trauma from the past with his stepmom. By the way, I didn't mention earlier, but he ran away a couple of times. His dad came and got him and brought him back. Well, if you can imagine him going back to this spot now with the Everlasting Gospel and wanting to preach. Not a lot of people are listening. I want to pause here and tell a personal story. I hope that's all right. When my family moved to Australia, I was 11 years old. I didn't know it at the time, but my parents' marriage was on the rocks, and that's the reason we moved there. My mother's Australian. We moved there to get a new start.

00:52:36 I started seventh grade there in a school that was seven through 12. I was the only young Latter-day Saint. My cousins were

there, but I didn't have much to do with them. They didn't have much to do with me. I was the only American, like nobody ever bothered to learn my name. They just called me Yank. Even the teachers would be like, Matthew, here, Yank, here. I was physically, any kind of abuse you can think of happened to me that year that I was there in Australia. It was awful. It was the worst year of my life. I turned 12. I was 11 turning 12. In fact, I still deal with some of the stuff that happened there. My point is this, is I felt a lot for John Murdock as I was reading through his journal, because recently I had the opportunity to go back to Australia for the first time in 40 years since I left to take my kids back, actually have dual citizenship.

00:53:32 I went back to Sunbury. I got up early like five o'clock in the morning. I went to that school and I walked around it. I was so grateful the school wasn't in session that day. It was their labor day. I walked around it and I did a lot of praying and a lot of casting out of demons in myself. I want to just testify of how good the Lord is to us in healing us to also be able to say to people that experience some difficult things in lives, some difficult trauma. On Section 93, which we've already covered obviously this year, the Lord says that he places all truth and light and intelligence independent in the sphere in which it's placed. We're learning through psychology and through neuroscience that when someone young experiences trauma, they're living in a different sphere than other people mentally.

00:54:29 The word that repent comes from that metanoeo that President Nelson talks about all the time. One of its kind of more ancient in some of the ancient manuscripts, someone taught me that it's change of mind, but it's also coming out of your little mind, meaning you've seen something bigger and better and now you embrace it. Well, sometimes for those that struggle with trauma or with mental health problems, it's hard to repent because you can't break out of that mental sphere that you're in, and I'm so grateful for modern technology, with medicine, I'm medicated. I see an amazing Latter-day Saint therapist who's changed my life. At 50, I was 51 when I finally was able to do that, and I've been able to break out of some stuff that happened there, and then later in my teenage life, and I'm thinking about John Murdock going back to this place of such hurt and bringing the gospel, and at initially, no one is listening. Later, it's kind of out of the storyline chronologically, but because we're talking about this I'll bring it in.

00:55:43 He finally, in 1836, so this mission keeps going to 1836. He takes a break for Zion's camp, but then comes back, so this mission that started in 1832 that we'd looked at section 99, he goes all

the way to 1836. In 1836, he decides finally to remarry, and he remarries someone who he had converted a couple of years earlier in his hometown. I bring that up because after we moved back from Australia, my parents got divorced and I lived in 18 different homes before I was 18 on two different continents. Experienced in one form or another, every kind of abuse that you can think of. My senior year of high school, I took seminary, not because I was a huge believer, but because I got out of class. My friends were at seminary and I remember the winter of my senior year, they did an activity where they did the plan of salvation, where you were playing all these games and stuff, and then they said everybody died, and then they judged you and sent you to different rooms, Celestial Room, Terrestrial Room, Telestial Room, and everybody got different rewards.

00:56:51 I was the only kid in that 200 people in that hour that got sent to Outer Darkness, which was a closet where they opened the door and a heat wave came out because there were two industrial space heaters in there, and one of the seminary teachers in a devil suit with KBER Rock 101 blaring, which that was the good part. The KBER I got pushed into this closet oh maybe five feet deep, three feet wide if that, and spent 15 minutes locked in with this seminary teacher drinking Diet Coke and laughing at me as the only one that got sent to Outer Darkness. Now, I was already in a really bad place in my life, probably as bad as it's ever been. This cemented to me that, yeah, you're really not that worth it. You're really not that great. I can't remember how long, how many days or weeks after that I wrote to my seminary teacher, a young seminary teacher's name was Pete Sunwall, and I said something very flippant about taking my life.

00:57:51 He called me that day. He lived in Sugar House. I lived out in Taylorsville for those of you familiar with Salt Lake Valley, and he called me and talked with me on the phone for about a half hour. He felt impressed to leave his wife and his young little son and drive from Sugar House out to my home in Taylorsville. I didn't want him to come inside because I was embarrassed. We sat on our little couch that was out in the yard. We talked for about an hour. When he left, I knew two things. Well, I knew one thing and I knew I wanted to believe in another thing. I knew that there was this adult outside my family who actually cared about me as a person, and the second was this whole Jesus thing. It might be real based on how I felt with him.

00:58:39 That started me on a path of reconciliation with heaven of healing. I met with him sometimes at lunch. A couple weeks later, I met this girl in high school. Her name was Meredith. She

in person was everything that I was lacking. He started me on that turn and she kept me going. I ended up going on a mission when I was almost 20. She waited for me and we got married. Between Pete Sunwall and Meredith Petit, I was brought to Christ and I got on my mission, man. I was the reason they raised the bar. I hadn't read the Book of Mormon. I didn't know all the stuff that everybody else knew, but I fell in love with the gospel of Jesus Christ. I didn't baptize anybody except for an 8-year-old member, but I fell in love with working for Jesus and loving Jesus and being able to embrace his gospel.

00:59:36 When I came home, the only thing I wanted to do with my life was to do for others what Pete Sunwall had done for me, and that's how I got involved in seminary and where I'm at today. I can feel a kindred spirit with John Murdock. He is healed in trauma by preaching the gospel of Jesus Christ and by marrying one of his converts, a woman that helps him get over the whole issues that he has with his stepmom. I share that I know that's maybe sharing too much, I don't know, but I know there's lots of people as I work with my students who struggle with mental health, who struggle with decisions that they made or that other people made that has really kept them from being able to come out of their little mind, repent and the bigger idea of things, and I just want to witness that we can help each other, whether it's spending time with someone, whether it's marrying them, taking a chance on them. Jesus is working through lots of means to bring us home and to heal us in our trials, and I share that in the spirit that it's intended and hope that might help others to realize that there's good things down the road.

John Bytheway: 01:00:50 Beautiful.

Hank Smith: 01:00:52 Thank you for that Derek.

John Bytheway: 01:00:53 That's very personal, but probably a lot of folks out there will be blessed by that. I'm sitting here Hank thinking seventh grade is such an easy time of life, isn't it?

Dr. Derek Sainsbury: 01:01:05 Let's get back to our narrative now so we can finally get to section 98. So in June 25th, Joseph Smith and the church leaders, they mail the platte of Zion to the Missouri leader. You may remember the platte that draws out what the city should look like. The 24 temples in the center, they mail that on the 25th to Zion. June is the critical month. We talked about earlier that Zion and Jacksonian America are at odds with each other. In Missouri, it's even bigger. We know from the revelations that Zion is one in heart, one in mind, dwelling in righteousness, no poor among them. Let's look at each of those individually. What

Zion's trying to do and what Jacksonian America in Jackson County is trying to do. One in heart, social. Let's look at that as a social thing. For the locals, there is a strict racial hierarchy, white, red, meaning American Indian and black meaning enslaved peoples that you don't mix.

01:02:13 They're also there to get away from community. A lot of them, they don't want community. Either they're fugitives from justice or they've had a bad experience with community and they're out there on the frontier. What are we trying to do? Even if we don't all believe it, our scriptures are saying all are alike unto God, black and white. We're saying that American Indians aren't savages. They're actually the remnant of the house of Israel and are going to help us build the New Jerusalem. In fact, we, or at least WW Phelps in the evening and morning star, he sees the Indian Removal Act and all these tribes gathering near Jackson County as part of the fulfillment of this. He writes, we continue to glean items of Indian news and it is really pleasing to see how the Lord moves on his great work of gathering the remnants of his scattered children.

01:03:08 He's printing about this and we're talking about this that's so different from the people that they're living among this idea of all are alike and that the American Indians are part of God's people, one in mind, political or governing in Jacksonian America, this is individual liberty. It's just past the 50 year anniversary of the founding of the nation with the Declaration of Independence. It's kind of in the air, if you will. It's in the story. It's in the monuments. Politics is really starting. More people are now allowed to vote. By two elections, 1840, so two election presidential elections away, for every one man who's on the roll of a church, there are 10 men on the rolls of the political parties. Politics is a big, big, big thing. More and more people are getting involved. A French philosopher comes here and writes about democracy and he basically says that the religion of America is politics, that we don't have a state religion.

01:04:09 Our religion is politics. What's Zion trying to do? We're trying to build our own kingdom separate from the world to get ready for the second coming. We vote together in 1832. We all voted Democrat, basically both in Kirtland and in Jackson County, Missouri for Jackson that the counties named after Andrew Jackson. What about dwelling in righteous? Well, religiously, we've already talked about how we're so different. They only believe truth is in the Bible. They're less religious on the frontier. It's preach on Sunday and then you live your life. We're talking about new scriptures, prophets, visions, priesthood

authority that tells you everything you need to do economically. It's so different. Then finally, economically, no poor among them. This is the time of the market revolution, rivers and canals, and now railroads are creating these bigger and bigger markets and people are moving from subsistence farming to cash crops, from artisan to manufacturing.

