

"After Much Tribulation ... Cometh the Blessing"

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 the struggles of early Saints teach us about faith and perseverance today? Dr. Matthew Godfrey explores the 1834 Zion's Camp expedition and D&C 102-103, providing historical insights on the expulsion from Missouri, the creation of the Kirtland High Council, and the call to redeem Zion, while also drawing powerful modern parallels about unanswered prayers, prophetic counsel, and enduring faith.

Part 2:

Dr. Matthew Godfrey continues with D&C 102-105, highlighting how Zion's Camp and the dissolution of the United Firm tested the early Saints' faith, ultimately preparing future Church leaders and demonstrating that God's promises are fulfilled through abiding growth rather than immediate triumph.

Timecodes:

Part 1 -

- 00:00 Part 1 - Dr. Matthew Godfrey
- 01:38 Episode teaser
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- 07:12 Study informs testimony
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- 13:38 Vilate Kimball recalls friends turning against Joseph
- 15:46 *Come, Follow Me Manual*
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- 1:16:25 End of Part I - Dr. Matthew Godfrey

Part 2 -

- 00:00 Part 2 - Dr. Matthew Godfrey
- 01:56 The Church destroyed?
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- 1:00:09 Wilford Woodruff's journal
- 1:02:39 Difficult mission blessings
- 1:06:33 God knowing we are willing
- 1:08:25 What is God trying to tell me?
- 1:13:25 End of Part 2 - Dr. Matthew Godfrey

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Matthew C. Godfrey is a senior historian in the Church History Department in Salt Lake City, Utah. He holds a PhD in American and public history from Washington State University. Matt previously served as managing historian and general editor of the Joseph Smith Papers and was the lead historian on three volumes of the Documents series. He has authored or coedited several books, including *God Knows You: Getting Real About Spiritual Challenges* (Deseret Book, 2025) and *Know Brother Joseph: New Perspectives on Joseph Smith’s Life and Character* (Deseret Book, 2019). He has also published articles in a variety of academic journals and scholarly anthologies on Joseph Smith, the early Church, and Zion’s Camp. Matt is a frequent speaker at BYU Education Week, and loves 80s alternative music, reading, and all sports (in that order). He is married to Carrie Huber and has four wonderful children.

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Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Dr. Matt Godfrey:	00:00:03	But I went to my dad and I said, I don't feel close to God at all. I didn't tell him about the panic attacks. I just said, I don't feel close to God. He said to me, well, Matt, President Benson, who was the prophet at the time, has told us to read from the Book of Mormon every day. Are you doing that? I said, no, I'm not doing that.
Hank Smith:	00:00:31	Hello everyone. Welcome to another episode of followHIM. My name is Hank Smith. I'm your host. I'm here with my humble co-host John Bytheway. John, I was reading Section 104 of the Doctrine & Covenants, three times in section 104, right at the very end, verse 79. The Lord says, you must have humility. Verse 80 inasmuch as you are diligent and humble. Then again in verse 82, inasmuch as you are humble. As I was reading those, John, your face came into my mind. John, you are as humble as I pretend to be. I'm telling you.
John Bytheway:	00:01:05	Well, I'm very proud of that.
Hank Smith:	00:01:07	Yeah, for everyone listening out there who thinks what is John like in real life? He is. He is the most humble guy.
John Bytheway:	00:01:19	I cannot live up to these adjectives, Hank. So yeah.
Hank Smith:	00:01:22	It really bothers me how humble you are.
John Bytheway:	00:01:24	Next thing.
Hank Smith:	00:01:25	Can't he be a little more prideful? John we are privileged today to have our friend with us, Dr. Matt Godfrey. Matt, welcome back to followHIM.
Dr. Matt Godfrey:	00:01:35	Thank you. I'm so excited to be here. This is going to be fun.

Hank Smith:	00:01:38	We love Matt. He is one of the great church historians. John, we're going to talk about Zion's Camp today. You lead church history tours. I know you've studied the history of the church. What comes to mind when you think of Zion's Camp?
John Bytheway:	00:01:55	Well, I think Hank, we've talked about this so many times. I hope people don't mind me saying again, here's this false expectations thing. When I read it, it sounds to me like, Hey, we're going to get our land back. It's interesting how it didn't turn out the way people thought. Really excited to have Matt here who's going to help us because not only has he read these sections of the Doctrine & Covenants, but he's read the journals, transcripts. I'm excited to get my expectations to where they ought to be.
Hank Smith:	00:02:25	John, you are right on. Expectations can get us in so much trouble. Matt, I know you've studied this your entire life, but as you've prepared for today, what are we going to do? What are we going to look at?
Dr. Matt Godfrey:	00:02:37	I love these sections in the Doctrine and Covenants. I don't know Hank and John if you've ever heard this, but I've heard some people who have taught the Doctrine and Covenants, whether Sunday school teachers, early morning seminary teachers. They say that the Doctrine and Covenants is a little bit harder to teach than something like the Book of Mormon because there's no narrative thread in it. You have in the Book of Mormon Lehi's family leaving Jerusalem. You have the wars in Alma and it's easy to follow that thread and with the Doctrine and Covenants, you don't necessarily have that with all of the sections. But I think with the sections today, we do have a clear narrative thread. One that will take us on a nice winding journey, no pun intended, with Zions camp or maybe pun intended. It's not just through the Zions Camp Expedition, but it's also on administrative developments in the church and some struggles with church finances that are going on at the same time, both of which impact Zion's camp.
	00:03:38	I'm sure your listeners woke up today thinking, I really hope to listen to a podcast talking about administration and finance because those topics are so thrilling, but I think they really are important. I think what I'd like to talk about today is the formation of the Kirtland High Council and its significance in the overall structure of church leadership. Some of the financial troubles of the church stemming in part from the Jackson County expulsion that almost prevent Joseph Smith from going on the Zions Camp Expedition, and then of course to focus a lot of time on the Zion's Camp Expedition itself. I hope as we talk

about these things, that listeners will not only get an appreciation and a greater respect for these people in church history who sacrifice so much in their attempts to build Zion, in their attempts to help each other. Going along with what John was saying, I hope that this discussion will also help people who perhaps have had experiences in their lives where they feel like God hasn't given them the answer that they wanted or they've expected something else. Their life has turned out something different from that because that can be a hard thing to navigate. There's a lot of lessons to learn with Zion's camp in that.

Hank Smith: 00:04:59 Beautiful Matt, that sounds like a great plan. It does sound like something our listeners will love. John. Four years ago we had Matt here, but we might have some new listeners since that time, what do we know about Matt?

John Bytheway: 00:05:13 Anybody who's seen some Joseph Smith Papers episodes or those podcasts, and you've probably seen Matt before. It's fun to read his bio because he looks so young. It says, Matthew C. Godfrey is a senior historian and you're like, I think he is a senior in high school. No, he's a senior historian in the church history department in Salt Lake City. He has a PhD in American and public history from Washington State. Go other Cougars.

Dr. Matt Godfrey: 00:05:39 That's right.

John Bytheway: 00:05:40 Matt previously served as managing historian and general editor of the Joseph Smith Papers and was a lead historian on three volumes of the document series. That's part of the Joseph Smith papers. He's authored and co-edited several books, including this one's brand new, God Knows You: Getting Real About Spiritual Challenges. That just came out. That's what Deseret Book and Amazon. I've got this one too. Know Brother Joseph. I'm going to hold it up because I have it.

00:06:09 There was one called They Knew The Prophet, but this one's newer. He's part of this one Perspectives on Joseph Smith's life and character. I love what Elder Neil L. Andersen said, remember that conference talk. You guys talk to people who actually knew him. This is why I love that. That's published in 2019, so that's fairly new. He's also published articles in variety of academic journal scholarly anthologies of Joseph Smith, the early church and Zion's Camp. That's why he is here. He's a frequent speaker at Campus Education Week at BYU. He loves eighties alternative music, because I love eighties music, but I don't know what eighties alternative music is. Anyway, go Toto. He loves reading. He loves all sports. He's married to Carrie

		Huber. They have four wonderful children. Thanks for bringing all of that wisdom and experience to this. I love that you love Zion's camp because I think Hank, don't we have the expert on Zion's camp here?
Hank Smith:	00:07:09	Oh, yeah. This is the guy.
John Bytheway:	00:07:12	Yeah.
Hank Smith:	00:07:12	One of the reasons I love having people like Matt here, John, is there's this fear. We talk about this often. There's this fear that if you get to know church history, you're going to lose your faith. Here's the guy who knows. I mean, who knows. He spent a career in church history. He is as faithful as they come. Matt, I would say partly because of church history.
Dr. Matt Godfrey:	00:07:40	Oh, for sure. I sometimes get asked, how does studying church history affect your testimony, and I think sometimes people are expecting me to say, oh, it destroyed it, or whatever else, but it's the exact opposite. I had a testimony through the Holy Ghost about Joseph Smith before I really started studying his life, but spending 12 years learning about the prophet Joseph increased my admiration for him. So much the same with a lot of other figures in church history. They were so devoted, so willing to sacrifice, so obedient to what the Lord wanted them to do. It's just really helped me to realize one, that they're real human beings and two, that the Lord did a great work through these human beings.
John Bytheway:	00:08:25	Yeah, they're people. I like how you talked about, there's a narrative. You see a narrative of God working through imperfect people. In the Doctrine & Covenants, you see God constantly going, okay, I forgive you. Thankfully that happens again and again and again. Your sins are forgiven and we learn, as I've said many times, Hank not only that there is a God, but we learn what he's like. That's why I love the Doctrine & Covenants.
Dr. Matt Godfrey:	00:08:53	Think sometimes we think, oh, church can't promote my faith, but it really can and it's definitely promoted mine and it's helped me become a stronger member of the church just in learning more about how God deals with people, how merciful God is, how we're all imperfect. We're all going to make mistakes, but God doesn't abandon us because of those mistakes. He helps us get back up and he can still do great things through us.

Hank Smith:	00:09:19	I've noticed when the Lord calls people like Joseph Smith and Brigham Young and Emma, he doesn't unmake them people when I call you to this work, he doesn't say, well, you're no longer a human.
Dr. Matt Godfrey:	00:09:31	That's a great point. Sometimes we feel like people in church history can't have their own personalities and they can't experience human emotions and they can't have bad days or bad moments in their days, but they're human beings, so they lived the human experience just like all of us live it and they have similar experiences and they have concerns and anxieties. All of that feeds into how they react to situations. Let's have some charity for those in the past. We don't want to be judged on our worst day or our worst moment. Let's not judge others on theirs. Let's give them charity that they were trying to do the best that they could do with their limited human understanding and with their personalities.
Hank Smith:	00:10:19	Can you imagine? Let's take everything you've ever written, anything anyone's ever said about you, and let's publish it, let's let people study you. Can you imagine?
John Bytheway:	00:10:32	Yeah. Let's put you under a microscope and let's pick it apart. I love what you said, Matt. One of the things we hear more than ever is don't judge. We've talked about that and final judgments and intermediate judgments. It's amazing that we can be so judgy about somebody in the past who's not here to defend themselves.
Hank Smith:	00:10:53	Yeah. John, isn't that called bullying?
John Bytheway:	00:10:55	Yeah.
Hank Smith:	00:10:56	Going after someone who can't defend themselves.
John Bytheway:	00:10:59	Yeah. They're not here. When I look at the common thread, I look, look what happened. Look at, I'm sitting here with Matt and Hank today because a 14-year-old boy said a prayer. Maybe the Lord chose him because he asked. it's interesting that we wanna be careful about extending grace and judging. Well, let's apply that to figures in the past too.
Dr. Matt Godfrey:	00:11:24	John, there's a scripture that maybe we'll touch on today in one of these sections that talks about how the Lord blesses those who are willing. Getting to what you're saying, Joseph Smith asked, Joseph Smith was willing, if we're willing to do things that God asked us to do, even if we don't do them perfectly,

		even if we are not even remotely close to doing them perfectly, if we're willing to do it, he can still make great things happen from that.
Hank Smith:	00:11:50	I think today the prophecy of Moroni is more fulfilled than ever before, good and evil. It's not good and bad spoken of Joseph Smith. It's good and evil. We shouldn't be surprised when there are those who spend almost a part-time, full-time job trying to destroy Joseph Smith and speak evil of him.
John Bytheway:	00:12:14	What they're saying then is Moroni is a prophet.
Hank Smith:	00:12:17	Yeah, Every time, every single day.
John Bytheway:	00:12:20	Every time.
Hank Smith:	00:12:21	Every single thing published. Wow. Moroni was right.
Dr. Matt Godfrey:	00:12:24	Isn't it remarkable too that that's one of the very first things that Moroni told Joseph? Can you imagine being a 17-year-old, first having an angel appear to you and then have the angel say, Hey, guess what? People are going to love you and people are going to hate you and this is going to go on for a long time.
John Bytheway:	00:12:41	For a long time.
Hank Smith:	00:12:42	He's gotta be like, what did I do?
Dr. Matt Godfrey:	00:12:45	Exactly.
Hank Smith:	00:12:46	First of all, my name's Joseph Smith. I promise you no one's going to know my name and then two, what am I going to do wrong? Why would people hate me so much? In fact, doesn't he say that in his own history it's odd that people would attack someone who's such little consequence.
John Bytheway:	00:13:04	Something that Elder Holland has said that has become more and more quoted by us and by everybody is that line where he said all that God has ever had to work with is imperfect people, and then he added it must be incredibly frustrating to him, but he deals with it, so should we, when you think about it, yeah. the Doctrine and Covenants is a testament that all God has ever had to work with for crying out loud. All of the scriptures are people that make mistakes. I love what you said, Matt. They're willing and they're trying to follow and because they're willing God keeps working with them.

