

EPISODE 21 • PART I

Dr. Maclane Heward



D&C 51-57

Hank Smith:	<u>00:00:01</u>	Welcome to followHIM. A weekly podcast, dedicated to helping individuals and families with their <i>Come, Follow Me</i> study. I'm Hank Smith.
John Bytheway:	<u>00:00:09</u>	And I'm John Bytheway. We love to learn. We love to laugh. We want to learn and laugh with you. As together, we followHIM.
Hank Smith:	<u>00:00:18</u>	My friends, welcome to another episode of followHIM. My name is Hank Smith, and I am here with the illustrious John Bytheway, my wonderful co-host. Welcome, John.
John Bytheway:	<u>00:00:28</u>	Thanks.
Hank Smith:	<u>00:00:28</u>	Before we get started today, we need to mention a couple of things. One, we want you to find us on social media. You can find us on Instagram. You can find us on what's that other one called Facebook? What's that other one called? You can rate and review the podcast on your podcasting app. A lot of people don't know you can actually watch the podcast on YouTube. If you would like to, just go look us up there. We want to make sure that our missionaries who are watching on Facebook get a shout out because we've had some messages from some missionaries and just know that we love you, Elders and Sisters. Also, we do a little thing called followHIM Favorites on social media as well. We've got a lot going out there that we want everybody to know about and come give it a try. Let's get to it, John. Every week we get to bring on one of the Church's great minds, and we have another opportunity this week to hear from a great mind of the Church who's with us today.
John Bytheway:	<u>00:01:32</u>	We do. I'm so excited about this. This is Dr. Maclane Heward, and I've got a little bio here. He graduated with a PhD in the History of Christianity and Religions of North America from Claremont Graduate University in 2019, just over two years ago. He met his wife, Maria, who is a professional pianist on a piano bench in high school. Got to read that story. They have five fun, active, happy children. They probably also play the piano, but he currently teaches at the Institute of Religion adjacent to Utah

Valley University, has spent time teaching in BYU Religious Education, as well as the Seminary system, primarily at Lone Peak and Maclane. Welcome, we're so glad to have you here today. Thanks for being with us.

- Dr. Maclane Hew...: 00:02:22 To say that it's my pleasure is an understatement. I am so excited to be here. I really appreciate you letting me come on.
- Hank Smith: 00:02:31 John, did we want to hear more about the piano bench before we get started?
- John Bytheway: 00:02:34 Yeah, that's a fun story. Where did you go to high school, and was that an assembly or a talent show or what?
- Dr. Maclane Hew...: 00:02:40 A couple of my friends walked up to me and they said, "Hey, we think that you should like Maria." I was like, "Wow, deal. Who's Maria?" They pointed down the choir steps to the girl sitting on the piano, the piano bench. She wasn't on the piano. Sitting on the piano bench. I walked down the stairs, and I sat next to her and I said, "Hi, my name is Maclane. What's your name?". She's a redhead. She's got beautiful freckles and big blue eyes. Her face went red, and I was like, "This is going to be a fun experience." I was a senior, she was a sophomore and she's just so cute, man.
- Hank Smith: 00:03:20 That's wonderful, M&M.
- Dr. Maclane Hew...: 00:03:22 M&M.
- John Bytheway: 00:03:24 Maria, I just met a girl named Maria.
- Hank Smith: 00:03:27 I bet she's never heard that.
- John Bytheway: 00:03:28 There's a song about that. Now, we know the origin.
- Dr. Maclane Hew...: 00:03:32 Exactly.
- Hank Smith: 00:03:33 All right. Let's jump into this week's *Come, Follow Me* lesson. We are studying Sections 51 through 57 of the Doctrine and Covenants. Let's jump into Section 51. The heading says, we're talking to Bishop Edward Partridge, who needs to make arrangements for the settlement of the members moving to Ohio from New York. We've talked about that move. Maclane, let's start with Edward Partridge and what it's been like for the Saints moving, migrating from New York to Ohio.