01:05:09 There's a chance to make a buck. That's what we talked about earlier a lot of people are in Independence to do. That it's kind of the western capital for making a buck. What are we doing in Zion? Law of consecration. Stewardship, not ownership, run by religious leaders. Insular. We're trading amongst ourselves. We're not buying stuff from their goods. We have our own store. That's the storehouse. We're not really using cash. We're trading, so we're not contributing to the local economy, and as people are leaving and we're getting bigger, fewer and fewer customers for them, they have a huge flood that Spring of 1833 that wipes out the Independence landing for steamboats and it changes the course of the river. A little town further upstream called Westport has a better landing. The steamboats start going past Independence. Guess who gets the blame? The Mormons.

Hank Smith: 01:06:05 Oh, of course.

Dr. Derek Sainsbury: 01:06:05 Because they're easy to blame.

John Bytheway: 01:06:07 Always out there moving rivers. Yeah.

Dr. Derek Sainsbury: 01:06:10 Yes, exactly. Well, Enoch did move rivers, right, so apparently. The other element before the fire starts is this idea of vigilante justice on the frontier. This is celebrated as this is what it means to be American. If there's something that's unjust, if democracy moves too slow, you take it into your own hands and you have some of us being very unwise and saying, yeah, this land's for us and American Indians and us, we're going to take it over. You might as well sell or leave. Some of us, not all of us, but some of us are saying these things, so it's just a matter of time before there's a spark. Here comes the spark. There is a local preacher named Benton Pixley. Really doesn't like us. Newel Knight wrote his talk was of the bitterest kind and he appeared to have an influence among the people to carry with him in his hellish design.

01:07:05 He actually, sends, reports, not to papers back east about how terrible and awful we are. He puts together a pamphlet called Beware of False Prophets. He's writing this at the end of June. It's time for Phelps to print his Evening and Morning Star for

July. It comes out about July 10th we think. Guess what the first article is, Beware of False Prophets. He takes Pixley's line and he flips it around and says, no, actually you are. Here's some quotes. There cannot be but one Church of Christ as there is one Lord and one faith and one baptism, and then he claims that all the other ministers, including Pixley, are just doing their work to quote, be supported by large salaries, quote, striving shrewdly to maintain the systems embedded by men. Since they rejected the gift of the Holy Ghost, they are wolves in sheep's clothing, full of pride, full of contention, fond of vanity. Not helping.

01:08:07 The other article that he writes is Free People of Color. In it, he basically quotes Missouri law. There's nothing really controversial about the first part of it. He quotes law because he knows that some free blacks in the north have joined the church and if they were to come to Missouri, which is a slave state to gather to Zion, that's tricky. He's putting out the laws about if you're a free black person who decides to come to Jackson County, here's the laws you have to obey to get here. Here's the paperwork you need, and then at the end of that article, he writes this, slaves are real estate in this and other states and wisdom would dictate great care among the branches of the Church of Christ on this subject, so long as we have no special rule in the church as to people of color, let prudence guide and while they, as well as we, are in the hands of a merciful God, we say, shun every appearance of evil.

01:09:06 He seems to be saying, don't come. Be careful. But it's taken the other way. That's it. The fire is lit. The Mob manifesto is signed by over a hundred of the local leading men as well as your common ruffians. Here's some things from that manifesto. We, the undersigned, citizens of Jackson County, believing that an important crisis is at hand as regard to our civil society in consequence of a pretended religious sect of people that has settled and are settling in our county, styling themselves, quote Mormons and intending as we do to rid them of our society, peaceably if we can, forcefully, if we must, and that the arm of the civil law does not afford us a guarantee or at least a sufficient one against the evils which are now inflicted upon us. We're going to act. Here are some of the other accusations. They converse face-to-face with the most high God.

01:10:04 Remember the preaching two years earlier of Sidney Rigdon. We have every reason to fear that with few exceptions, they're the very dregs of society, lazy, idle, and vicious. Instead of being chosen ambassadors of the most high, they should be inmates in solitary cells more than a year since it was ascertained that

they had been tampering with our slaves, not a true story, and endeavoring to sow dissensions and raise seditions amongst them. Think of the Nat Turner Revolt. There is an article in their paper inviting free Negroes and mulattos from other states to become Mormons and remove and settle among us. The interdiction of such a cast among us would corrupt our blacks and instigate them to bloodshed, and then it's signed by the leading citizens of town and other riffraff. Our friend Phelps puts out an a little handbill, little five by seven hand bill that says, no, no, no, no.

01:10:59 That's not what we meant. It's too little too late. A meeting is set up for the 20th of July for anyone in the county who wants to, as this thing has been circulating this petition, so they show up. David Pettigrew. I found this interesting. Some of them come across the river from other places and he said they had a solemn and determined look. I saw several women in their company who seemed to be more interested in mobbing than even their husbands. Found that kind of interesting. I'd never read that before. First on the agenda was to create a committee and to write out a formal thing that they were going to give the church leaders. They're all drinking whiskey while they do it. They talk about the Mormons as being ignorant, superstitious, a little above the condition of blacks in regard to property or education, which is kind of funny since we have the only school in in Jackson County, so poor that they're unable to buy 15 acres of land and destitute of means to even get bread or meat, and then they hit these five conditions.

01:12:00 One, no Mormon shall be permitted to settle in the county. Two, those who pledge to move out of the county will not be molested and will be given sufficient time to sell their property. Three, the Evening and Morning Star and the church storehouse must cease operations. Four, church leaders must use their influence to prevent any further Mormon immigration and encourage church members to comply with our stated requisitions. And five, anyone refusing to comply with these requisitions must be referred to and brought to the attention of church leaders. Then they send men out to go round out the leaders of the church that live in that area, Edward Partridge, WW Phelps, Sidney Gilbert, John Whitmer, John Coral and Isaac Morley, and they drag them to Independence and they go and meet with them in Sidney Gilbert's store. This is what Edward Partridge says about the meeting.

01:12:56 They demanded to have the printing office and indeed all our other mechanic shops belonging to our people together with Gilbert and Whitney Store close forthwith and the society to

leave the county. Immediately, we asked for three months to consider upon their demand, which was refused. We then asked for 10 days when we were informed we had 15 minutes being driven to the necessity of giving an immediate answer and being interrogated separately. We all answered that we could not consent to their demands. Lewis Franklin, the county jailer then turned and said, I am sorry. The work of destruction will then commence. Immediately the men went back to their families. Sidney Gilbert's family's there. He stays at the store. Phelps goes down to his family, a block down the street because the printing press is also their home. Bishop Partridge and John Coral and others go back towards the temple property to their homes.

01:13:53 The committee goes back to the citizens of the courthouse and starts saying, okay, this is what's happened. There's a man in the group whose wife had just given birth to a child. Healthy, both of them, which wasn't always the case, right in those days. Who was the midwife? Sally Phelps. He sneaks out of the meeting even though he's a member of the mob. He sneaks out of the meeting and goes down and tells Phelps what's happening, that they're going to be here very soon. Phelps takes some copies of the Book of Commandments. John Whitmer, who's there, grabs Revelation book one that they're using to print the book of Commandments. They take off leaving the children in the care of Sally. She starts dressing them. The littlest one James is sick. She prepares to ride off in a wagon when they knock at the door. She was threatened with death if she didn't get out and leave immediately in the bustle.

01:14:52 According to family sources, she inadvertently left two of her sons, Watermen and Henry in the building. The mob rushed up the outside stairs to the second story. Once inside, several men pushed or lifted the press, which weighed several hundred pounds across the floor and out the door and onto the ground. They threw out all the other stuff such as paper and type and tools, printed materials, throwing out the signature sheets of the Book of Commandments. Meanwhile, an separate group, went into the house downstairs, ransacked the home, threw all the furnishings into the street. Then in a final act of destruction, a human wrecking crew deroofs the building, demolishes the walls and turns everything into a heap of rubble. Mary Rollins, remember who's staying with the Gilberts and her little sister Caroline, are watching from across the street through a fence. Mary, who's 14 says, I'm determined to have some of them, meaning the Book of Commandments.

My sister said she would go but added, they'll kill us. When the men's backs are turned, they dart out and grab a bunch of those sheets and take off for a nearby cornfield. It's a very famous story that we love to tell, right? What we don't tell is that there was also a boy there, 20-year-old man named John Taylor, not the John Taylor, but John Taylor, who also did it, who also grabbed some stuff and ran off. But since so many stories in church history about men, we'll just leave it with the two sisters, right? They risked their lives literally and laid down on them in the cornfield and saved them.

John Bytheway: 01:16:30 Do you know what I love about this, Derek? This is the same Mary Rollins who goes up to Isaac Morley, can I borrow your Book of Mormon? And he says, I haven't had a chance to read it. Okay, you can have it overnight. I mean, I've seen the video depiction of this. She is up most of the night reading it with Sidney Gilbert who becomes a convert. What I love about this, she loves books. Now, what is she seeing? This potential book being thrown out there in the street. She already has a love for the scriptures. She sees that and what is it that you said? She said to her little sister,

Dr. Derek Sainsbury: 01:17:03 I am determined to have some of them.

John Bytheway: 01:17:06 I just think, whoa, that's a connection.

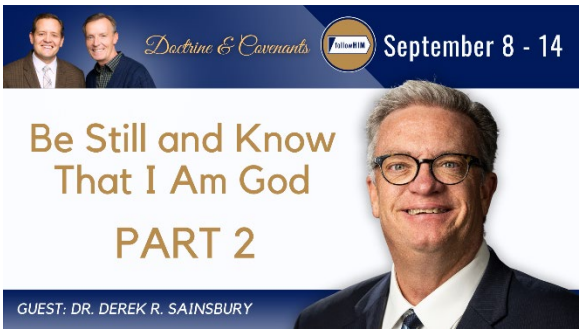
Dr. Derek Sainsbury: 01:17:09 Yeah, let's connect it even further. The saints would often meet in the Gilbert home at the store, right? It was a convenient place. WW Phelps would often print some of the revelations, which they called commandments in those days. They would sit and read them together. Someone starts speaking in tongues and Mary translates, she's got the gift. She has this amazing experience. Again, she's 13 or 14 when that happens. This is a young girl who loves God's word and is willing to sacrifice for it, and she's Sidney Gilbert's niece that's living in Sidney Gilbert's home, in in store. When that's over, meaning the destruction of the press, they march up to the Sidney Gilbert store. Sidney Gilbert somehow persuades them that he will close it. He'll ship all the goods away. He won't reopen it if they'll just won't destroy it, so they don't. Another group had been sent out to go find the church, other church leader that had gone back towards the temple lot and Oliver Cowdry and William McClellan, who they had not been able to find.