Hank Smith:	00:13:38	One thing I've noticed, Matt, is sometimes friends, real friends of mine, and they're good people. Once they get it in their head that Joseph Smith is a bad person, they're locked in. They almost refuse to see it any other way.
Dr. Matt Godfrey:	00:13:51	As you were talking about that, Hank, it made me think of something, an experience that Vilate Kimball had in Kirtland, Ohio, so Vilate was the wife of Heber C. Kimball the apostle. Heber, of course is over in England preaching the gospel when things are falling apart in Kirtland with the church because of the Kirtland safety societies, some other things, people are leaving the church and including some of the original 12 apostles. Vilate is writing to Heber about this, and she says in there, in her letter to Heber that many of their friends are turning away from Joseph. She doesn't condemn them. She says, I still love these people. They're still my friends, but they're choosing to turn away. She says, I instead am choosing to continue to follow Joseph. What she's saying with that is we have a choice of how we see Joseph Smith, of how we see Jesus Christ, of how we see the entire gospel. We can have faith in it or we can turn away from it. I love that Vilate makes that point that she sees people turning away, but she's not going to, she's going to choose faith. She's going to stay with those spiritual experiences that she's had that have told her that the gospel is true, that Joseph Smith really is a prophet and she's not going to turn from those.
Hank Smith:	00:15:18	That's one of the reasons I love the book that all of the Joseph Smith Paper Scholars, a lot of them put out, John, you mentioned it, Know Brother Joseph. Here are people who have studied his life in depth for a career. They're not hobby historians. These people paid the price, went through years and years of school. I'm sure you loved every minute of it, Matt.
Dr. Matt Godfrey:	00:15:41	Every single minute, never a bad moment in graduate school.
Hank Smith:	00:15:46	They love him. They've read his letters, they've read his journal. They know him and they love him. I would encourage everyone to get both of Matt's books. Know Brother Joseph, and then this new one, God Knows You: Getting Real About Spiritual Challenges. Let's jump in. I'm going to go to the Come, Follow Me manual. The lesson is called After Much Tribulation Cometh the Blessing, and here's how the manual starts. The Saints in Kirtland were heartbroken to hear that their brothers and sisters in Jackson County, Missouri were being driven from their homes. It must have been encouraging then when the Lord declared that the redemption of Zion would come by power. With that promise in their hearts, over 200 men and about 25

women and children enlisted in what they called the Camp of Israel, later known as Zion's Camp. It's mission was to march to Missouri and redeem Zion.

00:16:36 To the members of Zion's camp redeeming Zion meant restoring the saints to their land, but just before they arrived in Jackson County, the Lord told Joseph Smith to disband Zion's camp. Some members of the camp were confused and upset. It seemed the expedition had failed and the Lord's promises were not fulfilled. Others, however, saw it differently. While the exiled saints did not get their lands and homes back the experience did bring a degree of redemption to Zion and it did come by power. Faithful members of Zion's camp, many of whom later became leaders of the church, testified that the experience deepened their faith in God's power, in Joseph Smith's divine call and in Zion. Not just Zion the place, but Zion, the people of God. Rather than questioning the value of this seemingly unsuccessful task, they learned that the real task is to follow the Savior. Even when we don't understand everything, this is how Zion ultimately will be redeemed. With that great introduction, Matt, how do you want to jump in here?

Dr. Matt Godfrey: 00:17:39 Well, let me give just a little bit of background. Then we can get into section 102, which deals with the formation of Kirtland High Council. As that introduction mentioned, the Saints in late 1833, early 1834 are really reeling from what happened to them in Jackson County in July of 1831. The Lord had commanded the saints to build the city of Zion in Jackson County, and the Saints had made good efforts to do this. In the two years from 1831 to the summer of 1833, there had been about 1200 members of the church that had moved to Jackson County to build the city of Zion. There they feel like they're doing what the Lord has asked them to do, but they run into problems with the other residents of Jackson County. There's various reasons for those issues, one of which is the other residents felt overwhelmed by this large group of saints who had come there who didn't conform to their political beliefs.

00:18:39 Missouri a southern state, it's a slave state at the time. Many of those saints coming to Missouri are from the north and aren't slave holders, so there's differences with that. There's differences because of religion as well. There's attacks on the saints in July of 1833, and the attacks only stop when church leaders in Missouri promise that they'll leave the county over the next couple of months. These leaders, as they talk to Joseph Smith, as they think about things themselves, they start to think, we legally purchased this land that we have in Jackson

		County. We should be able to stay on it, right? Why should we have to leave?
John Bytheway:	00:19:20	It was kind of assumed that when we bought it, it means we could stay on it.
Dr. Matt Godfrey:	00:19:25	That's right. They start to look into some legal recourses that would allow them to stay on their land, and when the other residents of Jackson County hear about this, the violence breaks out. Again, the end of October, 1st of November, 1833. It's a week of violence in Jackson County. That culminates with all of the saints being forced to leave the county. Most of them cross the Missouri River into Clay County. Some of them go into a couple of other counties in Missouri, but it's cold at the time. The weather conditions aren't great. They've lost everything that that they have in Jackson County and the people are really suffering. It's really hard for the saints. This is a theme that we'll see again as we talk about Zion's camp. It's hard for the saints because they think the Lord told us to build the city of Zion.
	00:20:18	We made a good effort to do that. Why didn't he protect us? Why did he let these people drive us from our lands? They're wrestling with this question. Even Joseph Smith wrestled with this question and wondered a little bit about what was going on where the Lord was in all of this. In December of 1833, Joseph writes a letter to Edward Partridge. He's the bishop in Missouri and some other church leaders there to try to give them some advice, some support about what's going on. He says some things in this letter that I think are are really remarkable, but he says, I know that Zion in her own due time with the Lord will be redeemed, but how many will be the days of her purification tribulation and affliction the Lord has kept hid from my eyes, and when I inquire concerning this subject, the voice of the Lord is be still and know that I am God.
	00:21:20	Now, that's pretty remarkable when you think about it. This is Joseph Smith, the prophet of this dispensation, saying, I've asked the Lord when Zion's going to be redeemed. He's not telling me. He's just saying, just trust me, things will work out. He continues on in this letter. He says, there's two things of which I'm ignorant and the Lord will not show me why God has suffered so great calamity to come upon Zion, and by what means He will return her back to her inheritance with songs of everlasting joy upon her head. These two things brethren are in part kept back that they are not plainly shown unto me. Joseph in December is saying, I've asked the Lord why did this happen and how are we going to get our land back and the Lord's not answering me. Now, for me, that's a pretty comforting thing

that that may sound a little strange because it's a pretty tragic moment in church history, but it's comforting to me because I've had moments in my life where I pray and I ask God questions.

00:22:25 I don't feel like I get an answer. It makes me wonder, well, what's wrong with me? Do I not have enough faith? Is God angry with me for some reason? Why won't he answer me? It comforts me to read that even Joseph Smith had moments where the Lord didn't answer him right away and he told Joseph, be still and know that I am God. Just a week after this, Joseph gets a revelation. That's section 101 in the Doctrine & Covenants, which you talked about last week. This revelation, when you read it, answers both of Joseph's questions. The first part talks about why the Lord let the saints be expelled from Jackson County, and the second part talks about the nobleman whose land was overrun by his enemies and who told his servant to call up the strength of his house to go and redeem the land. Now, at the time that revelation's given, I don't think Joseph Smith necessarily understood what that parable meant and how it applied to him, but as we'll talk about today, it becomes very clear in February of 1834 how that parable applies to Joseph Smith and how it's instrumental in the formation of Zion's camp. This brings us then into the formation of the Kirtland High Council, and you may ask now, what does this have to do with Zion's camp? We will get there.

Hank Smith: 00:23:49 Matt, maybe as we're listening today, our listeners can have in mind. We want to understand the history, but also we're going to talk about why difficult things, why really hard things can happen to those who are really trying.

Dr. Matt Godfrey: 00:24:05 Yeah, I love that. I hope people have that prayer in their heart that the Spirit will help them understand that as we talk about these chapters.

John Bytheway: 00:24:15 So the problem is the Lord said, go to Missouri, which is in itself, how come you told us to gather to Ohio, and now you're telling us Zion's going to be in Missouri.

Hank Smith: 00:24:26 A thousand miles away. Yeah.

John Bytheway: 00:24:29 No, gather to Ohio, but now this is in Missouri. They went, they bought land, but they've been persecuted. Have they been pushed off of that land?

Dr. Matt Godfrey: 00:24:38 Yes. They're pushed off the land in November of 1833.

Hank Smith:	00:24:42	Not out of the state, but out of the county.
Dr. Matt Godfrey:	00:24:45	Out of the county.
John Bytheway:	00:24:46	We call it Zion's camp. In my mind, camp is stationary. It's more like Zion's expedition. We're going to take a group and go there. A journey you called it. The Lord is a little vague. Is that right? Says you're going to redeem it. We're using that word, which means buy it back or get it back.
Hank Smith:	00:25:08	I'm not going to buy it back. I already paid for it.
John Bytheway:	00:25:11	Right.
Hank Smith:	00:25:11	I'm not going to buy it. Yeah.
John Bytheway:	00:25:12	We're going to redeem it, but we're going to go get what is ours.
Hank Smith:	00:25:17	Put the saints back on their land. Yeah, our friends.
John Bytheway:	00:25:21	Yeah. That would've been my expectation. Okay, let's go get our our land back. That's kind of what Zion's camp is more like let's assemble a group, the strength of my house, we're going to get there and we're going to go get the land.
Hank Smith:	00:25:34	So in essence, Matt, I've heard that my friend John has been kicked out of his house. It's his house. He paid for it, and he sends me a letter. I got kicked out of my house. I'm camping over here across the Millcreek River, and I write back, John, the Lord has told me to come up there and get you back into your house, so I'm coming. Does that sound right?
Dr. Matt Godfrey:	00:25:58	That's exactly it. As you're talking about people having kind of a prayer in their heart to understand a little bit better why bad things have happened to them or why things haven't turned out for them the way that they expected, I know that they'll get answers to that. They'll, hopefully, the Spirit will tell them something about that. I doubt that the Spirit will tell them, well, if you want an answer to that, go talk to the high council, but that's kind of what happens here with Zion's Camp. We'll get to that in just a second, but I want to talk just a little bit about how the Kirtland High Council forms, because it forms right around this same time period that we're talking about. As some background, when the church is organized in 1830, Joseph Smith's appointed the first elder, Oliver Cowdery appointed the second elder.

00:26:48 Over the next months and years, there are additional offices that are implemented into the church. Edward Partridge is called as a bishop, the first bishop in the church. Then when he's told to go to Missouri, Newel K. Whitney is called as another bishop for Kirtland. Joseph Smith becomes the president of the high priesthood in January of 1832. He calls a couple of counselors in March of 1832, and they form what they call at the time the presidency of the high priesthood and what we know today as the First Presidency. There's a revelation that Joseph gets in November of 1831 that provides some information about other offices in the church. This revelation that's given in November of 1831 is actually published in 1835 in the Doctrine and Covenants. We know it today as section 107. There's additional material that Joseph Smith gets in 1835 that's combined with this 1831 revelation.

00:27:57 If you go to section 107 in the Doctrine and Covenants verses 78 and 79, this is what the Lord tells Joseph in November of 1831. He says, verily I say unto you, the most important business of the church and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church before the presidency of the high priesthood and the presidency of the council of the high priesthood shall have power to call other high priests, even 12, to assist as counselors. Thus, the presidency of the high priesthood and its counselors shall have power to decide upon testimony according to the laws of the church. What these verses are telling Joseph in November of 1831, if a case has come before the bishop of the church and the bishop has made a decision and the individual doesn't like that decision, they can then appeal to the presidency of the high priesthood and the presidency of the high priesthood can then call 12 high priests to sit as a council to hear an appeal from that case.

00:29:07 This was kind of an ad hoc thing that as the necessity arose, Joseph could call 12 high priests to serve as these counselors. February of 1834, Joseph decides that instead of just having this be on an ad hoc basis, he's going to call a standing high council, or he's going to call 12 high priests to serve as a high council. That can function as an appellate court for the church, but that can also, as it says in section 102 verse two, settle important difficulties which might arise in the church. February of 1834, Joseph holds a meeting in which he forms the Kirtland High Council, and it says in section 102 that the presidency of this Kirtland High Council is the presidency of the high priesthood. Essentially, Joseph Smith, Sidney Rigdon, and Frederick G. Williams, who form the presidency of the high priesthood or the

first presidency, they're not only serving in that general capacity, they're also serving as the presidency of the high council, which is kind of an interesting thing, so they have a dual role here.

00:30:27 The other thing that is interesting is Joseph, in this meeting says that he is organizing the Kirtland High Council on the same principles that governed the order of councils in ancient days. He's actually already talked about this to the high priests about what that order of councils was. I think this is interesting. He says, anciently, when they would hold these councils, you couldn't whisper, you couldn't lose your focus. You couldn't fall asleep until

John Bytheway: 00:30:57 In high council? What? That's why we fall asleep. Right?

Dr. Matt Godfrey: 00:31:03 Exactly. Joseph is saying, this is how they operated councils in ancient days. Then he goes on to say, but in our councils, generally one would be uneasy, another asleep, one praying, another not, one's mind on the business of the council and another thinking on something else.

John Bytheway: 00:31:24 Multitasking.

Dr. Matt Godfrey: 00:31:24 Joseph saying that about this council, I mean, most councils that I've been to I think fit that description. We have a high standard that we're supposed to follow with councils, even though Joseph was talking about high councils here, I think this also pertains to ward councils or to family councils or to any other thing that we need to try to be focused in those meetings so that the Lord's revelation can come to us. It kind of made me think when I read that quote from Joseph of an experience I had when I was in a bishopric once. A lot of times in our bishopric meetings, we talk about callings that the people had. We'd bring up a name and it seemed fine, so we'd go ahead with that calling, but I remember very clearly one specific meeting that we were having as a bishopric, and this was soon after we had been called as a bishopric, we're still kind of new and fresh.

00:32:18 We were really dialed in. We were locked in as the kids may say these days, in trying to figure out callings for our ward, we had this moment where we were trying to consider a leader for one of our organizations, a president for one of the organizations. We talked about a few names and just couldn't come up with anything that felt good. Suddenly, our bishop mentioned a name. I've never had this experience before. The Spirit came over me. I knew that was the person. It was really something really remarkable to me, and I think it was because we were

dialed in. We were trying to be focused. We were trying to have the Spirit and know God's will. I think what Joseph is saying here, it feels like a high ideal because you know, if you're sitting in a two hour meeting or whatever else, it's hard not to get uneasy at points. That if we can stay focused in, in our word councils and bishopric meetings again, and family councils, then it really does allow the Spirit to really speak to us and help us.

John Bytheway: 00:33:26 Interesting, so yeah, don't be casual or detached during the meeting.

Dr. Matt Godfrey: 00:33:31 Yeah, exactly. Joseph Smith establishes this high council. Again, in verse two, it says, to settle important difficulties which might arise in the church. After this council is organized on February 19th, 1834, it begins to serve that function. It begins to serve as a body that will consider important things in the church, significant things that touch on church business. Now, this is where we get back into Zion's camp because this high council is organized on February 19th, 1834, five days after this, so it hasn't even been a week that this Kirtland High Council has been established. Two individuals arrive in Kirtland from Missouri, Lyman White and Parley P. Pratt. They've been sent there by the leaders in Missouri to get help from the Saints because the Saints are suffering so much there. Who do they come to? Who do they talk to about this? They go to the Kirtland High Council.