- Dr. Maclane Hew...: 00:04:05 I am a personal fan of Edward Partridge. I love this man. He is a disciple. Maybe I could just say one thing really quickly that helps maybe contextualize all of these Sections. The Lord is very much focused on Zion. Joseph Smith makes a comment in the History where he basically says that Zion is the focus, the temporal focus of the Church. In the minds of Latter-day Saints, this is the Kingdom of God. Zion and the Kingdom of God are really synonymous. They're equal to each other. They're trying to establish the Kingdom of God on earth. We know today we would say that the temple and ordinances are preparing us to receive the Savior here on earth, and prepare to be in His presence, whether that is something that happens because we're on earth during the Second Coming or we die and we go to meet Him.
- Dr. Maclane Hew...: 00:05:06 Those temple covenants are central to enter God's presence. As you think about those temple covenants, I can say this without getting struck by lightning, because it's on the Church's official website. This is not anti-Mormon.org. This is ChurchofJesus christ.org. They list the covenants that we make in the temple, the law of obedience, the law of sacrifice, the law of the gospel, faith, repentance, baptism, repentance, and being cleansed, the law of chastity and the law of consecration. Although the temple, the formal organizational structure of the temple and the temple ceremonies are yet to come. God is already leading the members of the Church through the process of becoming temple-centric, Zion-centric, Kingdom of God-centric, presence of God-centric people.
- Dr. Maclane Hew...: 00:06:03 Today we talk about going to the temple and symbolically learning through the life of Adam and Eve. We've got to understand that, although we go to the temple and learn symbolically through Adam and Eve, God is attempting to teach us those same five principles, the same five laws in our daily walk, in our daily activities, commandments, obedience, sacrifice, repentance when we don't get it right. Chastity, one of the main natural inclinations, desires, impulses, the controlling of that, and then finally to control all things.
- Hank Smith: 00:06:49 Consecration, right?
- Dr. Maclane Hew...: 00:06:50 Yeah. Consecration. As we see in these Sections, we're going to come up with a whole bunch of different examples of people who both exemplify consecration and who don't, who fall short of the expectation. I hope that we can see in these Sections that there's a lot of temporal type things. There's a lot of administrative type things, but we've got to remember that, like God says in Section 29, He's never given a direction that's

temporal. It's always spiritual to him. Although we have these structures that help place us, this really is to help prepare us to be in God's presence, to help prepare our hearts."Oh, Lord, prepare my heart, to meet with the on Zion's Mount, and nevermore to part." That's what we're attempting to do is institutionalize or systematize these directives and laws that God is laying forth in the Restoration of the Church.

- Hank Smith: 00:07:56 When Dr. Sweat was here, he said that a General Authority once said to him, "Never underestimate the spiritual power of doing temporal things well." I think that's what I heard here is we're going to institutionalize this, but it's a spiritual thing.
- Dr. Maclane Hew...: 00:08:14 I think that the foundation of what we're going to be talking about, it actually begins in Section 38. You're going to see this individually, but Section 38 is collective. Section 38 is the temple ceremony, and the Sections that we're going to be covering are the individual lives of Saints that learned these truths. Section 37 has just said to the Saints, move to Ohio. Just imagine. I know we've covered this in the podcast. I don't want to spend a lot of time, but just this idea of moving to Ohio and the Saints are like, "Wait, what?" From my perspective, it doesn't seem like they're complaining as much as can you give us a little bit more information about this and then Section 38 comes. That does give a lot of information. One of the things that God says is, "If you have a farm," which you got to remember, this isn't... You and I, Hank, and John, we can go anywhere in the world and be teachers.
- Dr. Maclane Hew...: 00:09:18 Anywhere there's humans, we can go and be teachers, but these people are predominantly farmers. Their retirement is bound up in a location, in a place. In Section 38, God's saying to him, "Hey, leave it, sell your farm or rent it or leave it." Are you kidding me? What? It's hard to emotionally get into that space. How you actually feel. Let me just say one thing about this parable that God gives in Section 20, or in verse 24, 25 and 26, well, and 27, because I think it's the foundation, the root of what we're going to be talking about today. God says, "Let every man esteem his brothers, as himself." Then to really help us understand that this is the context of the parable, he says it again, verse 25, "Let every man esteem his brothers as himself." Then he gives a parable teaching the principle.
- Dr. Maclane Hew...: 00:10:17 The way I like to contextualize this, it's like, what do we put in between the space between us and other humans? What's the feeling? What's the emotional thing that we put in that space? Hank, with you, I hope that this is okay to get a little personal.

Hank Smith: 00:10:38 Yes. Sure.

Dr. Maclane Hew...: 00:10:38 Not embarrassing, just personal. I remember the first time I met you as a master student, you were a PhD student and I was a Master's student at BYU. I remember getting a vibe that here was a man that had a great heart and was just trying to bless people's lives. In-between you and I, I put a feeling, it was respect. It was admiration. It was tenderness. There's this feeling, but to be honest with you, most of us put apathy between us and other humans, but then check out this parable. "For what man, among you having twelve sons...." He wants us to think that we're the father. "What man among you having twelve sons, and is no respecter of them." We love them equally. "And they serve him obediently, and he saith unto the one: Be thou clothes in robes and sit thou here; and to the other: Be thou clothes in rags and sit thou there--and looketh upon his sons and saith I am just?" This may be a false description of this parable.