01:18:18 Who they do find is Edward Partridge, and let's again take it from his words. I was taken from my house by the mob, George Simpson being their leader, who escorted me about a half mile to the courthouse on the public square of independence, so

right across the street from the Gilbert store and then and there, a few rods from the courthouse. I was surrounded by hundreds of the mob. I was stripped of my hat, coat and vest and dobbed with tar from head to foot and then had a quantity of feathers put upon me. Of course, this also happens to Charles Allen, who is not one of the church leaders, but who just happens to get caught and all this, because I would not agree to leave the county and my home where I had lived for two years before taring and feathering me. I was permitted to speak.

01:19:07 I told them that the saints had suffered persecution in all ages of the world that I had done nothing with, which ought to offend anyone, that if they abused me, they would abuse an innocent person and that I was willing to suffer for the sake of Christ, but to leave the county, I was not willing to consent to it. By this time, the multitude made so much noise that I could not be heard. Some were cursing and swearing, saying, call upon your Jesus. Others were equally noisy and trying to still the rest of them that they might be able to hear what I was saying until after I had spoken. I knew not what they intended to do with me, whether to kill me, to whip me or what else I knew not. I bore my abuse with so much resignation and meekness that it appeared to astound the multitude who permitted me to retire in silence.

01:20:01 Many looking very solemn, their sympathies having been touched as I thought and as to myself. I was so filled with the spirit and the love of God that I had no hatred towards my prosecutors or anyone else. It seems his resignation and his humility, as we talked about earlier in receiving this trial that seems to diffuse the situation for the next few days. By the way, according to the family sources, two men going through the rubble of this print shop, find the two kids unhurt, but stuck under rubble and get them back to the Phelps. To me, Bishop Partridge is a perfect example of someone who's not perfect, but in the moment is a perfect disciple of Jesus Christ.



John Bytheway:	00:00:00	Welcome back to part two with Dr. Derek Sainsbury, Doctrine and covenants 98 through 101.
Hank Smith:	00:00:08	Some people might say, well, why didn't they go to the police or the law? They were in the mob. I was reading Bruce Van Orden, I think you have a little bit of this too, Derek. He says, Samuel Weston, a justice of the peace grabbed a club to ward off the Mormon defenders. Or how about the sitting Lieutenant Governor Wilburn Boggs who says, exclaims with satisfaction, Mormons are the common enemies of mankind and ought to be destroyed. You know what our Jackson County boys can do and you must leave the country.
Dr. Derek Sainsbury:	00:00:45	The Lieutenant Governor.
Hank Smith:	00:00:47	Yeah.
Dr. Derek Sainsbury:	00:00:50	Goodness.
John Bytheway:	00:00:50	And if you walk around Independent Square, you see monuments to different wars and skirmishes, and you see Wilburn W. Boggs on some of those in different military ranks as he rises in rank. Now, I thought I heard that Governor Boggs had employed Mary Rollins as a babysitter a couple of times.
Dr. Derek Sainsbury:	00:01:11	Yes. In fact, he tries to convince her to leave Sidney Gilbert and I'll adopt you. You're too good for this group of people. She's a very impressive young lady.
Hank Smith:	00:01:24	Derek, move us into 98 here.
Dr. Derek Sainsbury:	00:01:26	What happens is that three days later they have another meeting.
Hank Smith:	00:01:30	Is it going to go like the last meeting?

Dr. Derek Sainsbury: 00:01:33 Right? They have another meeting. In fact, let me read you this from Emily Partridge, because they said they're going to meet again in three days. The bishop's daughter Emily, later wrote in her memoir that church members had no idea what the mob might do. Thus, the brethren armed themselves and held regular prayer meetings. This is her quote. Children had heard so much about the mob that the word was a perfect terror to them. They would often cry out in their sleep and scream, the mob is coming, the mob is coming. Talk about trauma for these little kids and these young people, they'd say they're going to meet again on the 23rd. They show up, hundreds of them again, carrying red flags, which is an international symbol of blood and violence. They grab the leaders again, they take them to the county jail. When they take them away, they say, say goodbye to your families. You will never see them again.

00:02:26 These six men, Phelps, Partridge, Coral, Morley, Gilbert, and John Whitmer offered to surrender up themselves as victims if that would satisfy the fury of the mob and purchase peace and security for their unoffending brethren, their helpless wives and innocent children. They say that, we'll literally die. You can kill us six if you'll just leave everybody else alone. And the response to that is, no. Everyone leaves or every man is put to death with no other option. They sign the memorandum that they and three other leaders will leave by January 1st and half of the people. And that the other half leave by April 1st that Sidney Gilbert could stay behind as a general agent for the church to wind up the business of selling everything that the newspaper must cease operation, which they've already done. And that in return for doing those things, we'll make sure that there's no further violence as long as you comply with the terms that are agreed upon.

00:03:31 Oliver Cowdery heads straight to Kirtland with the news. Just a few days later, the second platte of Zion shows up in Missouri that had been mailed and they're like, yeah, it's a little too late for that. Joseph Smith now back in Kirtland, two or three weeks later, but before any news, any letters or even Oliver Cowdery show up on August 6th, he writes a letter and he includes two sections that will become Doctrine and Covenants 97, which you covered in your earlier podcast, which says, Zion is the pure in heart, but also says that Zion will be cast down in the fire unless they observe their covenants and build the house of the Lord. And then section 98. Now last thing before we get to section 98, because it's not addressed specifically to Zion, although it fits and in one small section it's addressed specifically to Kirtland. We know it's for both areas, and that

		brings us back to our Doctor Philastus Hurlbut on that mission that we saw him earlier.
	00:04:34	He comes back and he's accused of being immoral with some young women. He's excommunicated on a technicality. He brings appeal. Joseph Smith reinstates him and then he goes around bragging, look what I got him to do. They didn't know that before he was a Latter-day Saint preacher he was a Methodist preacher and he got kicked out of their church for the very same reason. Once he's kicked out the second time, he is full of wrath and he goes around preaching against Joseph Smith, gets a local committee of men who don't like the Latter-day Saints in Kirtland, gets them to give him money to go back east to dig up any dirt he can on Joseph. Comes back and starts giving lectures and is threatening Joseph's life even threatening his family. That's what's going on in Kirtland the same time the stuff down in Jackson County is going on, which leads to section 98, which let's turn to as we look at these verses, Hank, I want you to be thinking about what are some of the things the Lord's asking us to do when we have these kind of difficult trials? John, looking for why God allows or what's the purpose of trials? I'll be looking at the character of Christ. So let's just do the first three verses, John, will you read those first three verses and we'll look for those things.
John Bytheway:	00:05:57	Section 98. Verily I say unto you, my friends, fear not, let your hearts be comforted. Yea rejoice ever more and in everything give thanks. Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth and are recorded with this seal and testament. The Lord has sworn and decreed that they shall be granted. Therefore, he giveth this promise unto you with an immutable covenant that they shall be fulfilled and all things wherewith you have been afflicted shall work together for your good and to my name's glory, saith the Lord.
Dr. Derek Sainsbury:	00:06:36	So Hank, what do we see in there about what it is that we should be doing?
Hank Smith:	00:06:40	This is rough. Let your hearts be comforted. Rejoice, give thanks. Be patient and trust that all of these difficulties will end up being for your good.
Dr. Derek Sainsbury:	00:06:56	Okay. You said that's rough. Why did you say that's rough?
Hank Smith:	00:07:01	That's just not the answer I want. I want the Lord saying, you are right. These are terrible people. Let's go take care of them together. Very similar to what the Lord is going to tell Joseph in Liberty Jail. Be patient.

Dr. Derek Sainsbury:	00:07:16	That patiently is going to come up. That word gets repeated. Bear it patiently all over this section.
John Bytheway:	00:07:24	He sees the end from the beginning. He has the long game in view and everything that you've been afflicted will work together for your good because he's seeing some sort of an outcome that we don't see at the time. Like you said, Hank, that's not what I wanted to hear.
Hank Smith:	00:07:41	Man, that is so tough. I'm sure we have listeners who are in not the exact same situation but have been hurt by other people's decisions. The Lord's answer is rejoice, be comforted. Give thanks. Be patient. This will work out for your good. It's true. We all know it's true.
John Bytheway:	00:08:04	We understand it conceptually.
Dr. Derek Sainsbury:	00:08:07	I was thinking about this time about let your hearts be comforted. Let, I thought about Jacob, how after the supposed death of Joseph, Genesis says the book of Genesis, he refused to be comforted. He refused to be comforted. I've been pondering that these past weeks. What does it mean to let your heart be comforted? I mean, God obviously wants to comfort us. I think at least in my own sorrow, in my own struggle, I'm often not open to letting him comfort me. I wonder how I do that better. Let him comfort me.
Hank Smith:	00:08:52	There's a sense of humility there.
Dr. Derek Sainsbury:	00:08:55	Or maybe even let him comfort me through others trying to comfort me. Often we shy away from those that try and offer us help. I've been pondering a lot about that idea because he says it again here in this section and then he says it again in 101.
Hank Smith:	00:09:15	There is a sense of humility there where I don't want to be comforted. I want you to fix it. Let me comfort you. Let your hearts be comforted. I can do that.
John Bytheway:	00:09:28	And I'm reading it a hundred and whatever 80 years later and my heart is angry. I'm like, come on.
Dr. Derek Sainsbury:	00:09:37	This is Zion. This is your work.
Hank Smith:	00:09:41	You look at verse three. This is the promise unto you. I promise you, with an immutable covenant, these things will work out. This is strong language.