Hank Smith: 00:34:41 Would they have even known that that happened?

Dr. Matt Godfrey: 00:34:44 They wouldn't have known on their way over there that that's who they were going to talk to. I think they thought they were just going to talk to Joseph Smith, but when they got there, Joseph basically says, we have this high council that we've set up. They're the ones that are going to hear about the situation, and we'll make a decision, based on what the high council feels.

Hank Smith: 00:35:03 That's interesting. It was put in place and right when it was needed.

Dr. Matt Godfrey: 00:35:08 Right when it was needed.

John Bytheway: 00:35:10 I love what it says in verse two, important difficulties which might arise in the church, which could not be settled by the church or the Bishop's Council. This is an important difficulty.

Hank Smith: 00:35:21 Yeah. Inherent in verse two is probably difficult things are going to come up. I mean, why would the Lord even do this? It's going

to happen. It reminds me a little bit of Matthew, is it Matthew 19, the community discourse. He says, look, if you're going to be this community, if you're going to be the kingdom of God, here's some ideas on forgiveness and you're like, well, why will we need that? Why would we need? Well, just trust me on this. Maybe we shouldn't be surprised when we run into problems and difficulties. It's like you say, John, the Lord plans on us making mistakes. That's why he said, let's do the sacrament, hmm, I don't know, every week.

John Bytheway: 00:36:05 We will bolt the table to the floor.

Hank Smith: 00:36:07 No, I think you'll need every week, trust me on this. Sometimes when the Lord puts things in place, we should assume we're going to need them, that he knows that, yeah hard things are going to happen. I'm going to give you some avenues to deal with that.

Dr. Matt Godfrey: 00:36:26 Yeah. I think this really shows too the whole principle of line upon line, precept upon precept when the Lord reveals things, because when the church is first organized, the Lord doesn't establish a First Presidency, Quorum of the 12 Apostles, Quorum of the 70 like we have today, and it's just gradually over time, as Joseph Smith has different questions about things, as the church has different needs, as the Lord can foresee, okay, we're going to need this in place by this time that you have these developments in the church occur. That's something that I think is really important when you consider Joseph Smith in his role as a prophet, that Joseph doesn't know everything at once, but he gets revelation line upon line as he needs it and as the church needs it. I think it's the same for us too. I mean, at least it is for me in my own life.

00:37:20 I sure wish sometimes that I could know what the Lord has in store for me or what the whole plan is. For me, it'd make life pretty easy. It'd take out a lot of anxiety that I face sometimes in life, but the Lord doesn't do that. He reveals things line upon line, precept upon precept as they're needed, and as that light comes, Elder Bednar has talked a lot about revelation. He's compared it to a light being flipped on in a dark room or a sunrise or a foggy day. As he has talked about those things he has said, the light being switched on where you just all of a sudden know everything that's more rare than it is frequent, but the foggy day where you have just enough light to take a few steps forward, and then you get more light. He said, that's the way I receive revelation all the time, and I think that's the same for us, that the Lord will reveal things as we need them.

		He's not going to tell us everything all at once, but he'll give us enough light that we can move forward.
Hank Smith:	00:38:28	Same with that sunrise. It's almost imperceptible that it's growing. It's so slow, but yet if you look over the long run, you're like, yeah, it has changed. I know a lot more than I used to, but I couldn't have told you exactly when everything happened.
Dr. Matt Godfrey:	00:38:44	Exactly.
Hank Smith:	00:38:45	Matt, just real quick, I wanted to ask you about something you mentioned earlier. That is Joseph Smith saying, I'm bringing back or restoring ancient councils. When I look in the Bible, Old Testament, New Testament, I'm not seeing exactly what he means by ancient councils.
Dr. Matt Godfrey:	00:39:04	There's not a lot in the New Testament or the Old Testament that touches on these ancient councils. I think Joseph says essentially that he's seen these councils in vision that the Lord has shown these councils to him. That's how he knows how they operated is because the Lord has shown this to him. It's not because he has read it in the New Testament or he is trying to extrapolate something from that. It's because the Lord has shown him things that have been lost to the historical record.
John Bytheway:	00:39:36	Is that a journal entry? Is that in the Joseph Smith papers, what you just read?
Dr. Matt Godfrey:	00:39:40	It is, yeah. He talks about it in minutes of a meeting that is held on February 12th, 1834, so seven days before the Kirtland High Council is formed. He talks about how he's seen the order of ancient councils.
Hank Smith:	00:39:56	It's interesting, I mean, you do have the Lord calling 12 apostles. Maybe it's safe to assume he wanted them discussing things together. One of the geniuses of church organization is councils. Sometimes the meetings can get a little long. Everybody has input. You can make a much more informed decision.
John Bytheway:	00:40:18	I think, too, it's kind of evidence of I'm thinking a cult leader would be No, no, no, no. You have to ask me everything. I am in charge, but here he is setting up. Well, you guys handle this. We're going to set up a whole council for important difficulties.
Dr. Matt Godfrey:	00:40:35	President Ballard emphasized the importance of councils in the church. They're so important to how the church is governed and

not just the general church that're so important to how a ward is governed to how a stake is governed as well. But some of the best meetings that I've been in were, when I was in a YSA Ward bishopric, we had ward council. We had a variety of people from different organizations there who were all offering their opinions. You could just feel the Spirit there. You could feel that this really is how it's supposed to operate, the input that everybody has.

Hank Smith: 00:41:11 I remember John, Sister Aburto was here last year. She talked about sitting in councils with apostles. It was fascinating. She taught us that the Lord can dispense pieces of revelation to every member of the council, and that as they share that, each piece of revelation creates the whole.

Dr. Matt Godfrey: 00:41:35 Yeah, it's so important to have those different perspectives too, because we're not all the same. We're taught that by Paul in the New Testament that the body of Christ needs all of its different members, and the hand doesn't do what a foot does. The ear doesn't do what a hand does, but they're all important for me. I'm kind of an introverted person. A lot of times in ward council, I'll bring up, well, if we do this, how are people that are a little more introverted going to feel if we do this? And that's an important perspective to have. It's important to get those different ideas and different opinions and different life experiences from people. That's really how the revelation comes.

John Bytheway: 00:42:19 Could I read something from Section 88? This has been really helpful to me. When we talk about all kinds of meetings in the church, it's verse 122. That's a long section, isn't it? Verse 122 in section 88, appoint among yourselves a teacher and let not all be spokesman at once, but let one speak at a time and let all listen unto his sayings. There's that focus thing you're talking about, Matt, and when all have spoken that all may be edified of all, and that every man, we could add, every woman may have an equal privilege. I read a book years ago about how the norm in some meetings is everybody's assuming, look, if that guy has something to say, he'll say it. The loudest voices get heard. This is saying, let not all be spokesman at once. Let one speak at a time and let all listen unto his or her sayings. I mean, it sounds to me like when they put that group together, they want everybody to have a chance to be heard.

Dr. Matt Godfrey: 00:43:21 The best leaders recognize that. There have been several leaders in the church, leaders of the different general organizations who have talked about President Nelson, how if they're in a meeting with President Nelson and they haven't

		said anything, he'll ask them and say, well, what do you think about this? He's trying to solicit all of that information from everybody in the council, not just focusing on those who are comfortable speaking up, but also focusing on people who might not be so comfortable speaking up.
Hank Smith:	00:43:52	Yeah. Can I read something from 1994, you guys, this is the last millennium. This is Elder Ballard, who we just talked about.
John Bytheway:	00:44:05	I was single in 1994.
Hank Smith:	00:44:07	Oh my word.
Dr. Matt Godfrey:	00:44:08	So was I. Yeah.
John Bytheway:	00:44:10	This is going back. Yeah, I bet you guys were.
Hank Smith:	00:44:12	I was in high school. Alright. He talks about doing a lot of trainings, focusing on board councils. He said, at these trainings, I would usually give a bishop a theoretical problem about a less active family, and asked him to use the ward council to develop a plan to help this family. Without exception the bishop took charge of the situation and immediately said, here's the problem, and here's what I think we should do to solve it. Then he made assignments to various board council members. This was a good exercise in delegation, I suppose, but it did not even begin to use the experience and wisdom of council members to address the problem. Eventually, I asked the bishop to try again, only this time, to solicit ideas, what you both said, and recommendations from his council members before making any assignments. I especially encouraged him to ask the sisters for their ideas.
	00:45:07	When the bishop opened the meeting to council members and invited them to counsel together, the effect was like opening the floodgates of heaven. A reservoir of insight and inspiration suddenly began to flow between council members as they planned for fellowshipping this family. He says, I've seen the same scenario play out over the last six months as he was doing this training, and then at one point he calls a ward where the bishop does everything the one cylinder ward. He says, the one cylinder ward is where the bishop handles all the problems, makes all the decisions, and follows through on all these assignments. Then like an overworked cylinder in a car engine he is soon burned out. The one cylinder ward.

John Bytheway:	00:45:52	That was really good for those listening in English. It's interesting that a council, C-O-U-N-C-I-L is the group, but we sit in council or we counsel with each other, C-O-U-N-S-E-L. What you're expected to do is to counsel with each other, not just be a group, a governing body, but to counsel.
Dr. Matt Godfrey:	00:46:16	One last thing on the high council here, and then maybe we can move on and start talking a little bit more about Zion's camp and it's formation, but I think it's important to note that when this high council is formed in February of 1834 for Kirtland, Ohio, this is at a time before the Quorum of the 12 Apostles exists. The Quorum of the 12 aren't called until 1835. The Kirtland High Council has charge of settling these important difficulties in Kirtland. After Joseph Smith gets done with Zion's camp in Missouri, before he comes back from Missouri to Kirtland, he will form another high council in Missouri. After this same pattern that we have in section 102, that high council was to settle important difficulties in Zion because Missouri's designated as Zion. Then in February of 1835, when the 12 apostles are called, one of their designations is as a traveling high council.
	00:47:24	You can read that in section 107 where it refers to the 12 as a traveling high council. I remember being a teenager and reading in section 107 and going, why in the world are the 12 referred to as a high council? They're the 12 apostles, but the reason for it is that in these early years of the church, the Kirtland High Council had responsibility for Kirtland. The Missouri High Council had responsibility for Zion, and the 12 apostles as a traveling high council, had responsibility to settle important difficulties in all of the branches outside of Kirtland and Missouri. They were supposed to travel to these other branches and hold disciplinary councils when they needed to administer the church there in these different branches. That's why the 12 is referred to as a traveling high council in section 107, because that was one of their early functions.
Hank Smith:	00:48:20	Just a quick question then, Matt, I'm sure we'll get to this in our next episode. The 12 apostles in their position we know them today that wasn't how it was in the beginning, like First Presidency, Quorum of the 12, everybody else. That wasn't the case then.
Dr. Matt Godfrey:	00:48:37	When you read section 107, it says that the Quorum of the 12 Apostles stands next to the First Presidency.
Hank Smith:	00:48:43	Okay, so it is there.

Dr. Matt Godfrey:	00:48:44	But it also says that they're equal in authority to the Kirtland High Council, and the high council in Zion to these standing high councils. There's some confusion that exists because of that. When the 12 apostles are first called, there's a meeting that was held on one occasion in Kirtland where Joseph Smith asked for the opinion of the Kirtland High Council before he asked for the twelve's opinion. Some of the 12 apostles were upset by that. They said, no, look, we are supposed to stand next to the First Presidency. Why did you go to the Kirtland High Council first? They're kinda working these things out as they go, but then eventually in 1841 in Nauvoo, Joseph Smith appoints the 12 to stand with the First Presidency to administer the church at that time. That's when they take on this more general function is really in 1841.
Hank Smith:	00:49:36	Wow.
Dr. Matt Godfrey:	00:49:37	Yeah.
Hank Smith:	00:49:37	This is so great to have a historian here, John. Let's keep going Matt.
Dr. Matt Godfrey:	00:49:42	I've talked about how Parley P. Pratt and Lyman White are sent from Missouri to come to Kirtland because the Saints in Missouri need help. They come and they meet with the Kirtland High Council, and this meeting with the Kirtland High Council occurs on February 24th, 1834. Parley P. Pratt and Lyman White tell them about the plight of the saints in Missouri. They say, we are really suffering. The saints are suffering. We don't have enough food. It's cold. We don't have clothes, we don't have land. We don't have jobs. We need help.
Hank Smith:	00:50:13	We've been kicked off our own land. Can we just talk about this for a second? This is the United States of America. I own my property. Someone came on with a gun and said, you have to leave your own property, or I'm going to hurt you. I'm going to, I'm going to shoot you. I'm going to kill you. It's horrific. I know it's the Wild West out there, but it's still the United States.
John Bytheway:	00:50:39	It's kind of like the Constitution. The principles were like a promissory note. They were an aspiration. We're not there yet. Yeah, Right. We're not there yet. Freedom of religion. We're not there yet. Yeah, so you're out on the frontier and it's two six shooters is what's justice, or when I was learning this as a kid, like you said, Matt, I'm like, wait, I thought there was, you know, freedom of religion and... well...

Hank Smith:	00:51:03	Maybe in Ohio they're, are they mortified? They just took it.
Dr. Matt Godfrey:	00:51:08	Yeah. Well, the funny thing is Joseph Smith has several letters in Ohio around the same time where he says, you're suffering a lot in Missouri, and I recognize that, but we're suffering here too. There's persecutions being levied against us as well in Ohio. Now it's not nearly to the extreme as it was in Missouri, but eventually it'll get to the point where Joseph has to flee Kirtland and come to Missouri because he's worried about his life. He thinks he's going to be killed if he stays in Kirtland. It's not just from people who aren't members of the church, from people who have been members who have fallen away. Those are the ones that he's really concerned about when he leaves Ohio. It's an interesting concept that if you are a religious minority in the United States in the 1830s, you don't necessarily have the same rights as the religious majority.
	00:52:04	It's not just Latter-day Saints who are affected. Catholics suffer severe persecution in the United States during this same time as well, and in fact, that's one reason why Joseph Smith decides to run for president in 1844 before he is killed. One of the main parts of his platform was he said, the Constitution declares religious liberty, but the government as it exists right now cannot protect the religious liberty of minorities or will not protect those. He says, if I'm elected president, I will make sure that religious minorities are taken care of. He's not just talking about Latter-day Saints. He's talking about any group that is in the minority. People should feel free to believe what they believe without fearing reprisals or violence or whatever else.
Hank Smith:	00:52:56	Wow. So they've got news. Hey, we've been kicked off our own land. How much land did they have?
Dr. Matt Godfrey:	00:53:03	I think Edward Partridge had purchased around 2000 acres of land in Jackson County. Remember too that the Saints in Missouri at this time were trying to live the law of consecration. When they would come there, they would concentrate their money, their possessions to Edward Partridge, and he would give them an inheritance, which was essentially a plot of land that they could live on and farm and make a living off of. That's what the land was, was being used for at the time. So it was a pretty significant amount of land that the church held that they were being deprived of at this time.
Hank Smith:	00:53:37	Just taken. You had said earlier that in late 1833, they had maybe looked into the law like getting a lawyer. That made it worse.