Dr. Maclane Hew...: 00:11:46 Alonzo Gaskill, he might fight with me about symbolism here, but from my view, I think God is saying, "We're the parents, and people surrounding us are clothed in robes and rags, how will we treat them? How will we esteem them? What emotion will we put in the distance between us and them?" It's really important. I think that he puts us in the shoes of a father. John and Hank, I know you are both fathers. The love that we have for our children, the love that our righteous father should have for their children, I think is what God is saying. We should attempt to have for everyone, all of our brothers and sisters. That becomes a foundation for what we're going to be talking about today. Do we love God and understand that he's given us everything?

Dr. Maclane Hew...: 00:12:55 Then do we love our fellow men so passionately that we cannot think of them suffering without extending a hand, without lifting the hands that hang down. That's our baptismal covenant. We've got to be Christians in that way. Those two things I wanted to mention at the beginning to help contextualize what we're going to be talking about here in Section 51.

Hank Smith: 00:13:20 Well, what you just said reminds me of Edward Partridge, who is the center of Section 51. This man, as I've studied him, I keep thinking, "Oh, I can't be more and more impressed by Edward Partridge." Then I hear something. I'm like, "I'm more impressed with Edward Partridge, the first Bishop of the Church." The Lord himself is, "Here's a man without guile." He's complimenting him. He literally receives the gospel, is baptized, is thrown into

leadership and that's the rest of his life. His sacrifice and consecration and helping other people sacrifice and consecrate. One of my goals, John, I've said this before is for some of these lesser known names for our podcast to bring them out and say, "This is someone you want to know," Edward and Lydia Partridge.

Dr. Maclane Hew...: 00:14:10

Let me give a tiny bit of the story behind it. Because one of the things I love about Edward Partridge is he's human. Sometimes we learn about people and we think, "Oh, wow. Is this person even human? Do they ever make mistakes?" You see his humanity and you see his wrestle with trying to live these laws that God is attempting to have all of his children live. Let's just give a tiny bit of background story. He does become the Bishop. In Section 52, he and Joseph are asked to go to Missouri. Edward Partridge is a successful businessman in the Kirtland area. He's used to a type of lifestyle that comes with success. He's also, as he and Joseph are traveling to Missouri, to the land of their inheritance, to Zion, he knows that there's been a group of missionaries that have been there, preaching the gospel. These are high octane missionaries. This is all over cadre. This is Ziba Peterson, this is Parley Pratt. These are really great missionaries.

Hank Smith: 00:15:21

We've recently talked about Parley Pratt with the Shakers. You couldn't hold Parley back.

Dr. Maclane Hew...: 00:15:28

You don't mess with that human. You don't mess with that guy." Parley Pratt, Ziba Peterson, Peter Whitmer and Oliver Cowdery. Those four. They've been there preaching in Missouri for months. There's a certain expectation that Edward Partridge has as he comes to Zion, that there's going to be an energy, there's going to be some converts to the Church. Then also I think he has some expectations in terms of this is going to be Zion. When we talk about Zion, we think, "Oh, it's going to be nice. This is going to be nice. The Kingdom of God on earth. Here we go." When he gets to Zion, he finds that those expectations are not met. He gets into such a heated argument with Joseph Smith, Edward Partridge and Joseph Smith, and there's at least two spectators Ezra Booth and Sidney Rigdon. After the conversation is done, Sidney Rigdon, his reaction is basically, "How could Edward Partridge talk to God's prophet that way?"

Dr. Maclane Hew...: 00:16:43

Ezra Booth takes the exact opposite experience and says, "How could God's prophet talk to Edward Partridge that way?" This is one of a couple of different things that will eventually lead to Ezra Booth leaving the Church, writing nine letters to, I think it's *The Ohio Star*, exposes about Joseph Smith that eventually lead

to the John Johnson Farm and the prosecutions and the attempted murder of Joseph Smith. This is a significant argument. Edward Partridge is feeling like this is not Zion. These people are not Zion like people. In Section 58, God has to rebuke him, which I know is not our assigned topic, but he has to rebuke him. The beauty of it is that he is reconciled to Joseph completely. Their relationship is better. God in effect, says to Edward Partridge, which we'll cover next podcasts. He in effect says to Edward Partridge, "You thought that I was going to give you Zion. You've got to build Zion."