Dr. Derek Sainsbury:	00:09:53	Yeah. Seal, testament, sworn, decreed, promise, immutable covenant. He's not only using strong language, he's using a lot of it. Trying to convince us that it will work out, but it's so difficult when you don't have his point of view to see that it's going to work out.
John Bytheway:	00:10:16	We don't see the long view. Hank, you mentioned how this idea is repeated. I have next to there Romans 8:28 which says very close to the same thing. All things work together for good. Footnote three B is section 122 verse seven. All these things shall give thee experience and shall be for thy good. He says this sort of thing a lot.
Hank Smith:	00:10:40	I'm getting the feeling of these first three verses are you are heard and you are seen. I'm not minimizing what you've been through.
Dr. Derek Sainsbury:	00:10:50	I love that he says my friends. Right. It doesn't start out my servants or you dingbats or anything like that. It's my friends. It almost has an intimacy to it. We might even call it a covenantal intimacy because of what he said in section 59 and what he's going to say in 101 about us being his jewels about owning us. There's this intimacy about it that you are my friends. I see you. I hear you and every word I can find in your broken English language, I promise you that in the end, this will all work together for your good.
John Bytheway:	00:11:34	I look at Edward Partridge's response of how did he couch that? He said, the disciples, how did you put it? The Jesus's people have suffered in every age of the world. That was the perspective he had. This is what disciples of Christ submit to sometimes.
Dr. Derek Sainsbury:	00:11:52	Willing to receive that. I think that's very interesting. What does it mean to work together for your good? All these things, not just some, all these things wherewith you have been afflicted. There's some terrible things going on here. It's going to get worse and then if we skip ahead five years to the extermination order and the things that happen in Farr West from sexual assault, everything you can think of that's evil is going to happen. All things wherewith you have been afflicted shall work together for your good. I don't know if you guys, you probably have, but it's the most underused talk by a church leader in the history of this dispensation. Okay? It's called the Theology of Suffering by Francine Russell Bennion of the General Board of Relief Society. It's in the over the pulpit series. She gave it in 1986 at a BYU Women's conference.

00:12:55 I teach Foundations of the Restoration and when we do Liberty Jail, they read the full letter that Sections 121, 122, 123 come out and this. For almost all of them it's the first time they've read it. It is powerhouse amazing. She goes through all of these cherry picking of verses and using that to explain suffering. You see this all throughout these sections we're looking at today where the Lord says, I have suffered these things to happen or not I'm causing them to happen, I am allowing them to happen because I value eternal intelligence and eternal agency above all things because that's the only way you can become like me. I have to value that, but I can do something from it. This talk is, I mean I would read it, I would watch it. I would study it. It is so, so good. Let me just give you a couple of her words because it's so, so good.

00:13:54 She's teaching a religion class. She says, what will the Celestial kingdom be like? Well, says one student. There won't be problems like we have here. Well, what kind of problems? Well, for one thing, everyone will be happy. There won't be any unkindness. No one there will be rejected or abused or laughed at or ignored. She responds, oh, are you suggesting that God experiences none of these things now and then there was silence for a moment. She says, in wanting to get to the celestial kingdom, these students had more awareness of traditional struggle for utopias than of our own God and our own world. The celestial kingdom was a place to get away from suffering, not a place to understand it and address it in ways consistent with joy and love and agency. We know God weeps because of being rejected, because of his children doing things to one another.

00:14:58 We know Christ can only be our Savior because of the suffering that he experienced. She just does a really good job. It's well worth reading. It's all doctrinally in bounds where she's helping us see that part of life is to suffer, that it is to gain experience. In fact, she doesn't put it in these words. These are my words, but it's what she's teaching. That part of what it means to become like God is the ability to take suffering or take anything negative and turn it into good. That's part of what it means to be God. Our heavenly parents are able to experience both joy and suffering, not one or the other.

Hank Smith: 00:15:47 We can link that talk on our show notes. Just go over to followhim.co. It's on your gospel library app. If you want to just head over to the website, we can show you where that is. There is a theology of suffering. Uh, it's so scary to me personally. I think that's so scary that the thing I want most to become like

my heavenly parents. There's one avenue to get there and it's suffering.

Dr. Derek Sainsbury: 00:16:13 But it's not just suffering. It's how we respond. I love her words, how we respond with joy, love and agency. How we can couch it in those things. You know in section 101, we have the Lord saying that you're being chastened as Abraham was, Abraham wasn't chastened overnight. It was a bunch of different things he had to do. It wasn't just the sacrifice of Isaac. This is a process of learning how to deal with suffering, gaining experience, being sanctified, being purified, purified because in this section also in 101, especially in this section, the Lord uses the word justified over and over again when he is talking about if your enemies come upon you, you're justified if you do this, but if you forgive them, there's these greater blessings. Life isn't just about being justified, about being saved. Life is about becoming sanctified. Learning how to become like our heavenly parents, which means you have to treat suffering, bad use of agency, all that other kind of stuff. You have to learn how to treat it differently and that doesn't mean putting yourself in harm's way or creating trials or difficulties for yourself. It does mean learning how to respond to them in a God-like manner, which doesn't happen overnight I don't think. It's not happening to me overnight I know that.

Hank Smith: 00:17:36 As I was looking in section 98 to prepare for today. If someone was in deep suffering, you could go through section 98 and 101, take a green pencil and mark all the things that you could do in suffering. The Lord is very empowering. It's not sit there and just suffer. There's a lot that you can do. Forsake evil, cleave to the good. That's verse 11, verse 12. You're going to learn line upon line, precept upon precept. He says in verse 15, abide in my covenant. Seek diligently to turn the hearts of the children to their fathers. There's a lot of what's habit one, be proactive. Forsake your sins, right? It's just not the stuff I want to do in my suffering.

Dr. Derek Sainsbury: 00:18:26 In going through these four sections, I found 36 and some of them are repeated different things that the Lord says we can do to act when we're in suffering. Do you want to read those? Fear not let your hearts be comforted. Rejoice evermore. In everything give thanks. Waiting patiently, which has done a lot, prayer, which has done a lot, observe all things which I command them, which has done a lot, forsake all evil, cleave to all good. Live by every word that proceedeth forth out of the mouth of God. Lay down your life in my cause for my name's sake. Be not afraid of your enemies. Abide in my covenant. It's different from keep. Abide is this idea of like a permanent

dwelling, right? Abide in my covenant even unto death. Renounce war and proclaim peace. Seek diligently to turn the hearts of people. Let your heart not be troubled.

00:19:31 Bear it patiently and revile not neither seek revenge. Receive the Lord. Continue proclaiming my gospel. Follow me and listen to the counsel which I shall give you. Declare whatsoever thing you declare my name in solemnity of heart, in the spirit of meekness in all things. Continue your journey and let your hearts rejoice. Keep my commandments. Be gathered. Be found upon the watchtower. Remain and be pure in heart. Should gather together and stand in holy places. Endure in faith when you're called to lay down your life for my sake, fear not again even unto death. Care for the soul. Seek the face of the Lord always. He that abaseth himself shall be exalted, willing to be guided in the right and proper way for their salvation. Let not your gathering be in haste nor flight, but let all things be prepared before you. Willing to hearken unto my voice. Importune for redress and redemption by the hands of those who are placed as rulers. Pray ye therefore that your enemy's ears may be opened unto your cries. It is my will that my people should claim and hold claim to that which I have appointed them. In other words, hold onto what you've already got and then finally bring forth fruit meet for my kingdom. There's a lot we can do, but of course it's still hard. None of those things there are easy at all.

John Bytheway: 00:21:15 I'd love that list. There's probably not a harder time to do all those things than what they're going through. When I think about persecution, oh, somebody wrote an article about us in the paper or somebody, but violence against people, violence against your family. That's woo. You're backed up to the wall of faith there.

Hank Smith: 00:21:35 The beautiful thing that I can find in what you read there is that the Lord can tell us to do those things because that's what he did. Everything that you listed there, you can go to the New Testament and you can read about him doing those same things.

John Bytheway: 00:21:53 Like that article that you mentioned. He has descended below them all as he's going to tell Joseph.

Dr. Derek Sainsbury: 00:22:00 In fact, that's what makes him who he is. In the premortal existence He understood and volunteered to be our savior, but he didn't know experientially as Elder Maxwell used to teach what that meant. Until he walks into the Garden of Gethsemane and your sins and my sins and your struggles and my struggles

crush his innocent soul. The gospel writers say he's not kneeling. He's flat on his face. It's crushing, literally crushing the blood out of him. It's so bad that he's asking for a different route to accomplish the same thing. So bad that in his only autobiographical account of it in Section 19 that we studied earlier this year, I want to shrink, which is 1830s talk for quit and walk away. He goes out, sees that they're sleeping, his apostles. This is the part guys that teaches me everything I need to know about Jesus.

00:23:07 That is when he goes in the second time, he now knows what it means to walk into this. It's not a shock anymore in the sense that he hasn't experienced it. He has now and he goes back in a second time and he has and he goes back in a third time. Then he goes on the cross. God himself, his spirit for the first time in his existence is withdrawn from Jesus and he is forsaken. He still goes through with it. He still goes forward despite everything screaming at him not to. In His resurrection now with all of that experience, he now can be our savior. He now can succor us because he has the experience, not just the abstract idea, but it has to be lived. It's the same thing for you and me. I mean this show's called this podcast is called Follow Him.