Dr. Matt Godfrey:	00:53:50	Yeah. They had consulted with attorneys about how can we stay here. When people heard about that, they're like, well, wait a second. If they're doing that, then they're not going to leave like they agreed to do. If they're not going to leave on their own accord, we're going to have to kick them out with violence.
Hank Smith:	00:54:06	They agreed to do because we were pointing a gun at them. Yeah.
Dr. Matt Godfrey:	00:54:11	Exactly.
Hank Smith:	00:54:11	You agreed to this. Well, I... It's because you were going to shoot me if I didn't agree. Man. Okay. This would be a, I think an intense meeting.
Dr. Matt Godfrey:	00:54:22	Yes. And it gets even better. The minutes of the meeting say that after Parley P. Pratt and Lyman White had spoken, after they had counseled together about this, this is what the minutes say, brother Joseph then arose and said that he was going to Zion to assist in redeeming it. He then called for the voice of the council to sanction his going, which was given without a dissenting voice. He then called for volunteers to go with him when some 30 or 40 volunteered to go who were then present at the council. Can you picture that in your mind that Joseph probably feeling as indignant about this as we're all feeling right now, and we didn't live through it. We're not here at the time, stands up and says, I am going to Zion to assist in redeeming it. Who's coming with me? And he gets 30 or 40 people who volunteer at that time.
Hank Smith:	00:55:19	These are our friends. These are people, man.
John Bytheway:	00:55:24	Hey Matt. I have a question. When Lyman White and Parley P. Pratt travel, how long of a journey is that and was there a stage coach? What was available like if you wanted to go help right now, what was the fastest way available?
Dr. Matt Godfrey:	00:55:37	Yeah. Probably the fastest way if you were trying to get from Ohio to Missouri would be to take the canal that then would go into the Missouri River, and then you take the river down until you got to Jackson County or Clay County, which is where the Saints were at this time. But if you remember from Section 61, I believe, in the Doctrine and Covenants, the saints were told not to travel to Zion on the water. I think Lyman and Parley probably came by horseback. They may have taken a stage coach as well because there were stage coaches that ran between the two.

John Bytheway: 00:56:12 So Interesting. And how fast would that be?

Dr. Matt Godfrey: 00:56:15 It's not very fast. If you're looking at how long it took, like mail to travel from Missouri to Ohio at this time it was usually three weeks. It's a pretty lengthy journey to get there.

John Bytheway: 00:56:28 Wow. You'd want to send help, but...

Hank Smith: 00:56:33 That's six weeks away at least. Right? You're going to get there, tell them and come back. Wow. So Joseph says, I'm going.

John Bytheway: 00:56:42 Who's with me?

Hank Smith: 00:56:44 Yep. Who's with me?

Dr. Matt Godfrey: 00:56:45 Who's with me?

Hank Smith: 00:56:45 Let's go.

Dr. Matt Godfrey: 00:56:47 Sometime on this same day, and we don't know whether it was in this meeting of the high council, whether it was earlier than this, or whether it was later than this after this meeting, but sometime on February 24th, Joseph receives what we have as section 103 in the Doctrine and Covenants. This gives official approval to Joseph's idea that he's going to go to Zion and he's going to help the saints there because this whole section talks about how the saints should redeem their land. Now, hearkens back to section 101. Remember we talked about that parable of the nobleman whose land had been overrun, and in section 103, the Lord tells Joseph Smith, you remember this parable that I gave, and you remember how the nobleman told his servant to call up the strength of the Lord's house to go and redeem his land? Well, Joseph, you are that servant.

00:57:44 You need to go out among the church. You need to call up the strength of the Lord's house, and you need to go and redeem Zion. That's essentially the message that the Lord is giving Joseph in section 103, the first part of the revelation talks again a little bit about why the Lord let the saints be driven from Jackson County. So he talks about verse one at the end of it he talks about those who have been scattered on the land of Zion, being driven and smitten by the hands of my enemies on whom I will pour out my wrath without measure in mine own due time for I have suffered them thus far that they might fill up the measure of their iniquities, that their cup might be full. He's saying one reason for the suffering is to fill up the measure of the iniquities of the saint's enemies.

00:58:34 And then verse four, he says, and that those who call themselves after my name, so he's speaking about church members there, right? Those who have been baptized, who have taken upon them Christ's name, that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement because they did not hearken altogether unto the precepts and commandments which I gave unto them. What's the Lord talking about there? Like what is he referring to there? Well, I think one thing that he's talking about is something that he told the saints back in September of 1832. This is a year and a half prior to this time, and it's in section 84 of the Doctrine and Covenants. Section 84 if you go to verses, we'll start with verse 54 in section 84. Now in this, the Lord is speaking to those in Zion as we'll see in verse 56.

00:59:31 He talks about that he's talking to the children of Zion. Verse 54, your minds in times past have been darkened because of unbelief and because you have treated lightly the things you have received, which vanity and unbelief have brought the whole church under condemnation and this condemnation resteth upon the children of Zion, even all they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments, which I have given them not only to say but to do according to that which I have written, that they may bring forth fruit meet for their father's kingdom, otherwise their remaineth a scourge and judgment to be poured out upon the children of Zion as early as September of 1832. The Lord is warning those in Zion, look, you need to pay more attention to the Book of Mormon.

01:00:29 You need to bring forth fruit meet for the father's kingdom. You need to act the way that you should act, act according to the things which are written, and if you don't, there will be a scourge and a judgment to be poured out. Now, later documents that we have from Joseph Smith, and it's from meetings that are held in December of 1832 letters that are written to leaders in Missouri in January of 1833 talk about how one of the issues was that leaders of the church in Missouri were thinking that they knew better than Joseph Smith about different things. They weren't listening to Joseph's counsel, one of the leaders in Missouri, John Coral, who was a counselor to Bishop Partridge accused Joseph of setting himself up as a monarch, just kind of dictating things to them and not letting them govern themselves. So there's tension from 1832 into 1833 between leaders of the church in Missouri and Joseph Smith.

	01:01:39	That's what the Lord's referring to in section 103 when he's talking to them there about you did not hearken unto the precepts and commandments. He's talking about those leaders of the church who weren't listening to Joseph and who were thinking that they knew better than he did. And that's an interesting thing to consider. One, that the Lord had told the saints in Jackson County a year and a half, months before anything happened there that they needed to repent. If they didn't, there was going to be a scourge and a judgment poured out upon them. And then he's refreshing their memories about that here in section 103 in verse four saying, you remember that I told you that this is one reason why this has occurred. That brings up another point for me. I'd love to get your insights on this because this kind of sounds like the Lord punishes us when we sin. If we sin, if we do something wrong, then the Lord's going to cause bad things to happen to us. And I just wonder what your thoughts are about that.
Hank Smith:	01:02:45	Matt. I love the question. In my mind, natural consequences are effective teachers. Sometimes when I hear the Lord say things like this, in my mind I think he's saying, I'm going to allow the consequences of your choices to play out. That's going to hurt a little bit. As a parent, we've all seen this play out in our children's lives. Please do this, please do this, please do this. Okay, we're going to let the natural consequences of your decisions to play out, it's going to stink. That seems to me to be often what the Lord says when he says, here comes a little chastisement. It may not be him saying, I'm going to cause this chastisement, I'm going to punish you. Often I think it's him saying, alright, you're going to get what you chose. In the long run, it's going to help.
John Bytheway:	01:03:45	That's exactly what I was going to say. I was going to say, I feel like Jehovah, when I think Old Testament, he's always a teacher. He's going to teach them. They wouldn't learn anything if, oh, I just love you, nevermind. But consequences come. Hank, you've heard me say, my dad used to say, if you pick up one end of the stick, you pick up the other. There's a consequence, and that's not a bad word. Sometimes there's awesome consequences. You know, Elder Maxwell says, we must want the consequences of what we want. Right? You better want what you want.
Hank Smith:	01:04:18	Yeah.
John Bytheway:	01:04:18	That's kind of what I was thinking too. I don't think it makes him happy. I don't think it's a joyful thing for him, but I think he's a teacher. It's kind of like the guy that went to the doctor, said, it

hurts when I do this. He said, don't do that. Okay, so I've just learned.

Hank Smith: 01:04:34 I broke my arm in three places. Well stop going to those places.

John Bytheway: 01:04:40 Yeah, stop doing that.

Hank Smith: 01:04:40 Matt, what do you think?

Dr. Matt Godfrey: 01:04:44 For myself, growing up as a teenager and even later in life reading those verses, I probably would've thought, oh, it's because God's going to punish me. If I sin, if I do something wrong, he's going to get me. I think as I've matured a little bit over time, and it's been a long process, I think I've started to understand a little bit more that God isn't like that. He's not waiting for us to slip up so that he can then levy some harsh punishment on us, but he is someone who wants us to experience mortality. We chose to experience mortality. We knew that we would come here and that things would be difficult. As both of you were saying, I think what he's saying here, and it may be in language that was a little more Old Testament like language from a people who I think tended to see God's punishment in everything that happened.

01:05:46 What he's really saying here, he was warning the saints back in September of 1832. If you keep disregarding this counsel, not great things are going to happen to you. Not that I'm going to cause the Missourians to come attack you and kill you, but there's going to be consequences that will follow that. And I think he's reiterating that here. Yes, there are things that happened because you didn't listen and you didn't obey. I didn't want those things to happen. I'm sad that they happened, I mourn with you, but they happened because you didn't listen. Maybe from this you can gain a little better perspective that when I tell you to do something or when Joseph Smith says something, maybe you ought to follow it and then maybe you can save yourself a lot of suffering if you do that.

Hank Smith: 01:06:38 Let's use the specific warning that the Lord gave them about the Book of Mormon. Please take the Book of Mormon seriously, please study it. Please learn from it. Then you don't. What are the natural consequences of not studying and reading the Book of Mormon? Well, you're not going to have the wisdom and the insight that the Book of Mormon could have given you in specific situations. I can think of plenty of times in my life where something has happened and a story or a doctrine from the Book of Mormon has come to mind, but had I never read it or studied it, that would not have come to mind. Maybe part of

this is the Lord saying, if you would've read the Book of Mormon and studied it like I told you to, like I asked you to, you could have saved yourselves a lot of problems.

John Bytheway: 01:07:30 Not even just the precise words or stories of the book, but the access to the Holy Ghost that can help you in the moment. I have compassion for bishops out there who come to a conclusion that they have to let somebody hit rock bottom. That if they keep lowering the floor so that they won't hit rock bottom, they don't learn. Man, that's a tough one because you feel like you want to help and then you're, maybe the best thing I can do to help is let somebody feel the natural consequences of their behavior. Like you said, Hank, that's an interesting discussion to have, but some people hitting rock bottom was the beginning of starting over again. The rock they hit, I heard somebody say was the Savior. That was, I'm going to build on this rock. I hit this rock, I'll build on this and and get out and maybe it's a good thing. I don't know, I think we're kind of on the same page that he's teaching them. He's teaching them what natural consequences can come and I'm so glad, Matt, you brought that up. Go back to 84 and look at how they were warned.

Dr. Matt Godfrey: 01:08:45 One personal experience that I like to share that kind of touches on this a little bit. The other thing to consider too is that sometimes things happen because of the agency of others, which I think was a large reason why the Saints were kicked out, is because of the Missourians who kicked them out. They made that choice. Sometimes things happen because we live on a fallen earth. We are not perfect and our bodies aren't perfect and they have defects, but if we follow what our prophets and apostles tell us, if we follow what the scriptures say, then we can sometimes find peace even in the midst of hard things that are happening to us. Not because of anything we did, but because someone else's agency or because of something that's afflicting us is an example of this. When I was a teenager, I had a couple of times in my life where I had panic attacks.

01:09:49 You know, I'm a teenager back in the eighties, you didn't really talk about mental health a lot back then, I didn't really know what was going on with myself. Looking back on it now, I can see that for most of my life I've had anxiety. I suffer from that. I still suffer from that. After a couple of these episodes, I went to my father looking for some peace on this because I felt very distant from God. Some of that was because of some choices that I was making at the time that weren't the best choices. But I went to my dad and I said, I don't feel close to God at all. I didn't tell him about the panic attacks. I just said, I don't feel

close to God. He said to me, well, Matt, President Benson, who was the prophet at the time, has told us to read from the Book of Mormon every day.

01:10:41 Are you doing that? I said, no, I'm not doing that. He said, well, maybe something that you could try is just to follow his counsel and start reading from the Book of Mormon every day. See if that helps you feel closer to God, and that seemed like an easy thing for me to do. I said, okay, I'll start doing that. I started reading from the Book of Mormon every day, and there have been very few days in my life since then that I've missed reading in the Book of Mormon. Sometimes it's not a lot that I read, but I always try to read something from the Book of Mormon every day. Now, my anxiety didn't go away and I had panic attacks after that, but I found a greater peace came into my life and I found that I started to feel the Spirit more strongly than I had been feeling it, which I think helped me cope with some of these things that I was experiencing.

01:11:37 I wonder if some of what the Lord was telling them in Section 84 wasn't, if you pay more attention to the Book of Mormon and to things that Joseph Smith is telling you to do, some of these things might still happen. You might still get driven out there, but if that happens, you'll be able to have that closeness of the Spirit. You'll be able to feel close enough to me that I can comfort you and help you get through it. That for me is what happens. Sometimes the Lord doesn't necessarily take away the trial, but he helps us deal with it when we are obedient, when we try to become closer to him through the scriptures, through other means.

Hank Smith: 01:12:19 That's excellent. What a great thought that yes, you're driven out because of the choices of your enemies. Oh, if you follow the counsel of the Prophet and really get into the Book of Mormon, it wouldn't be as sore and grievous to you because you and I could be so close, we'd be in tune. What a great idea there, Matt. What a great insight.

John Bytheway: 01:12:42 It reminds me of the Book of Mormon people when wicked priests of King Noah is it Amulon that shows up there at Helam, and he's like, Lord says, I will lighten the burdens upon your back. And you're like, thanks. Could you just remove them? No, I'm just going to lighten them.

Hank Smith: 01:12:58 I will strengthen your back. Right?