- Hank Smith: [00:18:05](#) That's a lesson for all of us.
- Dr. Maclane Hew...: [00:18:08](#) Yes. Is it awesome for all of us? To tell you the truth, as an institute teacher, I think of some of my Institute students, and I know some of them don't like to admit this, but I know some of them shop for wards. They're like, which ward should I go to? I got to find the ward with the leadership and-
- John Bytheway: [00:18:31](#) The party, the good times-
- Dr. Maclane Hew...: [00:18:35](#) The opportunities for dating, and I think that God has a message for us about the creation of Zion. We got to get in there and we got to create Zion, not expect it to happen, same with families. I think there's a lot of mom and dad's listening. I hope that there's a lot of moms and dads listening. This is a constant wrestle as a parent. How do I create Zion with my kids? Later in the Doctrine and Covenants, God talks about how our dominion will flow to us without compulsory means. As parents, we wrestle with this, forcing our kids to do what is right, or strongly encourage this idea of, eventually those kids have to flow to us without compulsory means. They have to want to be a part of us. They have to want to be led by us, just like our relationship with God. He doesn't force prayer. He invites prayer.
- Dr. Maclane Hew...: [00:19:39](#) In the *Come, Follow Me* curriculum, there's a fantastic video by Steven Harper, where he talks about consecration, he and Kate Holbrook, two beautiful minds, brilliant minds talking about consecration. In the end, one of the things that Steven Harper says, he says in effect some members of the Church currently say, "Well, when is God going to require consecration again?" Steven Harper, in this beautiful way that he can, with his research and with all that he knows, he says, "God has never required consecration. He has invited consecration. He's never required it. It's never been enforced." Then he talks about, this is us. God is inviting us to pray.

Dr. Maclane Hew...: 00:20:34 He calls it commandment, but in Section 82 of the Doctrine and Covenants, commandments according to God are directions, how to be saved. We know that salvation is becoming like God. In some ways commandments are just directions on how to become like God.

Hank Smith: 00:20:49 Invitations, right?

Dr. Maclane Hew...: 00:20:51 Yeah. Commandments, we think of them as these domineering things, but it's a beautiful invitation to become like God. Yes, consecration it's a covenant. It's something we covenant to participate in with the law of consecration and the temple ordinances, but it's an invitation. Anyway, I guess what I would say about Edward Partridge, he gets to Missouri. He argues with Joseph Smith, and then he has to realize that he's going to bring his wife and five daughters that are used to this type of lifestyle to Missouri. That is not ideal in any way, shape or form?

Hank Smith: 00:21:35 I don't think our listeners would quite understand, but I think it was Joseph who said, the people of Independence are a hundred years behind the times, and this was 1831. He's thinking, these people got to come out of the 1700s.

Dr. Maclane Hew...: 00:21:51 It's a frontier. I love when we can help paint a backdrop for people of what... How many states are there in the union, 26 or something? This is the edge of the wild frontier.

Hank Smith: 00:22:05 I think Edward Partridge tells Lydia something, as in every other establishment is either a bar or a house of ill repute. That's every other business here in Zion.

Dr. Maclane Hew...: 00:22:17 You're going to take your family there.

Hank Smith: 00:22:19 Yeah.

Dr. Maclane Hew...: 00:22:20 Let me read this quote from Joseph Smith History. He characterizes this as the residents as the "basest of man" who "had fled from the face of civilized society to the frontier country to escape the hand of justice in their midnight rebels, their Sabbath breaking, horse racing, excuse me, and gambling." We got to understand that the Western frontier provides a lot of opportunities, and who needs opportunities? Well, there's a couple of different groups of people that need opportunities. We have people that are distanced from society because of perhaps religion, perhaps legally. There absolutely is an element here. Divorce is not really an option in this day. If you don't like your family, what do you do? You move to the West. They'll

never find you. There's a whole bunch of stuff, a whole bunch of types of people that are interested in this type of a place.