00:24:11 Everything about the gospel is following the example of Jesus Christ to in a sense end up in the same place, the same nature that he has in the pre-existence and this is something that Sister Bennion talks about in her theology of suffering. We agreed to this. Again experientially we didn't know it. Coming here to earth and going through the experience of reality of mortality, which is: includes, is not limited to, but includes suffering is what can allow us the same way the Savior did, and this is why I thought of it, Hank, because you said all those things we just listed. Those are all the things that Jesus does. We learn how to do the same thing in covenant relationship, meaning we don't have to get it right like he did. We can learn and time, line upon line, precept upon precept to have that experience so that on the other side of resurrection we too have the character of Jesus and the character of our fathers, but it requires us to go through this. I often laugh at myself and at others when we think I'm living the gospel or our famous church video. I've been the good guy. I'm doing everything right. Yet these bad things are happening to me as if we don't worship the central thing of our worship is a man who had everything wrong happen to him by doing everything right, as if Jesus himself did not say, if you want to follow me, pick up your cross daily and follow me.

Hank Smith: 00:25:47 Now I want to read a portion of a talk I've referred to often it's called Trust in the Lord Richard G. Scott, 1995. There's this one

paragraph I'd love for you both to hear. He says, to exercise faith is to trust that the Lord knows what he's doing with you and that he can accomplish it for your eternal good even though you cannot understand how he can possibly do it. We are like infants in our understanding of eternal matters and their impact on us here in mortality. Yet at times we act as if we knew it all. When you pass through trials for his purposes, as you trust him, exercise faith in him, he will help you. That support will generally come step by step, a portion at a time. The Lord says that right? Right in section 98, I will give unto the faithful line upon line, precept upon precept. Back to Elder Scott. He says, this is the part I really don't like. While you are passing through each phase, the pain and difficulty that come from being enlarged will continue. If all matters were immediately resolved at your first petition you could not grow. Your father in heaven and his beloved son love you perfectly. They would not require you to experience a moment more of difficulty than is absolutely needed for your personal benefit or for that of those you love. This is a sobering topic.

John Bytheway: 00:27:22 Yeah. In verse 12, it says, he will give unto you the faithful line upon line, precept upon precept. I will try you and prove you herewith. Do you have to? To try you. I look at the word trial in there like a trial run and prove me now herewith in Malachi tests and trials and maybe part of it as we've been talking about kind of that Abrahamic thing, what was Hugh B. Brown's statement about Abraham? Abraham needed to learn something about Abraham. Maybe these teach us something about ourselves as we go through them and expands our souls. One of the things that I've noticed is I've called it same boat therapy. What that means to another person when you get in the same space and you can say, that happened to me, but it's wonderful to be able to talk to somebody like that, Derek, what you've shared today, I bet there are a lot of people out there who are going, wow, someone else knows how I feel.

Dr. Derek Sainsbury: 00:28:29 In a small way, we get to participate in His work of helping others to come unto Him and let themselves be comforted by Him.

Hank Smith: 00:28:39 Derek, section 98, especially with the history you've given us, really it has some depth to it. When you understand how much these people are suffering, this isn't, we got to Missouri and it got really hot. That's the least of their worries. He says, I am preparing a place for you. That's verse 18. I'm purifying you. I'm chastening you. The gates of hell will not prevail against you. Maybe it's the fear that I'm not going to make it through this suffering. You'll be rewarded. he says in verse 30, for your

righteousness. Again, I just think of our listeners out there who are suffering with all sorts of different struggles, all sorts of different trials, things that maybe they chose, things that are just part of being on planet earth and then some things are chosen by other people's agency and then even some maybe are the Lord or the Lord choosing to test us and grow us. What you get out of section 98 is a very loving God who has not only given you a pep talk, but also saying, I'll walk this journey with you. The end is worth it, I promise. Is that Isaiah where he says, my ways are not your ways. My thoughts are not your thoughts. You're going to have to trust me.

John Bytheway: 00:30:07 I'm looking at verse 30 thinking about, for some people they're thinking, I'm okay, but I'm watching my children. I'm watching my extended family wander and I look at verse 30 again Hank, thanks for pointing that out, and then if thou wilt spare him, thou shalt be rewarded for thy righteousness and also thy children and thy children's children. I just love hanging on to verses like that to say, maybe you don't get this, but I'm going to watch after your children too. We've said this beforehand, Hank, this is my work and my glory. It's not your job, it's my work, my glory. I got this. I've got you. I've got your children and your children's children. Ooh, I want to hang on to that.

Hank Smith: 00:30:53 So Derek, we've looked at 99 because it came in the wrong order and 98. Where do we go next?

Dr. Derek Sainsbury: 00:31:02 Where we go next is Oliver Cowdery shows up and gives a full account of what's happened. He and Joseph write separate letters over the next couple of days, just one quote from a PS that Joseph puts on Oliver's letter back to the saints. Brethren, if I were with you, I should take an active part in your sufferings, and although nature shrinks yet my spirit would not let me forsake you unto death. God helping me. Oh be of good cheer for our redemption draweth near. Oh God, save my brethren in Zion. Oh, brethren, give up all to God. Forsake all for Christ's sake. That's so powerful and so, so beautiful. He and Oliver give some great counsel to the saints. Again, none of them knowing what's going to come next, which is the expulsion from Jackson County. In fact, in the letter he's also talking to the saints, telling them, hey, we've got our own problems here too.

00:32:08 By the way, this Doctor Hurlbut, he's trying to destroy the church. Here he is trying to destroy my family. In fact, one source says that he quoted as saying he would wash his hands in Joseph's blood. Do you remember our friend John Murdock out preaching out in Courtright where he was born? He finds a report on September 6th in the newspapers that the brethren

had been driven out of Zion or surrendered it, which they haven't yet, but that means his kids that are there, including his little daughter who's with the Gilberts. He said, I wept much before the Lord. Orson Hyde and John Gold were sent back to Independence and they get there in September with instructions to reach out to the governor. They do that. They reach out to the governor, please come help us. October goes by, that's where we get section 100. There have been some people who had recently joined the church who wanted to have Joseph and Sidney go preach to their family members in upper New York and lower Canada on either side of Niagara Falls.

00:33:18 That's where we get section 100 is because Joseph and Sidney, they decide to go on this mission. They leave on October 5th. On October 12th Joseph writes in his journal, I feel very well that the Lord is with us, but have much anxiety about my family. Remember the whole thing going on with the threats from Doctor Hurlbut about hurting his family, that he's also got to be worried about what's going on in Zion too, right? It's got to be forefront of his mind while praying. The two of them received this revelation, which again begins with my friends, Sidney and Joseph, and then your families are well, how comforting must that be to them? I think of missionaries. I know missionaries these days are so lucky they get to contact their families every week and see them face to face and yet it wasn't always like that. To know that your family is well must have been a great, great and powerful blessing from the Lord to hear that.

Hank Smith: 00:34:26 Yeah, we live in a world, don't we? We can get information pretty quickly. Where is this person? How are they doing? But when you're living in 1830 and the person that you're praying for and thinking about is 800 miles away, you have nowhere else to turn.

Dr. Derek Sainsbury: 00:34:46 but to the Lord.

Hank Smith: 00:34:47 Yeah, to the Lord.

Dr. Derek Sainsbury: 00:34:49 I like the rest of verse one. They are in my hands and I will do with them as seemeth me good for in me is all power. That goes back to trust me that you were saying earlier. Trust me, it's interesting in the New Testament, the Lord has talked about, Jesus has talked about as being faithful and we go, wait a minute. Don't you have to have faith in Jesus, faith in himself? No. He's faithful to the promises that he's made and in fact that faith in the New Testament is actually more that sense. Even when we're talking about us, well, we'll be faithful to God even when things aren't going the way that we think. Will we stay

loyal to him and that's what he's saying here is that they're in my hands. Be faithful in my character. I have all power. I know what's going on. They're in my hands. Well, that kind of trust comes from building a relationship. Joseph and Sidney, they have taken the time in their lives to build that kind of relationship where when the Lord says it, they can feel secure that what he's saying is real. That what is happening is according to his will.

John Bytheway: 00:36:01 When it says, I will do with them as seemeth me good. Do you think the Lord wants any input from us? Because could you do God of justice for that and God of mercy for us please? and I say these things, little advice. That's just all I was thinking is. It is comforting to know, look, I've got this. I'm going to handle this, but I kind of know how I want him to handle it.

Dr. Derek Sainsbury: 00:36:30 Right? Not just because of this verse, but because of other verses, because of teaching of prophets, because of my own personal experience, I really am of the belief that when this is all done, when the kingdom is delivered up at the end of the millennium, we will see and know beyond doubt that he has acted in every way, whether that's directly or delegated or however it all panned out, that he has acted for every person who's ever been on this planet for their good and has given them every opportunity possible to progress, to choose what they want to be. That's the God I think I understand, that I feel and that I believe in. I also like in verse four where he says, I the Lord have suffered, which means allowed. I the Lord have allowed you to come unto this place. For thus it was expedient in me for the salvation of souls.

00:37:29 That's another verse that although he's talking about their specific mission here that we could also plug into our suffering. We often talk about we've been brought to this bad place. I'm in a bad place. I the Lord have suffered or allowed you to come unto this place for thus it was expedient in me for the salvation of souls. You mentioned earlier, John, how someone who's in our same situation can be a savior with a little s in helping us come to the Savior because of they've been in that place before. I've been there. I've experienced that. That's another positive way we can look at trials when we're trying to figure out what's going on. Why is this happening? Souls are being saved if we're doing this right.