John Bytheway: 01:13:00 Yeah, yeah. I'll strengthen your back so that you can bear your burdens, so you'll still have them. They couldn't pray out loud,

		but you can't stop anybody from praying in their heart, and so they did that.
Hank Smith:	01:13:12	Let me read that, John, that's Mosiah 24:14. I will ease the burdens which are put upon your shoulders that even you cannot feel them upon your back. So they're still there, even while you are in bondage. And it came to pass that the burdens which were laid upon Alma and his brethren, he didn't take them away, but they were made light. The Lord did strengthen them that they could bear their burdens with ease and they did submit cheerfully and with patience to all the will of the Lord.
John Bytheway:	01:13:43	I love the word all in there. To all the will of the Lord.
Hank Smith:	01:13:46	Yeah, it's a pretty high percentage word.
John Bytheway:	01:13:49	There's some great things he wants to give us, and sometimes the will of the Lord is I'm going to let you be in bondage to Amulon and the wicked priest for a while.
Hank Smith:	01:13:57	Thanks for that, Matt, and thanks for sharing that from your personal life.
John Bytheway:	01:14:01	Yeah.
Hank Smith:	01:14:02	There's going to be many listeners who think, yeah, maybe I can't get this mental health challenge, maybe it's not going to be taken from me, but the Lord can give me strength and peace as I deal, as this burden is still on my shoulders, quoting from the Book of Mormon there. Coming up in part two of this episode.
Dr. Matt Godfrey:	01:14:26	When I got my patriarchal blessing, I was I think 14 years old. It told me about my mission. It said, I promise you that you'll have success on your mission. Well, when I got my mission call, the age of 19, I was called to the Belgium Antwerp mission, which is the Dutch speaking part of Belgium. I served two years in Belgium. It was super hard and there were not many people who wanted to talk to us about religion.



John Bytheway: 00:00:00 Welcome back to part two with Dr. Matthew Godfrey Doctrine and Covenants 102 to 105.

Dr. Matthew Godfrey: 00:00:07 I wanted to also touch a little bit on what the Lord says in verses six and seven, because I think this gets at what we were talking about earlier with expectations. Verse six, the Lord says, behold they shall for I have decreed it, talking about the saints, begin to prevail against my enemies from this very hour, and by hearkening to observe all the words which I, the Lord, their God shall speak unto them. They shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the saints to possess it forever and ever. So the Lord tells them, okay, from this very hour, so from February 24th, 1834, you'll begin to prevail against your enemies and you will not cease to prevail until I come again and the earth is given to you. Now, I think some people could look at that and could look at church history and say, well, that didn't happen.

John Bytheway: 00:01:05 That didn't happen.

Dr. Matthew Godfrey: 00:01:06 Right? They didn't get their land back. Spoiler alert, sorry if none of you know this, but they don't get their Jackson County land back, and we can talk about that in a minute. They don't get their land back. They end up getting kicked out of Clay County in 1836. Then they end up getting kicked out of the entire state of Missouri in 1838. They build a new community in Nauvoo. They end up getting kicked out of Nauvoo in 1846. They come over to the Great Basin. Things are better here, but they still find a lot of difficulty because of their practice of plural marriage. You could look at that and say, well, how did they begin to prevail against their enemies from 1834 on? It looks to me like their enemies were prevailing against them, but I think it depends on how you look at it.

00:01:56 A couple things that I was thinking about with this was, number one, was the church ever destroyed by its enemies? No, it's not. In fact, it continues to grow and prosper despite its enemies,

and it continues to grow and prosper today. And then think as well that after this revelation is given, in February of 1834, the church finishes and dedicates the Kirtland temple. In 1836, they build the Nauvoo temple, which beginning in 1845, they begin to offer the endowments in the Nauvoo temple. Over in the Great Basin, they build the St. George, Salt Lake, Manti and Logan temples, and the work continues to proceed. Made me think of the words of Joseph Smith, that the work of the Lord rolls forth boldly, nobly, and independent. Well, I think when the Lord's saying that the saints will prevail against their enemies, he's not saying that the church or its members would not have any setbacks in their lives, but that the church would continue to grow, would continue to fill its mission of preaching the gospel to those who are living and redeeming those who have passed on.

00:03:10 It would continue to roll forward as that stone cut out of the mountain that Daniel prophesied about until the Lord comes again to the Earth. We have seen the fulfillment of that, that even though there have been setbacks at times, periodic setbacks, that the church continues to grow, the gospel continues to be spread throughout the earth. We have so many temples now on the earth. It's remarkable. Sometimes we can look at things and say, well, that didn't turn out the way that I think it was supposed to turn out. But when you look at it a little more deeply, it's like, well, actually it did turn out.

John Bytheway: 00:03:48 A few weeks back we had President Steve Lund of the young men's general presidency and talked about the numbers. Things are going well. Is there opposition? Absolutely! But things are going, we're prevailing.

Hank Smith: 00:04:03 Yeah. Matt, this is pretty critical. I've had friends say, in my patriarchal blessing, it says this, that hasn't happened. What I think you're saying here is, well, one, wait, two, try to see it. Maybe it's not happening the way you saw it in your head or what you think that means. For example, over and over in the Book of Mormon, the Lord says, if you keep my commandments, you'll prosper in the land. I have an idea of what prospering looks like, but I don't think he and I have the same definition of prosper. To him, prosper probably means, oh, you're going to become more like me. If you keep my commandments, you're going to become more like me. And that takes a lot of growth and difficulty, and I'm thinking, no, no, no. Prosper means I get that 2025 Ford F-150. That's what prosper.

John Bytheway: 00:04:57 That's prosper in the land.

Hank Smith:	00:04:59	Right? So Matt, I think both those principles, wouldn't they hold true? One, be patient and two, be open to other, what would you say? Be open to other...
Dr. Matthew Godfrey:	00:05:12	Look at it from different perspectives.
Hank Smith:	00:05:14	Be open to other, yeah, avenues where that might be those promises actually the Lord says, I did fulfill those.
Dr. Matthew Godfrey:	00:05:21	Yeah.
Hank Smith:	00:05:22	Take a look at it from this point of view.
John Bytheway:	00:05:25	I hope that everyone out there listening can look back and say, that didn't turn out the way I thought, but that was actually better. I'm hoping all of us have had an experience like that where I thought it was this, but it turned out the Lord had something even better in mind. And if not, look for one. Look for one. I bet you'll find one.
Hank Smith:	00:05:43	I think a perfect example of this, John, we've talked about Luke 24:2 disciples leaving Jerusalem. Jesus has died. Obviously, they were wrong. He said he was the Messiah. He wasn't. He was actually killed by the Romans. Not only did he not beat the Romans, the exact opposite happened. They killed him. They're leaving. Jesus is with them. He says, what's going on? Why are you so sad? Well, we thought that this prophecy would be fulfilled. It obviously wasn't. And then the Lord says, let's look at it differently. Let's walk through the scriptures together and show you that actually this was fulfilled in the exact way He said. I think it's the same idea what Matt just taught us. You will begin to prevail against your enemies from this very hour. There could be some who say, well, that obviously didn't happen. Look at this. But then Matt says, well, look at it this way. Yeah. They have from that time prevailed against their enemies until today.
John Bytheway:	00:06:50	And I'm thinking of before the events of the trial and the crucifixion of Jesus, when he, the triumphal entry, he comes in, why are they waving palm branches? This is the guy. This is the guy that's going to redeem Israel politically. He's going to come and throw off the Romans. Even Peter gets out his sword, takes off the high priest servant's ear, does he think, all right, here we go. But Jesus is like, we have a lot tougher enemies than the Romans, like death and sin. I will conquer that for the whole world. So yeah. Wow. Okay. That's a better outcome than I even expected. It's an interesting point of, what did you call it Matt?

Patience and watch for the different outcome than you expected, and it might even be better.

Hank Smith: 00:07:44 How about this story from President Uchtdorf. Continue In Patience April, 2010, I remember when I was preparing to be trained as a fighter pilot, we spent a great deal of our preliminary military training in physical exercise. I'm not exactly sure why endless running was considered such an essential preparatory part of becoming a pilot. Nevertheless, we ran and we ran and we ran some more. As I was running, I began to notice something that frankly troubled me time and again, I was being passed by men who smoked, drank, and did all manner of things that were contrary to the gospel, and in particular to the word of wisdom. I remember thinking, wait a minute. Aren't I supposed to be able to run and not be weary? But I was weary and I was overtaken by people who are definitely not following the word of wisdom. I confess. It troubled me. At the time I asked myself, was the promise true or was it not? The answer didn't come immediately, but eventually I learned that God's promises are not always fulfilled as quickly as or in the way we might hope. They come according to his timing and in his ways. Years later, I could see clear evidence of the temporal blessings that come to those who obey the word of wisdom.

John Bytheway: 00:09:05 Hmm. Years later.

Hank Smith: 00:09:08 Years later, I saw that God actually did fulfill those promises. Thanks for that, Matt. That is very helpful.

Dr. Matthew Godfrey: 00:09:17 The Lord also emphasizes just a couple of verses later. This is the theme of the Come, Follow Me lesson. Verse 12. He says, after much tribulation, as I have said unto you in a former commandment, cometh the blessing. It is sometimes that we have to suffer through things. We have to wait. We have to be patient in tribulation and trials before we see the blessing come. For myself, I've read that before and thought, boy, why can't the Lord bless me without the tribulation? But I think it's sometimes in the tribulation that we see more of his hand in our life. At least that's the way it was for Zion's Camp, that when they're making this journey to Missouri and they're walking so much, they're walking as much as 40 miles a day, and sometimes they don't have very much food, and sometimes they don't have very much water, and then cholera breaks out among them. Several people die. There's tribulation that's going on for them, but almost to a person, those members of Zion's Camp that remembered and later wrote about their experience said, God was with us. This is where I really came to know how much God loved me. And that's so interesting that it was in the

journey. It was in the tribulation that they came to that realization.

Hank Smith: 00:10:44 Think of Joseph of Egypt. Here's all these dreams. This is what you're going to become and then the exact opposite thing happens. But in that tribulation, he becomes this person that can receive the blessing later. So could I say that sometimes the tribulation prepares me to become the person that will recognize and accept that blessing when it comes.

John Bytheway: 00:11:13 Yeah. For Joseph, it's like, oh, here comes Potiphar's wife. I keep the law of chastity, and what do I get three more years in prison? Alright, this is great.

Dr. Matthew Godfrey: 00:11:22 That's a good example too, of how sometimes in the scriptures, and you see it too, in movies too, where the timeframes are always condensed So it seems like, oh, this person struggled for two days. Then ah, everything got better after that. But I mean, you look at Joseph and how many years he was in prison and suffered through what he suffered before he became what he became. That was a long time. I think about that sometimes when I'm going through a trial or when I'm not seeing a blessing that I think should be coming. I think, you know what? Sometimes it takes a long time and I don't know why it has to take a long time, but sometimes it just does. And that's okay.

Hank Smith: 00:12:07 Matt, I'm sure you've already heard this. I shared this when Sister Emily Utt one of your colleagues when she was here. Here is 1882. Now think of the events of last year with the church purchasing the Kirtland Temple and a lot of the Nauvoo sites, 1882, John Taylor. As a people or community, we can abide our time, but I will say to you, Latter-day Saints, there is nothing of which you have been despoiled by oppressive acts or mobocratic rule, but that you will again possess or your children after you. Your rights in Ohio, your rights in Jackson, Clay, Caldwell, and Davies County in Missouri will yet be restored to you. Your possessions of which you have been fraudulently despoiled in Missouri and Illinois, you will again possess that without force or fraud or violence. The Lord has a way of his own in regulating such matters.

Dr. Matthew Godfrey: 00:13:13 That's great.

Hank Smith: 00:13:14 And it took how long? We can be patient, but the Lord's promises are always fulfilled. Alright, Matt, what do we do next?

Dr. Matthew Godfrey: 00:13:22 Much of the rest of section 103 deals with how the saints were supposed to redeem Zion. Verses 22 and 23. We already said how the Lord tells Joseph that he is the servant in the parable of the Vineyard. Verse 22, he says, therefore, let my servant Joseph Smith Jr. say unto the strength of my house, my young men and the middle aged, gather yourselves together unto the land of Zion, upon the land which I've bought with money that has been consecrated unto me. Let all the churches send up wise men with their monies and purchased lands even as I have commanded them. So there's two things that are going on here. So the Lord's saying, first of all, that Joseph needs to call up the strength of his house to go to the land of Zion. And then verse 23, he's saying, members of the church need to donate money so that more land can be purchased in Jackson County.

00:14:17 Because the idea was if the church could purchase more land there, if they could become a more significant strength, then they would have the ability to withstand any attempts to drive them off their lands. Now, this thing with sending up wise men with their monies and purchase lands, it also has application to funding Zions Camp. The rest of the revelation talks about how Joseph Smith and other church leaders are supposed to go. They're supposed to recruit people to participate in Zion's Camp. The Lord says, you need to recruit 500. If you can't get 500, 400, if you can't get 400, 300 if you can't get 300, 200, but make sure you at least get 100 because if you can't get 100, then don't do it. So he tells them to recruit. Then he also tells them to solicit donations from people so that they can fund this expedition to Missouri to go help the saints there.

00:15:18 There are people who are instrumental in donating money for this in verse 23. I like reading it as saying and let all the churches send up wise men and wise women with their monies. Because some of the people who donated for the good of the church during this time were women. Vienna Jaques is one who donated a sizable amount of money, which helped with the construction of the Kirtland Temple, which helped with the development of Zion. But another one specific to Zion's Camp was another woman from Boston. Vienna was from Boston too, and there was another woman there whose name was Mary Vose. She went by the name of Polly, and Polly was a single sister living in Boston. She had been baptized by Orson Hyde and Samuel Smith when they were preaching in Boston in 1832. And in 1834, Polly was 54 years old. She was single.

00:16:17 She worked as an upholsterer in Boston. That's what she did for a living. She decided that she needed to donate to Zion's Camp so that this expedition could continue. Now, according to

Wilford Woodruff, he said that as Zion's Camp is gathering, as the men are gathering in Kirtland, before departing, he said that Joseph Smith talked with several men about how they still needed more money to outfit the expedition. He said they had not means to bear their expenses from there to Missouri. But Wilford said Joseph Smith wasn't worried about it. He said, I am going to have some money soon. The very next morning, Joseph received a letter from Polly Vose. In which there was $150 that she was donating to Zion's Camp. Now, this amount, $150 was actually half of the amount that the entire church donated for Zion's Camp. They only got $300 in donations. Half of it came from Polly Vose. I like to consider Polly as a wise woman, one of these people that the Lord was talking about in verse 23.