Hank Smith: 00:38:20 John, how many times have I said, listen to the pen of heaven here, section 100 verse 12 basically through the end, continue in your journey, let your hearts rejoice, for behold and lo I am with you even until the end, Zion shall be redeemed, although

she is chastened for a little season, down to 15, let your hearts be comforted. There it is again. For all things shall work together for good to them that walk uprightly and to the sanctification of the church, I'm sanctifying you for I will raise up unto myself a pure people that will serve me in righteousness and all that call upon the name of the Lord and keep his commandments shall be saved. It's a very calming revelation when you are probably full of turmoil. What do I do? How do I deal with this? How do I make it through? I think the Lord is be still and know that I'm God. That section 101.

Dr. Derek Sainsbury: 00:39:24 It's tough. Speaking of 101, 101 needs to come in response to a couple of things that are to happen. On the same time Joseph and Sidney are on this mission Governor Dunklin receives a visit from Edward Partridge and Orson Hyde. His official response to what happened is, no citizen or number of citizens have a right to take the redress of their grievances, whether real or imaginary into their own hands. Such conduct strikes at the very existence of society and subverts the foundation on which it is based. However, nobody's going to be charged with anything. He has his attorney general decide that the Saints should bring a civil suit for damages and loss. Again, it's kind of a halfway measure. He should be helping enforce the law. Instead, he's saying, you can sue for redress. We say, okay, well, we'll do that. We go hire some lawyers including Alexander Doniphan who will become a big part of our story in future episodes.

00:40:32 October 20th, we publicly announce we're going to stay and do these lawsuits. On Halloween, it always happens on Halloween. In Missouri, things go bad as they realize in their view, we're not keeping our agreement to leave. This is from Philo Dibble our friend, remember who's come down there and consecrated. He says, on Halloween night, quote, A mob of about 150 came upon us in the dead hour of night, tore down a number of our houses and whipped and abused several of our brethren. I was aroused from my sleep by the noise caused by the falling houses and had barely time to escape to the woods with my wife and two children, their little children. When they reached my house and proceeded to break in the door and tear the roof off I was some distance away from where the whipping occurred, but I heard the blows of heavy ox goads, whips, upon the backs of the brethren. Distinctly we heard firing.

00:41:29 This is November 2nd. In the Whitmer settlement and 17 of us volunteered to go down to see what it meant. When we arrived at the Whitmer settlement, the mob came against us and took some prisoners. Brother David Whitmer brought us the news of this and said, every man go and every man take a man. We all

responded and met the mob in battle in which I was wounded with an ounce ball and two buckshot all entering my body just at the right side of my navel. The mob were finally routed and the brethren chased them a mile away. Several of the brethren were also shot and one named Andrew Barber was mortally wounded. After the battle was over, some of the brethren went to administer him, but he objected to their praying that he might live and asked them if they could not see the angels present in the room, that the room was full of them and that his greatest anxiety was for his friends to see what he saw and he passes away.

00:42:26 About three in the morning, a couple of men on the other side are killed. A couple of the members of the mob are killed, including a young lawyer who specifically came to Independence to join the mob and swore he would wade in blood up to his chin. After the battle, I took my gun and powder horn and started for home. When I got about halfway, I became faint and thirsty. I wanted to stop at Brother Whitmer's to lay down. The house, however, was full of women and children and they were so frightened that they objected to me entering, as the mob had threatened that whoever was found with a wounded man, they would kill the men, women, and children. I continued on and arrived home or rather in the field where my house had been, which the mob had torn down. There I found my wife and two children and a number of other women who had assembled.

00:43:16 Now it's the morning of the third. He's been all night with this. The next morning I was taken further off the road that I might be concealed from the mob. I bled inwardly until my body was filled with blood and remained in this condition until five o'clock. I was then examined by a surgeon who was in the Black Hawk War and had seen great many men wounded, said he'd never seen one wounded as I had that lived. He pronounced me a dead man. David Whitmer, however, sent me word that I should live and not die, but I couldn't see no possible chance to recover. After the surgeon had left me, brother Newel Knight came to me and sat down on the side of my bed. He laid his right hand on my head but never spoke. I felt the Spirit resting upon me at the crown of my head before his hand touched me and I knew immediately that I was going to be healed.

00:44:11 It seemed to form like a ring under the skin and followed down my body. When the ring came to the wound, another ring formed around the first bullet hole, also the second and the third. Then a ring formed on each shoulder and on each hip and followed down to the end of my fingers and toes and left me. I

immediately arose and discharged three quarts of blood with some pieces of my cloth that had been driven into my body by the bullets. From that time, not a drop of blood came from me and I never afterwards felt the slightest pain or inconvenience from my wounds except that I was weak for the loss of blood.

00:44:50 Amazing story. In fact, the next day he rides eight miles and walks the last three to Independence. The next morning, November 5th, word has reached all of the settlements that the leaders had been put in jail and Lyman White leads about 150 to 200 men from those settlements to Independence including Philo Dibble to free them. They run into the militia that has been called out and Lyman learns from them that the leaders had already agreed to leave. So the militia gives them an offer to confiscate their weapons and then everybody can leave peaceably and we'll give you your weapons on the other side. Instead, as soon as the militia has the weapons, they turn into a mob and for the next several days they start casting people out everywhere. Parley P. Pratt puts it this way. Companies of ruffians were ranging the county in every direction, bursting into homes without fear, frightening women and children and threatening to kill them if they did not flee.

00:45:55 Immediately, women and children fled in every direction. One party of about 150 fled to the prairie where they wander for several days without food and shelter. Other parties fled to the Missouri River. During the dispersion of women and children, parties were hunting the men, firing on some, tying up others and whipping them and pursuing them for several miles. Lyman White wrote it this way. I saw 190 women and children driven 30 miles across the prairie with three decrepit men only in their company in the month of November. The ground thinly crusted with sleet and I could easily follow on their trail by the blood that flowed from their lacerated feet on the stubble of the burnt prairie. Parley P. Pratt again, the shore, meaning of the Missouri River, began to be lined on both sides of the ferry with men, women, and children, goods, wagons, boxes, provisions.

00:46:53 While the ferry was constantly employed, hundreds of people were seen in every direction. Some in tents, some in the open air without fire, with the rain descending in torrents, husbands were inquiring for their wives, wives for their husbands, parents for children and children for parents. The scene was indescribable and I am sure would've melted the hearts of any people on earth except our blind oppressors and a blind and ignorant community. Awful. WW Phelps pens a letter to Joseph and he says, just these few words, I'll say. The Savior said blessed are ye when ye are hated of all men for mine sake. I

think we've come to that. We have been driven from our homes. I know not where we shall find another and perhaps we deserve it, but what about the pure in heart that are driven from house to house and from place to place with nothing to eat and nothing to wear.

00:47:57 About 10 years ago, my wife, she's a multiple cancer survivor, she was going through one of the worst ones, so she did chemo, radiation, all that stuff. They took out half her stomach, they botched the surgery. She ended up in the ICU in and out of consciousness. We almost lost her. After she got out, she had to keep going back into the hospital. She'd been in the hospital a week and then out for two weeks and then in for three weeks and out. It was just over and over when they finally figured it out and did another surgery and it was all over. It had been a year, over a year total. During this time I was teaching full-time seminary. I had three teenage sons that I was kind of the sole caregiver for. I was doing my doctrinal exams. I was stupid enough to coach two competitive soccer teams and I was running on adrenaline and Diet Coke. Okay that's where my addiction to Diet Coke started.

00:48:57 When it was all over and my wife was able to take back a lot of that responsibility. I had a mental breakdown, like moments from hospitalization. My mental health, from my trauma and everything. It spiked and it was really, really bad. The best way that I can explain it to someone who hasn't experienced it is I used to be walking on the path to the tree of life and I would walk into mists of darkness, but I know the tree's still there and then light shows up. After this experience, even despite counseling and getting on medication for a big chunk of the years after that, it was like walking in the mists of darkness and then every once in a while coming out into the light. It was really difficult. One of my sons in particular was struggling with being involved in the church.

00:49:50 A couple years after this I was struggling to even feel the Spirit and my solution was, let's go on a church history trip. Because if we just go to all these sites, they'll totally want to follow Jesus. Part of it was the sacred grove and we got there right before closing. It's July. We knew it was going to be crowded, but we got there. Literally, the sister missionaries were closing the gates because of problems we'd had and they were kind enough to let us not do the tour but just go straight to the sacred grove and they would wait. I had a plan. All of us would go to find our different spots. We'd kneel down and pray. We'd get this awesome testimony, including for me because I hadn't felt anything for a long time. Then we'd get in the car and we'd

share and my son would come back to church and the other ones would be faithful and it was perfect.

00:50:42 I went in and I found my spot. The sun's down already. It's getting dark. I kneel down and I'm praying and I'm praying and I'm not feeling anything, which is something that's been happening now for a long time, but I think to myself, this is how dumb I was. I thought to myself, I'm in the wrong spot, you know I need to go find a better spot. I went to another spot. I kneeled down and prayed. I'm praying. I'm praying. Nothing's happening. All of a sudden I heard a twig snap behind me. Now, I don't know if you guys have read the accounts of the First vision, but I jumped. I literally jumped off my knees and I spun around and it was my wife. It wasn't the devil, it was Meredith. We kneeled down together. I explained to her what was happening.

00:51:27 We kneeled down together and we started praying. While we're praying, we can hear our three teenage sons yelling into the sacred grove. Yelling into the sacred grove. Hurry up, we're hungry. You can hear them fighting. I'm thinking, this is not the plan. This was not the plan. We are trying to get out. It's totally dark now. We're trying to get out. Those of you that are listening that have been in the Sacred Grove, there's like eight different paths and they have connections and we think we're getting out, but we're not getting out. We're frustrated. Our boys are yelling. It's starting to rain. Fireflies though start showing up. After a few wrong choices my wife says, let's just choose the side that has the most fireflies on it. We did and we walked down and then we got to the next splitting of the trail and it was way obvious like they were all on one side of the trail. I had to take a picture of it to remember it, but we took that and it was actually a different direction than the noise of our son yelling at us. It seemed like not the right way to take, but then it curved around and went right out. We get in the car, there's three teenage boys in the back punching each other. They're hangry. I'm hangry. I'm depressed. Nothing's turned out right. I thought my wife was the devil.

00:52:50 Everything was wrong. We get to Rochester, we get some food, everybody goes to sleep and I'm laying in my bed looking up at heaven and I'm having a serious conversation in my head where I'm like, really? Like all the money I spent, the great plan I had. It turned out worse and everything's worse than it was when before we started and I'm just talking with heaven for hours. For the first time I have a feeling like from heaven, it wasn't words, but it felt something like this. I gave you what you needed, not what you wanted. Then I really went ballistic in my

mind. Are you serious? This is what I needed to spend all this money to come all this way for my perfect plan to actually be worse. This is terrible. What are you talking about?

Hank Smith: 00:53:41 Thanks for the help.

Dr. Derek Sainsbury: 00:53:42 Next day we get up, we go to Niagara Falls, we drive down to Kirtland. In my mind, I'm, that can't have been the Spirit. There's no way that that was the Spirit that I felt again. That night in Kirtland, you know we do all the stuff in Kirtland. We're staying a night there. Then we're going to the John Johnson farm and then going to go home. So that night I'm again in bed talking with heaven and I'm just like, what in the world do you mean by you gave me what I needed? I had that feeling again and again. I didn't hear words, but the feeling was this and it was real and powerful and something I hadn't felt for so long. It said, I gave you what you needed, which was this. It will be difficult and dark for you for a while, but I promise I will always send fireflies to show you which way to go and give you hope until the light comes back.

00:54:43 Everything just melted. I realized he did give me what, I already had a testimony of the first vision. My son wasn't going to get a testimony of the first vision because I spent money and forced him to kneel in the sacred grove, but I got what I needed. I was able to every night identify the different fireflies that God had sent into my life that day. From the smile from my dog to a good tasting watermelon to a hi from the neighbor. There were just all these fireflies that I could see that kept me afloat and telling me which way to go. Trials are difficult. God doesn't answer them or help us with them in ways that are all the same for one another. Sometimes he does it in ways we would never even expect, but I know he does do it. Again, I would just plead with those that struggle with mental health that you can find help. There are fireflies available on both sides of the veil to help you through something that's extremely difficult. I'm grateful to the Savior for that. I'm grateful for him giving me what I needed and not what I wanted.

Hank Smith: 00:56:06 Thanks for that, Derek. If you go to section 101, verse 38, seek the face of the Lord always, in patience you will possess your souls. Sounds like what you were doing, seeking the Lord and he was saying, yeah, you'll get it with quite a bit of patience.

Dr. Derek Sainsbury: 00:56:26 Patience, absolutely. Them being driven out of course, Joseph doesn't know immediately. Letters and dispatchers are sent. When Joseph finds out, he finds out on the 25th of November, he doesn't know what to think. How can this happen? What is

		going on? He writes a letter on the 10th back to the saints saying, I don't understand what's happening to you. The Lord is keeping hid from me why this is happening. When will Zion be redeemed? What will that redemption look like and why has God suffered this? But the only answer I get, he says, is be still and know that I am God. A couple of days later, on December 16th and 17th, William Ames comes in with Martin Harris to Joseph Smith's house and there Oliver Cowdery and Joseph Smith are sitting having breakfast and there's a sheet of paper on the table. Oliver says, good morning brethren. We've just received news from heaven. Over that night and in the morning they had dictated out a revelation that answered some of the questions that they had and that is section 101.
Hank Smith:	00:57:48	Oh, wow.
Dr. Derek Sainsbury:	00:57:51	I like that. Breaking news.
Hank Smith:	00:57:53	Hey.
John Bytheway:	00:57:54	This just in.
Dr. Derek Sainsbury:	00:57:56	Yeah, right, and notice how the Lord starts it off. I say unto you concerning your brethren who have been afflicted and persecuted and cast from the land of their inheritance, I the Lord have suffered, again didn't cause, suffered or allowed this affliction to come upon them wherewith they have been afflicted in consequence of their transgressions. In other words, they didn't keep the covenants that they made to be on the land. The Lord allowed others to exercise their agency. Yet though verse three, yet I will own them. Own them. You're covenant. You belong to me, and they shall be mine in that day when I shall come to make up my jewels. Then he frames it as we've been talking about earlier, that they must needs be chastened and tried even as Abraham, for all who will not endure chastening but deny me, cannot be sanctified. There's that sanctified again.
Hank Smith:	00:59:04	In these opening verses, I hear the Lord who is full of love and also full of expectations. I want you to become something. I will remember mercy, I am a merciful person. He says in verse 13, those who have been scattered will be gathered. Those who are mourning will be comforted. Those who have given their lives for my name shall be crowned, be still and know that I am God. I don't know, maybe there's a dual. You gotta have both sides of him. This, I love you. I am with you and I'm going to make something of you.

John Bytheway:	00:59:45	Because I love you. Yeah.
Dr. Derek Sainsbury:	00:59:48	Yeah. I love that goes along with that in verse nine. Notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off and in the day of wrath I will remember mercy. I just, that's just, again speaks to the character of who Christ is.
Hank Smith:	01:00:05	Right. We're learning about who he is.
John Bytheway:	01:00:09	So often we want everything to make sense, because a lot of things in the plan of salvation do make sense, but sometimes we want everything to make sense. Because of that the unmet expectations and why this, why now, why not this? When things don't make sense it shakes us up a little bit and I've always loved these verses. I have a maybe a different application for them than specifically what the saints are going through at this time period. Verse 32 starts out with, listen, one day I'm going to tell you everything. Yea verily, I say to you, in that day, that day is often millennial. When the Lord shall come, he shall reveal all things. When we see the word all Hank, what do we love to say?
Hank Smith:	01:01:01	That's a very high percentage word.
John Bytheway:	01:01:02	That's a high percentage of things. I'm going to reveal all things. One of the things that's fun about this is my dad was a geologist and a convert and we used to talk about the age of the earth and the creation and how does all this work and how do we reconcile this with that? Here's the Lord saying, look at the list that follows. Verse 33 things which have passed. What can we put under that heading? History, astronomy, anthropology, biology. We can put a whole lot of -ologies underneath that. Things which have passed and look at this, hidden things which no man knew. Imagine the Lord unfolding things and some of our best brightest scientists going, oh, I didn't know that. How did I? I never even saw that. Hidden things which no man knew. Things of the earth by which it was made. Oh, thank you dad. Here's what we can talk about and the purpose and the end thereof, and he just keeps going. Things most precious, things that are above, talk about the pen of heaven, things that are beneath, things that are in the earth and upon the earth and in heaven. Then if I skip the current context and go to 36 wherefore fear not even unto death, for in this world, your joy is not full. We could maybe say your knowledge too, but in me your joy is full. Those verses give me the one day I'm going to tell you everything.

Hank Smith:	01:02:31	I remember when my wife's mother died. She was just 65 and it just didn't make sense. She's just the perfect grandmother. Here she is gone. I look forward to that day I think, when my wife gets to ask the Lord, tell me what happened and he explains it.
Dr. Derek Sainsbury:	01:02:51	Yeah. With verse 36, in this world, your joy is not full, but in me your joy is full. It made me think of President Nelson's 2016 talk about joy and suffering. He said, this life is filled with detours and dead ends, trials and challenges of every kind. Each of us likely had times when distress, anguish and despair almost consumed us. Yet we are here to have joy. Yes, the answer is a resounding yes, but how is that possible and what must we do to claim the joy that heavenly father has in store for you? And then he talks about an experience Eliza Snow recorded after the extermination order where they're all outside. It's freezing cold. There's 80 of them stuck in this little building that they've used part of the wood on to burn, to stay warm. They're roasting frozen potatoes. She writes this.
	01:03:49	She had a horrific experience as well in Farr West. She writes, that was a very merry night. None but saints can be happy under every circumstance. President Nelson says, that's it. Saints can be happy under every circumstance. We can feel joy even while having a bad day, a bad week, or even a bad year. My brothers and sisters, the joy we feel has little to do with the circumstances of our lives and everything to do with the focus of our lives. When the focus of our lives is on God's plan of salvation and Jesus Christ and his gospel, we can feel joy regardless of what is happening or not happening in our lives. Joy comes from and because of him, he is the source of all joy. And I love this. Joy is powerful and focusing on joy brings God's power into our lives. As in all things, Jesus Christ is our ultimate exemplar quote, who for the joy that was set before him, endured the cross end quote.
	01:05:00	Think of that. In order for him to endure the most excruciating experience ever endured on earth, our Savior focused on joy and what was the joy that was set before him? Surely it included the joy of cleansing, healing, and strengthening us. The joy of paying for the sins of all who would repent. The joy of making it possible for you and for me to return home clean and worthy, to live with our heavenly parents and families. What we were talking about with Sister Bennion. That what makes God God is the ability to experience joy and suffering and to make of suffering experience that leads to the salvation of souls. It's just, I love it.