John Bytheway: 00:17:35 Thank you for sharing that. I love hearing things like that.

Hank Smith: 00:17:39 Yeah, I wonder if she thought in 2025, they're going to be talking about me for this.

John Bytheway: 00:17:46 Thank you Sister Vose.

Dr. Matthew Godfrey: 00:17:48 Yeah, the church does not have a lot of money at this period of time, and in fact, the church is in debt. There's so much debt that the church has that Joseph Smith isn't sure that he's actually going to be able to go to Missouri. Like he said, he worries that he's going to have stay behind in Kirtland because of some of the debts that the church has there. So this is where Section 104 comes into play. This is where we get to the financial portion of the discussion. Very interesting and intriguing stuff. But just as some background to this, in 1832, Joseph Smith had set up an organization called the United Firm. This was an organization that coordinated the church's publishing efforts in Independence as well as the church's mercantile efforts. And when we talk about mercantile efforts, we're talking about two stores. We're talking about the store that Newel K. Whitney had in Kirtland, Ohio.

00:18:47 Newel was a businessman. He had a store that he operated there. And then we're also talking about a store that Sidney Gilbert established in Independence, Missouri. Both of these stores function as a storehouse for the poor. They're a place where poor people are supposed to be able to come and get goods when they can't pay for them. But they also sold goods out of the store as well to people in the surrounding areas. So they had that dual function. The United Firm is set up to coordinate those two stores. Their operation as well as the Church's printing office in Independence that William W. Phelps runs by 1834. The United Firm is in some pretty precarious

financial conditions because of debt, and a lot of it has to do with the Saint's expulsion from Jackson County. When they're kicked out of Jackson County, they no longer have the printing office, and they no longer have Sidney Gilbert's store, but they're still in debt for goods that are in Sidney Gilbert's store.

00:19:52 They're still in debt from trying to get the printing operation in Independence off the ground too. And they also have mounting debts in Kirtland because they're trying to construct the Kirtland temple at this time, which requires quite a bit of money, and they're still trying to stock Newel K. Whitney's store as well. After making attempts to raise money to pay off these debts, the United Firm meets on April 10th, 1834. The members of the firm decide that the firm should be dissolved and each one have their stewardship set off to them. At the time, there were 11 members of the United Firm, Joseph Smith was one of them. And there were other church leaders who were involved in this. They decide on April 10th, we need to dissolve this firm. We need to divide up the assets that it has to different people who are in the firm that they can operate as their stewardship.

00:20:48 And I think the thinking was that maybe by doing this, then individuals could become responsible for individual debts rather than the members of the United Firm being responsible for the collective debt of the entire firm. About two weeks after this, Joseph Smith receives section 104 in the Doctrine and Covenants, and this revelation puts into effect what these people had already decided to do. The Lord tells them in this revelation that it's okay for the United Firm to disband. He assigns the different stewardships of the United Firm to different people, different members of the United Firm. So that's all what this revelation is about. It's the assigning of those stewardships to different people when the United Firm is disbanded. Now that Joseph Smith isn't necessarily responsible for the entire debt of the firm, he feels that he's on a little bit firmer ground where he can go and still lead the Zion Camp Expedition to Missouri. But that's how this section connects to Zion's Camp. It's because it allows Joseph Smith to be able to lead the Zion's Camp Expedition.

John Bytheway: 00:22:04 Oh, that's so interesting. Okay. The Lord's people always have to deal with their own finances and debt. And the church too has to deal with finances and debt because we live on planet Earth.

Dr. Matthew Godfrey: 00:22:17 Yeah, exactly.

Hank Smith: 00:22:19 John, Matt, I doubt this is in the hard copy version of the Come, Follow Me manual because you can't click on it. But if you go to

the electronic version online, if you scroll down, there's a video our friend TC Christensen put together years ago called Treasure in Heaven, the John Tanner story. It's about 20 minutes. It is wonderful. It's the story of John Tanner and how he blessed the saints in paying off their debts. The Saints and Joseph, 20 minutes absolutely worth your time with your family. Take time for it. It's excellent.

Dr. Matthew Godfrey: 00:22:57 One of the things that I love about Section 104 is this idea of stewardships. When you look at verses 11 and 12 where the Lord tells them, it is wisdom in me, therefore a commandment I give unto you that you shall organize yourselves and appoint every man his stewardship, that every man may give an account unto me of the stewardship which is appointed unto him. Now, of course, this has a very specific meaning at the time because it does deal with the different assets of the United Firm and how they were given too. I think when I read these verses, it makes me wonder, what's my stewardship? How can I, in this stewardship, give an account of it? How can I faithfully pursue whatever my stewardship may be? Because I think we each have gifts that the Lord has given to us to bless others.

00:23:47 We each have different responsibilities in the church, different callings in the church. It makes me wonder how am I using those gifts to accomplish my responsibilities or my stewardships. My father liked to tell the story of a seminary teacher in Idaho who had a class one year, and there was a student in there that was a pretty unruly student. He frequently disrupted the class, a lot of times didn't seem like he really wanted to be there, was one of those students that sometimes teachers struggle with in a class. This teacher decided that he was going to try to befriend the boy, try to get to know him a little better and see if that would help improve the situation. He found out that the boy really liked cars. He had a car that needed repair, and he invited the boy over to help him repair this car and kind of get to know him a little bit better through that.

00:24:46 He also found out that the boy liked boxing. He liked watching boxing matches. So he actually took him to a boxing match, tried to take interest in what the boy was doing. The behavior didn't improve. After all of these efforts, the boy was still disruptive in class. Still couldn't really make much headway there. This poor teacher thinks, I've made no difference in this boy's life. I've tried all these different things. I've become friends with him. It doesn't help. Well, one morning, early in the morning, it's about 4:00 AM he gets a call. His telephone rings and he answers it, and it's this boy. He says, my mom just

passed away and I'm wondering if you could come and be with me and my father at this time. So he said, of course I can do that. So he drove over to the boy's house and he went in there.

00:25:46 The father was inconsolable, sobbing, didn't know what to do. As this teacher walked in and sat on the couch, this teenager walked over to him and just hugged him. And this wonderful seminary teacher just held him for a minute, and the boy said, dad, we'd like brother so and so to speak at mom's funeral, wouldn't we? Because he knows about the gospel and he knows about the good things in life. So this teacher realized at that time that even though he thought he hadn't made much of a difference in this boy's life, he really had. For me, that is a great lesson of a stewardship of someone really trying to fulfill that stewardship, doing so in a way that blessed someone's life, even if it seemed like he hadn't made much headway.

Hank Smith: 00:26:50 That probably happens a lot in this church where we think, I made no difference whatsoever in my years in this calling. And then we find out something was going on that we didn't see. We made a profound difference.

Dr. Matthew Godfrey: 00:27:05 Yeah, and it goes back to what we mentioned before, that it's the willingness to do things. If we're willing to try, even if we're a minister and we seem like we're not doing much, if we make the effort, if we're willing to do something, that's when the blessings can come both in our lives and in the lives of those that we minister to.

John Bytheway: 00:27:27 Is it Section 64? I, the Lord, require the heart and a willing mind. I always love to point out that we are always invited to be willing because we're not able. We're not able to perfectly do things. God is able, but we can be willing. We're willing to take upon us the name of of Christ and willing to keep His commandments.

Hank Smith: 00:27:52 That what you just shared there, it helps that verse where the Lord says, you're going to give me an account of your stewardship. It makes it not as scary where maybe the Lord says, no, look at all the good you did. Not look at all what you didn't do.

Dr. Matthew Godfrey: 00:28:07 Yeah. I love that because I think that's probably how it's going to be. That's not always how I picture it. Because I picture it more as getting up there and the Lord saying, well, you didn't do that and you didn't do that, and you didn't do that. But I think it'll be more, look at the good that you did, even if you didn't think you were doing much.

Hank Smith:	00:28:28	That sounds like him. Yeah.
Dr. Matthew Godfrey:	00:28:30	Yeah.
Hank Smith:	00:28:32	Matt, does the United Firm ever come back after this?
Dr. Matthew Godfrey:	00:28:37	It does not. The United Firm is disbanded. There's an element of the United Firm called the Literary Firm, which in Section 70, of the Doctrine and Covenants, it talks about setting up stewards over the revelations. It appoints six men to be those stewards. So those stewards made up the literary firm. The literary firm appears to have continued in some form for a few years after this. They're able to get a printing office established in Kirtland, Ohio, and to get a new printing press there where they start publishing the Messenger and Advocate, and they publish the Doctrine and Covenants. But the United Firm as a whole, after this is disbanded, it appears that much of the coordination of those mercantile and publication efforts occurred among the Kirtland High Council rather than with the United Firm.
Hank Smith:	00:29:30	I can see why they would be disappointed and confused. We set this up. It was supposed to build Zion, the Lord's going to come again. None of that worked out.
Dr. Matthew Godfrey:	00:29:45	I've had those experiences in my life where I feel like, Hey, I'm doing things that I'm supposed to do, and it's not working out. Can be tough to deal with, but I think you have to remember what we've already talked about. You have to remember patience, that the Lord has his own timetable. You have to remember that at some point, he will fulfill those blessings. God's not a liar. If he promises something, it will be fulfilled, but it may take some time.
Hank Smith:	00:30:13	Instead of saying, well, maybe it's six months. Well, maybe it's another year away. Well, maybe it's another year away. It might be easier to surrender. Lord, I trust you. Whether it's six months away or 60 million years away, I trust you.
John Bytheway:	00:30:31	I had the old "in due time" clause in my patriarchal blessing, regarding my marriage, which it was longer than most, but it was there. So I just thought, I keep trying to do what I'm supposed to do, be where I'm supposed to be, and in the Lord's due time, something will happen.
Dr. Matthew Godfrey:	00:30:50	I really think too that it's when you can accept that and say, okay, it'll happen. When it happens, it's in the Lord's time. That's really when the peace comes. At least that's been my

		experience, that when I'm worried about, well, why isn't it happening, and maybe I'll give it another four months, and then the four months come and it doesn't happen. It doesn't bring any peace. It just brings anxiety and concerns. If you're able to surrender your will to the Lord, that's when the peace comes.
Hank Smith:	00:31:20	Yeah. I noticed He says in verse 15, it is my purpose to provide for my saints. All things are mine, but it must needs to be done in my way.
John Bytheway:	00:31:33	Great verse. Yeah. That's awesome.
Hank Smith:	00:31:37	I noticed at the end of 104, the Lord repeats. Be humble. Be humble. Be humble. Maybe he can tell they're struggling.
John Bytheway:	00:31:45	I don't think how they could be anything but humble. Everything's going wrong. I would love to see what kind of pride they had, because with it's nothing's going right.
Hank Smith:	00:31:58	Now they could be angry.
John Bytheway:	00:32:00	Maybe.
Dr. Matthew Godfrey:	00:32:00	Yeah.
John Bytheway:	00:32:01	Yeah.
Dr. Matthew Godfrey:	00:32:02	Some of it too, there were members of the United Firm that Joseph had said were covetous with the property of the firm, and he specifically pointed to William W. Phelps and Sidney Gilbert, that William regarded the printing press as his, not the church's, and that Sidney Gilbert was concerned about distributing goods to the poor because he didn't know how he was going to pay for the other goods. So I think that might be some of what the Lord's referring to at the end, when he is talking about be humble and trust in me that everything's going to be okay.
Hank Smith:	00:32:39	Hmm. Oh, that's tough. Yeah. I could see myself being concerned with, wait, what?
John Bytheway:	00:32:46	Oh, yeah. You know how we're instructed to pray for our enemies. I really like this choice of words right here in verse 81. Therefore, write speedily to New York. Write according to that which shall be dictated by my spirit, and I will soften the hearts of those to whom you are in debt. That idea of someone's giving you a hard time, someone's bullying you, whatever. I love that

verbiage. Lord, will you please soften their heart? There's some things we just can't do, but he can. I love that wording there. It's something we can ask for. That hearts will be softened. I mean, I use that language when we're looking at world events, anger and war, and contention. Oh, Lord, will you soften hearts around the world so that it doesn't have to be like this? Yeah. We have another section here, 105. I love this one because sometimes I like to see where was this revelation given? This one says, Fishing River. Yeah. Is this the only time?

Dr. Matthew Godfrey: 00:33:49 This revelation's given in Missouri. It's at the tail end of Zion's Camp. Let's just talk for a minute about the Zion's Camp Expedition. We've already talked about how in section 103, Joseph's commanded to recruit people to accompany him to Missouri. He and several other church leaders go throughout the Eastern United States to New York to other places to try to recruit people for Zion's Camp. There's actually two contingents of Zion's Camp. One leaves from Kirtland, the other one leaves from Michigan territory. Hyrum Smith and Lyman White had gone to Michigan territory to recruit saints there. The two contingents will join up in Missouri eventually. But it's important to remember that it's not just saints coming from Kirtland, but there is a small group that comes from Michigan as well. Now, if you remember in section 103, the Lord said, what's the bare minimum that you need to get for you to do this?

00:34:53 He says, it's 100. Well, when the first contingent leaves Kirtland on May 5th, 1834, there's 120 people. You can tell that the saints kinda scraped by the bare minimum. That's going to be important for a couple of verses that come up in section 105 that we'll talk about. But this contingent leaves from Kirtland. The other one leaves from Michigan. Parley P. Pratt is actually directed to continue to recruit people along the way. Eventually, there's about 230 people who are in the Zion's Camp that go with Joseph Smith, and they're marching to Missouri to try to help the saints there. When you look section 103, again, this gets to expectations. Some of the language that the Lord uses in Section 103 portrays this as a militant thing, that there's going to be this army that's going to go forth, and they're going to redeem Zion by power. We read that sometimes, and we think that Joseph was getting together a group that was going to go in and retake their Jackson County lands by force.

00:36:05 But that's not what Joseph Smith had in mind for Zion's Camp. This was the plan for Zion's Camp. Joseph was going to get this group of people together. They were going to march to Missouri. When they got to Missouri, they were going to petition Daniel Dunklin, who is the governor of Missouri, to call

out the state militia. When the Missouri State militia was called out, the militia would accompany the saints back to their lands in Jackson County so that they could be there safely. Now, because the governor couldn't keep the militia mustered indefinitely, when the militia disbanded after taking the Saints back to their land, the members of Zion's Camp were going to remain in Jackson County to protect the saints from being driven off their lands. Again, there's no inclination in Joseph's mind that we're going to go, and this group of people is going to retake these lands by force.