Hank Smith:	01:05:47	Yeah. One thing that gives me hope in suffering is that the Lord is making something of you and you will like the person you become. If you keep choosing him, you'll be happy with the person you become. Listen to this from Edward Partridge. Wouldn't you love to be able to say this and mean it? He says, I have torn my affections from this world's goods. I am willing to spend and be spent in the cause of my Master. That's the type of person you become when you allow the Lord to chasten and purify you. Derek, this has been a fantastic day and it is a difficult doctrine. It's a difficult but crucial doctrine for everyone, every one of us, to learn how the Lord is going to shape us and purify us. Finish us out here. What happens next?
Dr. Derek Sainsbury:	01:06:50	Well, now that they've been driven out, they're looking for help from the governor. They're writing the President. In fact, Sidney Gilbert's the one that writes the letter to President Jackson asking for help, which of course is denied in Clay County, which is on the other side of the Missouri River. That's where most of the saints gather. Sidney Gilbert manages to buy a farm, build a home, start a store. The home is at Rush Creek and our friend, Philo Dibble is also there. All three of our stories have now wrapped together and they're all there at the farm of Sidney Gilbert. What happens? The cholera breaks out 20 total died but five die in Sidney Gilbert's home. James Rollins, remember the nephew that's living with them? He wrote, there were five who died at our house, namely William Whedon, a brother Judd, Jesse Smith, the cousin of Joseph, Sidney Gilbert and Phoebe Murdock. Sidney was rolled in a quilt and buried with the others. He dies on the 29th.
	01:08:10	John Murdock, his journal. The camp was disbanded by order of brother Joseph. I went to the Colesville brethren, the cholera raging among them. I had the symptoms of it and while it was a rod of God to chastise these, it was also their protection from their enemies for the mob dared not come while the cholera was in the camp. Then he goes to the 30th. Word came to me that my daughter, Phoebe, was sick of the cholera. Brother SA Gilbert, with whom she lived, was already dead. I had seen all my children in good health, but the destroyer commenced his work. I went and took care of her until Sunday morning at the break of day, July 6th, her little spirit leaving the body being six years, three months, and 27 days old. Brothers Henry J. Rollins and Reed Peck helped me to bury her. If you're standing there talking to Elizabeth about her husband, if you're standing there talking to John Murdock about his daughter, this is the end.
	01:09:23	Yet it's not the end because Christ has risen. There is nothing that can ever go permanently wrong. The miracle has already

happened. It's just in the future, whether that be being able to raise John Murdock and his wife resurrected to be able to raise little Phoebe in the millennium. Whether it be Elizabeth being able to have children of her own. All losses as Joseph Smith taught, will be made up to us in the resurrection, provided we continue faithful by the visions of the Almighty I've seen it. John I think one of the reasons those millennial verses are thrown in the middle of all of this, seemingly out of nowhere is an invitation from the Lord. Look, he's saying everything gets solved in the millennium. Everything gets answered. All blessings are restored and then some. Really, the Lord is inviting us, as Paul says in our baptism, to die to ourselves and to raise and be born into new life.

01:10:35 While we can't have the physical resurrection today, we can already begin to enjoy the spiritual benefits of the resurrection. If we choose to walk, as Paul says, in newness of life, to live a millennial life, to live a Zion life where he can pour blessings of joy, blessings of knowledge into the experience of struggle and suffering. I had the opportunity to help do a BYU travel, church history travel study this spring. I took them to Rush Creek. We just pulled into a farmer's 200 yard dirt road with his barndominium further down. We pulled in because it was a road where you can't pull off to the side. There's ditches on both sides. We pulled in and I was explaining the story, explaining what had happened here. All the difficulty, all of that. The gentleman gets out of his house and gets on his four-wheeler and starts speeding down to us.

01:11:40 I'm like, oh, well I'm going to give him a real Missouri experience. I'm like gathering together. We're in six cars. I'm like, okay everybody, we start getting into our cars, and he starts waving us down and I'm thinking, oh boy. You know, here we go. He was telling us to stop. He wanted to talk to us. He had recently purchased from his friend that area, and he's a latter-day saint, his friend had purchased a larger 100 acre area. That area had been in terrible condition for a long time, had been a hangout for teenagers to drink and do drugs. This man had redeemed it. This gentleman that we were talking to who bought the portion that we were on, had redeemed it. You remember the Lord told Sidney Gilbert to be planted here. In a very real sense, he was planted there.

01:12:39 This gentleman kindly took us back to the spot that was discovered several years ago where after a flash flood three corpses were, three remains were unearthed from the flood. An investigation was done by the state of Missouri. The realization was that the only people this could be, based on carbon dating

		and the description of location was where the cholera victims were buried. Those three remains were taken into Independence to a cemetery in there and buried there. The City of Independence put up a really beautiful monument. You can go there and and see the monument. They don't know which of the three it is, but he took us back to the site where Sidney is buried, where Phoebe Murdock is buried, and we stood on that site, all 25, 26 of us, whatever, and we sang to him. I felt the power of these people. I just want to thank Sidney Gilbert.
	01:13:45	I want to thank Elizabeth Gilbert. I want to thank John and Julia Murdock and Philo Dibble. I want to thank all of these saints who have taught me what is the meaning of sacrifice. What is the meaning of being devoted to Zion? What is the meaning of being able to find joy in suffering and through experience become more like the Savior. The older I get, the more things I learn, the fewer things I know are absolutely true as assumptions and other things get knocked down, but the things that I know I know, and one of them is that Jesus is the Christ and that because he is risen, that all things will be made up to us on the other side. This too will give us experience. The experience is to learn to become like him.
Hank Smith:	01:14:36	The title of the lesson today was Be Still and Know That I Am God, and I feel like we've had that experience. Derek, as you've brought the sections to life by telling us about these people, real people in real situations with real suffering. It's inspiring.
John Bytheway:	01:14:54	Derek, thank you for being so honest and open and vulnerable about your own experience. There's a lot of people out there going, that brother knows where I've been and he can do it. I can do it by relying on the Savior the way he did. Thank you for that.
Hank Smith:	01:15:13	Thank you, Derek. We loved having you back. It's a joy. Really was.
Dr. Derek Sainsbury:	01:15:18	Thank you for having me.
Hank Smith:	01:15:20	With that we want to thank Dr. Derek Sainsbury for joining us today. We want to thank our executive producer Shannon Sorensen, our sponsors David and Verla Sorensen, and every episode we remember our founder, Steve Sorensen. Dr. Sainsbury Derek was right. We need to study Zion's camp that's coming up next week on followHIM. Thank you for joining us on today's episode. Do you or someone you know speaks Spanish, Portuguese, or French? You can now watch and listen to our podcast in those languages. Links are in the description below.

Today's show notes and transcript are on our website. Followhim.co. That's followhim.co Of course, none of this could happen without our incredible production crew. David Perry, Lisa Spice, Will Stoughton, Krystal Roberts, Ariel Cuadra, Heather Barlow, Amelia Kabwika, Iride Gonzalez, and Annabelle Sorensen.

Hank Smith: 00:02 Welcome to followHIM Favorites. This is where John and I are sharing a single story to go with each week's lesson. John, this week, sections 98 through 101. We need a story. You told me you have one.

John Bytheway: 00:17 I do. And sometimes Hank, we hear these stories of early saints and we say, I can relate to that. And sometimes we go, I cannot relate to that at all. I'm looking at section 101, verse 22, and it's a phrase we've heard a few times in the Doctrine and Covenants. This is it. Behold, it is my will that all they who call on my name and worship me according to my everlasting gospel should gather together and stand in holy places. Hank, I want to tell you about a young woman named Hannah Last Cornaby. She's in Yarmouth, England. Y-A-R-M-O-U-T-H, Yarmouth, England. She went to get baptized in Yarmouth. Now, it was not a quiet reverent experience, so here's what she said. We found the house surrounded by a mob, through which, we with difficulty, made our way. Before we reached the water's edge, the whole hoard was upon us, and my husband baptized me amid a shower of stones and shouts.

01:21 How would you like that at a baptism? We'll be over here. You guys throw the rocks. And although the stones whizzed around us thick as hail, not one touched us and we reached home and safety, thanking God for our miraculous deliverance. I just don't go to the meeting if there's a mob around my house, I just say I'm gonna skip it today. But she wanted so much to be baptized that in the midst, they're throwing rocks. I mean, you've heard the church history story where they keep breaking the dam in the creek so that they keep destroying the font, which should be such a wonderful experience. And it reminds me of the hymn that we've sung before. Who's on the Lord's side? Who? Now is the time to show. We ask it fearlessly. Who's on the Lord's side? Who? and listen to these other verses. We serve the living God and want his foes to know that if but few we're great, who's on the Lord's side? Who? We're going on to win; No fear must blanch the brow. The Lord of hosts is ours. Who's on the Lord's side? Who? But it keeps going. The stone cut without hands to

		fill the earth must grow. Who'll help to roll it on? Who's on the Lord's side? Who? Now, if you've ever sung that hymn number 260, the text is written by Hannah Last Cornaby.
Hank Smith:	02:40	Oh wow. I didn't know that.
John Bytheway:	02:43	Don't you love it when the backstory fits? I wrote this song about my baptism. She wrote those words and she was the one that was dodging rocks as she got baptized. But she wanted to say, I'm on the Lord's side. This is being baptized Hannah's way.
Hank Smith:	03:04	The next time someone gets baptized maybe we'll say do you wanna replay this? Hannah We'll show you what some people have done when they've been baptized.
John Bytheway:	03:14	Wow. Let me tell you about Hannah Last Cornaby's baptism. Yeah.
Hank Smith:	03:18	Yeah. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts. We're with Dr. Derek Sainsbury this week and he shares some stories from his childhood that kind of match John Murdock's childhood. These are some really difficult but moving stories. Then come back here next week, we'll do another followHIM Favorites.