00:37:08 They were armed when they went to Missouri, but they were armed because they feared they were going to get attacked by people. So they needed to have a way to defend themselves. But the whole thing kind of rests on Daniel Dunklin being willing to call up the state militia. They go through Ohio, they go through Indiana, they go through Illinois. Finally, they get into Missouri. It's a lot of walking. Like I mentioned before, some people said they walked as much as 40 miles a day. Heber C. Kimball talks about how some people had like new boots that they were going to wear. They purchased these boots to walk to Missouri. Well, if any of you have purchased new shoes and then gone on a hike, you know that that doesn't end well. Heber C. Kimball talks about some people getting blisters on their feet, the blisters breaking, and then they're squelching in blood in their boots as they're walking along.

00:38:05 Not very pleasant conditions. They didn't have a lot of money to outfit the expedition. You'll remember I said the church itself only donated $300, which was not enough for goods and supplies for the expedition. So actually, the members of Zions Camp consecrated their own money into a general fund to help pay for Zion's Camp. Not only are they sacrificing their time, but they're sacrificing money as well so that they have the goods that they need to go to Missouri. The journey's not pleasant at times. They don't have very much food. There's times when they're crossing prairies where there's not much water. Most people deal with these things in a fairly decent way, but you do have some people on the journey who begin to complain about it, which I totally get and sympathize with, because if it was me, I hate to say it, but I think I may have been one of the murmurers along the way. Just, what are we doing? Why can't we have enough food? And whatever else. But one of these was Sylvester Smith, who was actually a member of the Kirtland High Council. Again, there's another connection to the Kirtland High Council, but Sylvester pretty much complained the entire trip. He had frequent run-ins with people on Zion's Camp. I feel

for Sylvester, because I'm sure he's tired. I'm sure he is hungry most of the time. I know how I act when I get tired and hungry.

John Bytheway: 00:39:35 Hangry

Dr. Matthew Godfrey: 00:39:37 Yeah, maybe if he just had had a Snickers bar along the way, then he would've been better. But there's different incidents that occur. He gets mad because Joseph Smith has a dog with him that barks at him. Sylvester doesn't like that. So he gets in an argument with Joseph Smith about that. On one occasion, Parley P. Pratt has come back to the camp, and he doesn't have any food for dinner. So Parley asks Sylvester if he'd share some of his bread with him, and Sylvester says, no, he is not going to share his bread. And Joseph chastises him for that. There's another occasion where he complains about what's happening in the camp and kind of gets people worked up. Joseph says, because of the spirit that's in this camp, you're going to see some difficulties. And according to Heber C. Kimball, the next morning, the camp wakes up and all of their horses are lame, and they're so lame that it's hard to get them to go to the river to get water. So Joseph says, you need to just humble yourselves. You need to pray, and if you do that, then your horses will be okay. So they do that, and they pray about it, and Heber C. Kimball then says, and every horse was healed thereafter, with the exception of Sylvester Smith's horse, which died.

00:40:56 That's awful. Sylvester's having a hard time. There's one time where he is complaining to Joseph, and I think Joseph is just frustrated with Sylvester and throws the camp bugle at Sylvester. Later some people will say, no, no. He didn't throw the bugle at Sylvester. He just threw it on the ground, and then it bounced and hit Sylvester. But I think he threw it at Sylvester, because Sylvester kind of had it coming to him. But anyway, all of this happens. They finally get to Missouri, and they send Parley P. Pratt and Orson Hyde to go to Governor Dunklin to request that he call up the state militia, and when they get there, governor Dunklin says, no, I'm not going to do that. They're not just doing this out of a pipe dream. There've been some communication that they'd had with the state government before that made Joseph Smith confident that Dunklin would call up the militia.

00:41:53 But once they get there, he says, no, I'm not going to do that. This is a big wrench in their plans because that was kind of the key part. But even with this, Moses Martin, one of the participants of the camp, says that after they hear this news, they continued on their way. Joseph thought, okay, this isn't

going the way that we want it to, but we're going to keep going. They run into problems with people along the way before the revelation Section 105 is given. They come to Fishing River. While they're at Fishing River. There's a group of five men that come into their camp. They say, just so you know, you're going to see hell before morning. They said, there's a group of a few hundred men who are just across the river. We're going to come attack you this evening. We're going to basically kill all of you.

00:42:46 Now, I don't know how you deal with something like that when you have people threatening you like that, but right after the group leaves the camp, again, this is according to Heber C. Kimball's recollection, he says he noticed that there was like a black spot in the sky that gradually got bigger and bigger and bigger until finally the entire sky is black with clouds, and this horrific thunderstorm is unleashed. There's lightning, there's thunder, there's hail, there's so much rain according to Heber C. Kimball that he said that Fishing River rose to 40 feet. You know, it had just been a few inches before, but it rose 40 feet because of the amount of rain that was produced. So that prevented this mob from crossing the river and attacking the camp. Many camp members thought that this was God's hand, that God had provided this storm so that they wouldn't be attacked.

Hank Smith: 00:43:47 The great Lisa Spice will put this in our show notes. There is a film that was made for seminary called Zion's Camp, and you can find it on the church's website. We'll link it up there. I don't know how long it is. It's not too long, but it's a great little video of what Matt just talked about.

John Bytheway: 00:44:05 They find an abandoned church or something, an old church, and they're all lying on the pews singing hymns. And doesn't Joseph say God is in this storm? Is that?

Dr. Matthew Godfrey: 00:44:13 Yep. There's one reminiscence that talks about Joseph saying God is in the storm. Most people that remember the storm say that was truly God's hand protecting us at that time.

John Bytheway: 00:44:25 Who was it that said when Jehovah fights, they would rather be absent? Is this the occasion?

Dr. Matthew Godfrey: 00:44:31 It is, but they didn't use such polite language when they said that you see the Lord's hand in this. But even though this mob is prevented from attacking, just a couple of days later, there's another group that comes in to the camp. This group isn't as belligerent as the other one, but they tell Joseph, they say, look, just so you understand the situation here, there's about 500

people who have gathered in Jackson County across the river, and if you cross the river with this group, they will attack you. There will be bloodshed. You just need to understand that. Going into this, Joseph tells them, look, we only have peaceful intentions here. We're not planning on attacking anyone. We're just trying to help our fellow saints, and we're trying to get the land back that was taken from them, but we're not going to attack anybody for this.

00:45:28 We want to do this peacefully. The group leaves. The next day, June 22nd, Joseph Smith receives the revelation that is section 105 in the Doctrine and Covenants. In this revelation, the Lord essentially tells the members of Zion's Camp, I'm grateful for your sacrifice. It's no longer required of you to redeem Zion. Shortly after this, the camp begins to disband. As they're disbanding, there is a cholera outbreak that occurs among them. Cholera had been a disease that had been traveling along the waterways of the United States since 1832. It afflicts many members of the camp, and actually 13 Latter-day Saints die from this cholera epidemic. 11 of them were members of Zion's Camp. There's two who were church members living in Clay County that are also afflicted at this time, and they pass away as well. That's in a nutshell what happens with Zion's Camp, but I think it's a good backdrop to talk about some of these verses that we have.

00:46:33 In Section 105, again, the first part of the revelation, the first nine verses, the Lord is talking about the saints, some transgressions of the saints. He says in verse two, behold, I say unto you, were it not for the transgressions of my people speaking concerning the church and not individuals, they might have been redeemed even now, meaning the saints in Missouri, but behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil and do not impart of their substance as becometh saints to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom. Zion cannot be built up unless it is by the principles of the law of the celestial kingdom. Otherwise, I cannot receive her unto myself. Well, who's the Lord referring to here?

00:47:31 He says in verse two that he's speaking concerning the church and not individuals. What the Lord's referring to in these verses is the fact that he set the bare minimum of people going on Zion's Camp at 100. They eventually had about 230 that went, but that's still not even half of what the Lord was asking for, the 500 that that he really wanted to go, and again, the money. People didn't contribute money for the expedition. Joseph

		Smith and others went among the saints. They only collected $300, so then the members of Zion's Camp had to throw in $1,600 to outfit the camp. The Lord here is really chastising the church and saying, you didn't support this expedition. I commanded Joseph to do this. He went out and tried to get support, and you wouldn't support Zion's Camp monetarily or with your time. Well, I look at that and I think, well, am I doing the things that I've been counseled to do by our prophets and apostles?
	00:48:40	Am I striving to help where I can? Am I trying to fulfill the assignments that I've been given in the church? Whether it's my calling in the church, whether it's other things that are asked. Oftentimes I find myself more like Sylvester Smith than I do like Brigham Young or Wilford Woodruff or one of these faithful members of Zion's Camp. Sometimes when I'm asked to take a shift at the church's cannery or I'm asked to help someone move, my initial reaction is one of complaining, oh, why do I have to do that? I have too much going on today. I shouldn't have to do that. These verses here, give me a little pause. They essentially say, again, our willingness to help others, our willingness to serve, those are the principles that the celestial kingdom is built upon. Those are the principles that will build Zion. If I don't correct my own attitude about trying to serve other people in my ward or in my community, then I'm not helping build Zion with that. We have to have the attitude of being willing to serve and of serving in order for Zion truly to be built among us in our families and our wards and our stakes. There has to be that willingness.
Hank Smith:	00:49:58	Yeah. Section 84, verse 57, we already read this. The Lord says, you'll remain under this condemnation until you repent. He talks about the Book of Mormon and he says, not only to say, but to do. We talk big.
John Bytheway:	00:50:15	Oh, and it's easy to talk. Sitting in my chapel and [inaudible], it's easy to say cool things.
Hank Smith:	00:50:21	Yeah. Yeah. It's easy to say, yeah, let's all do this. Let's all consecrate. Yeah, and then to actually follow through.
John Bytheway:	00:50:30	I feel for these guys. So in summary then we're going to go, we're going to find Governor Dunklin. He's going to give us the militia to help us get our people back on their land. They get there. Governor Dunklin says, no. Then they're kind of like, now what do we do? And then they have those confrontations.
Dr. Matthew Godfrey:	00:50:51	Mm-hmm. Yeah, that's right.

John Bytheway:	00:50:54	And then they finally disband. Now I could see how I'd be a little bit, well, that was a disappointment.
Dr. Matthew Godfrey:	00:51:00	Yeah, exactly. Also important to point out that Joseph Smith, all the records that we have, he wasn't going to disband Zion's Camp. He wasn't going to give up until he received this revelation.
John Bytheway:	00:51:13	Wow.
Dr. Matthew Godfrey:	00:51:13	Who told him to do that?
John Bytheway:	00:51:15	When it says, take the the strength of my house, here we go again with expectations. Is that spiritual strength? Is that physical strength I'll deliver by power? Is that by muscle? Is that by muskets? Is that by thunderstorms? Like, now we can think it's this, but it's really this.
Hank Smith:	00:51:37	Matt, how do you become a person who supports, who follows through? Because I'm like you. I'm, I do complain. I'm not the first to sign up.
John Bytheway:	00:51:49	And if I got a blister on the way to the canning assignment, I might, I've got a blister. I got new shoes and I'm staying home.
Dr. Matthew Godfrey:	00:51:59	The real interesting thing about that too is even though I tend to complain and not want to do it, if I actually will go do it, it's such a great experience. I feel the Spirit and I feel so awesome afterwards. That makes me think, why do I have such a hard time going and doing it if I know how I'm going to feel afterwards? Hank, when you're saying, how do you become someone that does that? For me, it's trying to focus on how I felt when I have done these things. If I can focus on that, then it helps me be a little more willing to go and do it.
John Bytheway:	00:52:36	Hank, I've told the young women, I've spoken to young women's camp, I told them, if you have a chance to go on a service project with the boys, go, you'll learn more about people in a service project. Right? Do they work hard or do they hardly work? Are they hovering around the cookie table or are they where's another shovel? Boy, do you learn a lot about people in a service project.
Hank Smith:	00:53:02	Remind me not to go with you to a service project.

John Bytheway:	00:53:06	Yeah because I'm just watching, making notes for my next talk. Yeah. I don't want, I don't want to serve anybody. I just want to use it in a class.
Dr. Matthew Godfrey:	00:53:13	Verses 13 and 14 is where the Lord says, it is expedient in me that my elders should wait for a little season for the redemption of Zion. For behold, I do not require their hands to fight the battles of Zion. For as I said in a former commandment, even so will I fulfill, I will fight your battles. Both some of the participants of Zion's Camp as well as us today, when we read those verses and we look at Zion's Camp, we think one of two things, or maybe we think both of these things. Number one, the Zion's Camp failed, and number two, why did the Lord make them do this? if when they got there, he was just going to tell them, nevermind, you need to be endowed in the temple first because that's what he also tells them in here too, is that the redemption of Zion won't come about until you receive the endowment from on high.
Hank Smith:	00:54:04	You could have told me that before I left.
Dr. Matthew Godfrey:	00:54:08	Exactly. For the first question, was Zion's Camp a failure? Now, if you're looking at it from the perspective of the Saints we're supposed to go and redeem the land in Missouri and Jackson County, move the saints back onto that land, then I guess, yes, you could say it was a failure because that didn't happen, but to most of the participants of Zion's Camp, it was not a failure at all. I already talked a little bit about how many participants in Zion's Camp saw this as a key part in their life. A time when they really truly came to know God, and I think when they came to know themselves and how much they would sacrifice for the gospel. You mentioned Brigham Young. Brigham Young said, when I returned from that mission to Kirtland a brother said to me, brother Brigham, what have you gained by this journey?
	00:55:02	I replied, just what we went for. I would not exchange this knowledge I have received this season for the whole of Geauga County, which is where Kirtland was located, for property and mines of wealth are not to be compared to the worth of knowledge. What's Brigham's saying there? He's saying, I was able to observe Joseph Smith, how he led, how he organized this camp, and that to me was worth more than anything else, and that has even a greater impact I think when you think about when the Saints left Nauvoo and were traveling over to the Great Basin, and under Brigham Young's leadership, he organized that expedition almost exactly like Joseph Smith organized Zion's Camp. In fact, one of the reasons why we call Zion's Camp, Zion's Camp today, because originally it was

known as the Camp of Israel. That's how they referred to it at the time it was happening.

00:56:00 Well, we don't call it the Camp of Israel anymore because the Saints who left Nauvoo and went to the Great Basin, we call them the Camp of Israel. That's the name that they took. So then this expedition began to be referred to as Zion's Camp to distinguish it from the two, but it shows just how much Brigham learned from Joseph Smith on this expedition. Knowledge that he wouldn't know it at the time, but 10 years later, he would be in charge of the church and would have to staff and organize this mass expulsion from Illinois to the Great Basin. Wilford Woodruff too, he said, I was in Zion's Camp with the prophet of God. I saw the dealings of God with him. I saw the power of God with him. I saw that he was a prophet. What was manifest to him by the power of God upon that mission was of great value to me and to all who received his instructions. Those who participated in Zion's Camp, most of them didn't consider a failure. Now, there were some who, when Joseph said he was going to disband the camp, they were angry about it and thought, well, why did we do this? I don't understand.

Hank Smith: 00:57:07 Was Sylvester one of them?

Dr. Matthew Godfrey: 00:57:09 Sylvester was, and then Sylvester comes back to Kirtland and he charges Joseph with financial improprieties on the Camp of Israel and so there's all this chaos that happens in Kirtland after they return from that. But even with all of that, Joseph still appoints Sylvester as one of the first members of the 70 in February of 1835, which is just astounding to me that even with all that Sylvester did on the expedition in it, in its aftermath, Joseph still said, no, you're a worthwhile leader and I'll have you be one of the 70. Kind of a remarkable thing.

Hank Smith: 00:57:46 Very remarkable.

John Bytheway: 00:57:47 Is Sylvester in your genealogy, Hank? He's a Smith.

Hank Smith: 00:57:49 Probably.

John Bytheway: 00:57:49 No, but he left me his horse. Yeah. No, his horse died. That's right.

Dr. Matthew Godfrey: 00:57:57 That's right. His horse died. Yeah. The other thing to consider, and we do talk about this sometimes in the church, that after Zion's Camp concludes, February of 1835 is when the first 12 apostles are called. When the first members of the 70 are

		called. Out of the original 12 apostles that are called in this dispensation, eight of them went with Joseph Smith on Zion's Camp, and out of the first 56 members of the 70 who were called, all of them went with Joseph Smith on Zion's Camp. When you take that perspective of how did this affect the church later on in the leadership of the church, it had a profound impact and it was not a failure at all.
John Bytheway:	00:58:42	Hey, Matt, I have a interest in the British mission when Joseph Smith called the quorum of the 12 to go, and not all of them could go, but was it nine and they were all members of Zion's Camp that went, did you just say eight?
Dr. Matthew Godfrey:	00:58:59	Eight of the original 12 apostles were called. By the time they go to England in 1839, there have been several of those original 12 who had fallen away from the church, and they had been replaced by people who had gone on Zion's Camp. So Wilford Woodruff, for example, wasn't one of the original 12, but he's appointed a member of the 12 before they go to England. The same with George A. Smith. He was Joseph's cousin. He was 16 at the time of Zion's Camp when he went on the expedition. He eventually becomes a member of the 12 as well. So it extends even beyond the original 12 apostles who were called.
John Bytheway:	00:59:39	I feel like the British mission was similar to Zion's Camp in that it gave them experience. This time when they could not talk to Joseph, they had to operate like as a quorum across an ocean. I feel like that was great for Brigham Young, probably.
Hank Smith:	00:59:56	So Matt, would it be okay to say that Zion's Camp showed Joseph and in a way the Lord who was willing to step up and the Lord said, that's my future leadership right there.
John Bytheway:	01:00:09	That's the group.
Dr. Matthew Godfrey:	01:00:09	For sure. I think Joseph had the opportunity on Zion's Camp to observe members of the church to observe how they reacted to adverse conditions, to kind of get to know them better. Because when you think about Wilford Woodruff. Wilford Woodruff joined the church in 1833. The first time he saw Joseph Smith was when he came to Kirtland before leaving on Zion's Camp. He didn't know Joseph at all. Joseph didn't know Wilford at all, but I'm sure they got to know each other on this trip. Zion's Camp was instrumental in forming the Quorum of the 12 Apostles and the 70.

John Bytheway:	01:00:47	Thank heavens for Wilford Woodruff in keeping a journal. A journal after journal after journal.
Dr. Matthew Godfrey:	01:00:55	Yeah. He was such a remarkable person to be able to do that over the course of 60 years. Just so faithful in keeping the journal.
Hank Smith:	01:01:05	Yeah. You had three presidents of the church on Zion's Camp. You had Joseph, Brigham and Wilford.
John Bytheway:	01:01:10	Wow. Yep. You were probably both thinking of that John Wooden quote right now who was a UCLA basketball coach, who said, he said, sports does not develop character, it reveals it. I think Zion's Camp revealed the character of the way you just said it, Matt, of a lot of these men. Who's willing to, what did you say, Hank? To step it up.
Hank Smith:	01:01:34	Yeah.
John Bytheway:	01:01:34	As will the next service project in your ward.
Dr. Matthew Godfrey:	01:01:40	I think that also answers the second question that I posed. Why would the Lord make them go? Part of it was this so that Joseph could get to know some of these people better. Looking at the experiences of people in Zion's Camp, something that verse 19 says, I think is important in section 105. So it says, I've heard their prayers and will accept their offering. It is expedient in me that they should be brought thus far for a trial of their faith. I think a lot of times in life, it's in the tribulation. It's in the journey that we grow the most. Some of these people that went on Zion's Camp probably had experiences that they wouldn't have had otherwise. Probably grew in ways spiritually that they wouldn't have otherwise. This does make me think a little bit on my own mission and something that my patriarchal blessing said about my mission.
	01:02:39	When I got my patriarchal blessing, I was I think 14 years old. It told me about my mission. It said, I promise you that you'll have success on your mission. Well, when I got my mission call, the age of 19, I was called to the Belgium Antwerp mission, which is the Dutch speaking part of Belgium. I served two years in Belgium. It was super hard and there were not many people who wanted to talk to us about religion. We'd teach discussions and they'd have problems with tithing or they'd have issues with other things and they wouldn't join the church. By the time I came home from my mission, there was one individual who I had helped teach who got baptized, and another individual that

I had stopped on the street doing street contacting, got their information and then passed them onto other elders, who had been baptized, and those were the only people that I knew of that I had taught who had been baptized for many, many years.

01:03:41 I looked at that promise in my patriarchal blessing and I thought, how did I have success on my mission? It was a thing that was difficult for me to kind of try to get a handle on, but as I've thought about it more as I've talked to my parents about it, as I talked to even my mission president about it in later years, my mission definitely was a success for me, and what I mean by that is that I learned the gospel in better ways on my mission than I could have learned had I stayed home. I learned for myself how important the gospel was for me, that I was willing to sacrifice two years to do something every day, to go out and talk to people, even though most of the time we'd get maybe two people that would even want to engage us in conversation.

01:04:32 I was still willing to get up every day and go out and do that, but it helped me understand better what the gospel meant to me and my own commitment to it, and I think in that way it was a success for me and it gave me experiences that I wouldn't have had otherwise. When I look at Zion's Camp, maybe a lot of people thought about it that way too, that participated in it, that it didn't have the outcome that they thought it should have had, but that along the journey they experienced things. They participated in things that helped them grow spiritually in ways that they would not have grown had they not gone on Zion's Camp.

John Bytheway: 01:05:12 I was looking at verse nine. In consequence of the transgressions of my people, it is expedient in me that mine elders should wait. I agree with Inigo Montoya. I hate waiting. That I should wait for a little season for the redemption of Zion. Then I like verse 10, that they themselves may be prepared. You could make a list that they may be taught more perfectly and have experience. I mean, this camp of Israel wasn't an experience, wasn't it? No more perfectly concerning their duty and the things which I require at their hands, but then verse 11, this cannot be brought to pass until my elders are endowed with power from on high. As you mentioned, you can see what the Lord's concerned about. You need to have that experience. You need to be taught more. You need to know what your duty is. You need to wait, which is the hard part. And you brought out verse nine, a trial of their faith. I like Hank that we have talked with other guests about trial and prove are the same kind of word. You're going to be proven. There's the Dugway Proving Grounds west of the Great Salt Lake, I think, where they test

		military stuff and I've always thought the proving, this is a proving ground. You're getting proven.
Hank Smith:	01:06:33	Matt, it seems that your mission story there, Zion's Camp. The Lord might be saying, I already knew you and how good you are. I wanted you to see how good you are because you come out of that and out of that mission, and they come out of Zion's Camp saying that really was a blessing because the Lord didn't need to find out if they were willing to go. He already knew, but they needed to know that they were willing to do it.
John Bytheway:	01:07:05	Abraham needed to learn something about Abraham, right? The Hugh B. Brown statement.
Hank Smith:	01:07:11	Matt, let's bridge across the centuries here. You've been studying the history of the church, Zion's Camp for many years. We have people listening all over the world. Can you bridge from Zion's Camp to those listening who are struggling?
Dr. Matthew Godfrey:	01:07:25	For me, when I look at Zion's Camp and look at the things that we've talked about today or think a little bit more about those, there's a lot to be said for not allowing our own expectations to come in the way of our spiritual growth. We're all going to have moments in life where things don't turn out the way that we thought they should have turned out. Sometimes we look at those moments and we say, well, it's because God doesn't love me or because God's not listening to me. God's not aware about me. Or maybe we may even look at that and say, it's because God's not really there. If he was there, then things would've been different. Maybe instead of going that route when things don't turn out the way that we think they should, maybe it would be better to kind of look back and try to change our perspective, or at least look at it from a different angle.
	01:08:25	Think about, okay, I thought it should be this way, but maybe what was God trying to teach me here? Or what was God trying to tell me here? Or how did this help me grow? When we do that, then these moments in our lives that we think of as trials that we think of as tribulation, we can see more as a blessing that it's not an angry God trying to punish us for something, but it's a loving, heavenly Father letting us experience something that might be painful in the short term, but in the long term will bring us more blessings than we can imagine. When we look at these things from that angle, at least for me, it helps me find more peace and more comfort just to know that God is aware of us. That he knows our circumstances, he knows what we're going through. He mourns with us when we mourn because of the things that we're going through. Because of his Atonement,

		the Lord can comfort us in those moments of difficulty, in trial, but that again, he allows those to happen because he knows how they will help us in the long run. That they'll benefit us spiritually and help us become more like him, which is what this whole life is about, is becoming more like God and refining our own characters.
Hank Smith:	01:09:54	Matt, you think a lot like Elder Orson F. Whitney. He's quoted in the manual this week, no pain that we suffer, no trial that we experience is wasted. It ministers to our education, to the development of such qualities as patience, faith, fortitude, and humility. All that we suffer and all that we endure, especially when we endure, it patiently builds up our characters, purifies our hearts, expands our souls, and makes us more tender and charitable, more worthy to be called the children of God, and it is through sorrow and suffering, toil and tribulation that we gain the education that we come here to acquire and which will make us more like our father and mother in heaven.
John Bytheway:	01:10:39	Great statement. Matt used the word become, I'm thinking of Elder Oaks. It's not just what we know. It's not even what we do, it's what we are becoming. Becoming lifelong disciples of Christ. That's the goal. Yeah.
Hank Smith:	01:10:54	Matt, thank you so much for spending your day with us. It has been so fun.
Dr. Matthew Godfrey:	01:11:00	Thanks for having me. Really enjoyed it. Appreciate all that you both are doing to help people understand the scriptures better.
Hank Smith:	01:11:08	We have people like you that can show us things we never would've seen, we would never have known on our own. With that, we want to thank Dr. Matthew Godfrey for joining us today. We want to thank our executive producer Shannon Sorensen, our sponsors David and Verla Sorensen. In every episode we remember our founder Steve Sorensen. We hope you'll join us next week. We've got more church history, more Doctrine and Covenants coming up on followHIM. Thank you for joining us on today's episode. Do you or someone you know speak 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:	00:03	Welcome to followHIM Favorites. This is where John and I are sharing a single story to go with each week's lesson. By the way, I should say, John, these are not found in the podcast. Some people have asked me, oh, is this just a piece of the podcast? No, this is not found on the podcast. This is just because you and I like to tell stories. John, we are in sections 102 through 105 of the Doctrine and Covenants this week, and you told me you have a story.
John Bytheway:	00:27	In Section 104 verse 78. That's a long section 78. Again, verily I say unto you, concerning your debts. Behold, it is my will that you shall pay all your debts. I have a story from a talk called Earthly Debts, Heavenly Debts, and it was Elder Joseph B. Wirthlin. I know you love him. Hank, you've quoted him before. This is April, 2004. He said, let me tell you the story of a man who sacrificed greatly to maintain his own financial integrity and honor in the 1930s, Fred Snowberger. Now, I'm not one to tease about last names, for obvious reasons. Now you can because your name is Smith. Snowberger sounds like something you get a Dairy Queen.
Hank Smith:	01:16	Something you'd get at Arctic Circle.
John Bytheway:	01:18	Yeah, exactly. In the 1930s, Fred Snowberger opened the doors of a new pharmacy in northeastern Oregon. It had been his dream to own his own business, but an economic turnaround he had hoped for never materialized. Eight months later, Fred closed the doors of the pharmacy for the last time. Even though his business failed, he was determined to repay the loan he'd secured. Some wondered why he insisted on repaying the debt, just declare bankruptcy, have the debt legally forgiven. But Fred did not listen. He said he would repay the loan. He was determined to honor his word. His family made many of their own clothes, grew much of their food in their garden, used everything they had until it was thoroughly worn out or used up. What my grandma used to say, Hank, use it up, wear it out, make it do or do without.

	02:07	That was a kind of a old saying. Rain or shine Fred walked to and from his work each day. Every month Fred paid what he could on the loan. Years passed. Finally, the wonderful day arrived. When Fred made the last payment, he delivered it in person. The man who had loaned him the money wept and with tears streaming down his face he said, you not only paid back every penny, you taught me what a man of character and honesty is. To this day, nearly 70 years after Fred signed his name to that note, descendants of Fred and Irma Snowberger still tell this story with pride. This act of honor and nobility has lived through the decades as a cherished example of family integrity. I love that. It's not just the balance sheet. You taught me what a man of character and honesty is.
Hank Smith:	03:01	That's beautiful. And that's not always possible, we get that, but in this case it was, and the family's proud of it. I love that.
John Bytheway:	03:09	Yeah. In the spirit of that verse of it is my will that you pay your debts, if that's the Lord's will, and you need help, you could probably ask him for help.
Hank Smith:	03:20	Yeah.
John Bytheway:	03:20	To help fulfill that.
Hank Smith:	03:22	Yeah. Up in the spirit world, you could say, I'd like to have two Snowbergers please. And have them come.
John Bytheway:	03:26	Yes, that's right.
Hank Smith:	03:27	Yeah. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get any podcast. We are with Dr. Matt Godfrey this week. We're going through Zion's Camp. He tells some really great stories. He has one about Joseph Smith and a bugle that you're gonna love.
John Bytheway:	03:45	That's right.
Hank Smith:	03:45	And then come back and join us next week we'll do another followHIM Favorites.