- Hank Smith: 00:23:28 Also people who are speculating on land, those who want to come out and make some money by buying up some land and trying to sell it later. This is going to lead to an interesting recipe of people in a couple of years.
- Dr. Maclane Hew...: 00:23:42 Yeah. In 1832, the popular American writer, Washington Irving, he traveled through Independence, Missouri in 1832 and listened to what he said. This actually comes right from the *Joseph Smith Papers* from some of the historical backgrounds, from Section 59. Just as a plug for this, for your listeners. I often, when I read a Section go to *Joseph Smith Papers*, I look up the Section and I begin by reading the Historical Background. That gives me a good sense of what's happening. Washington Irving who traveled through Independence in 1832 on an expedition with Federal Indian Commissioners also commented on the, "rougher and rougher life." What does that mean? We have a rough crowd, but this is, "The rougher and the rougher crowd." We got both. This is rough-squared for all the mathematicians listening.
- Dr. Maclane Hew...: 00:24:39 Then he said that as he got closer to town, one of his companions described Independence as full of promise, but containing, "Nothing but a ragged cadres of five or six rough log huts. Two or three clapboard houses, two or three so-called hotels, grog shops, and a few stores." From what I understand, a grog shop is the State Liquor Store, basically. This particular dictionary defines it as, "A saloon barroom,
- John Bytheway: 00:25:20 Especially a cheap one."
- Hank Smith: 00:25:25 Maclane, let's do this. We're not in Missouri yet. Section 51, we're still in Ohio, but you're saying over this summer, this is going to be the trip to Missouri.
- Dr. Maclane Hew...: 00:25:38 Really, I guess the immediate context here of Section 51 jumping right into this is the Colesville Saints have traveled from New York and they're now in Kirtland and it's, where do we go? Where do we take up residence?
- Hank Smith: 00:25:54 What don't you remind everybody just quickly the Colesville Saints. Those are the ones, but from Harmony, Pennsylvania, right in that area.

Dr. Maclane Hew...: 00:26:02 Yeah. These are the Knights. These are the Knights that help assist Joseph in the work of translation. They first meet Joseph when he's engaged in-

Hank Smith: 00:26:15 A silver mine.

Dr. Maclane Hew...: 00:26:16 Speculation, and Newel Knight has this beautiful story where he's drawn, his heart is drawn to Joseph and he has trouble praying vocally. Joseph takes him under his wing and just in this really sensitive way, just ministers to him in such a delicate and beautiful way. Newel and Joseph really have this friendship starting in 1826, if my memory serves me correctly, the Knight family has always been interested in Joseph and his work. They've always seen him as an honest seeker of truth.

John Bytheway: 00:26:56 They created a branch there. When the Church was organized, they created a little branch in what we say, Colesville, but I want everyone listening to attach Colesville and Harmony together because that's where that group is. I think it's Hyrum Smith who's the first Branch President of the Colesville Branch. Then this group, the reason we talk about this is because this group stays together. Throughout Church History in all the moves, this Colesville Branch, which people will go, why are we still talking about them? It's because they stay together even I think, through the trek West, some of them.

Dr. Maclane Hew...: 00:27:32 Steven Harper says that there's just, so there's persecutions that are happening in Colesville. They're moving out of persecution, but they're also facing persecution as they travel to Ohio. Steven Harper says, there's just one person that doesn't make it. You see the sense of unity. Speaking of the creation of Zion, the substance that they put in between them is love and compassion and care and concern. They make it to Buffalo Harbor, which is I think a moment where your listeners might enjoy a story. They make it to Buffalo Harbor. The Harbor is frozen over. There's no boats that can leave. There's a couple of groups of members of the Church that have gathered in the Buffalo Harbor. You have one led by Lucy Mack Smith, Joseph's mom, you have one led by Thomas Marsh and one led... The Colesville Saints that are led by Newell Knight, if I remember right. They get to the Buffalo Harbor.

Dr. Maclane Hew...: 00:28:28 It's all frozen in. Sister Smith is just a spitfire. She starts preaching in just really fantastic way. Some of the Laurels, some of the young women in the group, they're getting their flirt on with some of the passers-by. Some of them are other... They're just rough around the edges. She just calls them to repentance.

Hank Smith: 00:28:55 All 10 of them. She's-

Dr. Maclane Hew...: 00:28:58 We're saints. We got to represent God. You're going to love this. This is my anticipatory statement. You're going to love this. I guarantee it. She gets there. Oh man, she's so good at writing. It's tempting for me to read like four pages here. This will be appropriate for our particular context. "Here we met the brother from Colesville, who had been detained a week in this place to wait for navigation to open. Since Mr. Smith and Hyrum were directed to be in Kirtland by the 1st of April; they had gone the remainder of their journey by land. I inquired about the Colesville brother, and if they had told the people that they were Mormons. They seemed surprised at the question and replied, 'No, by no means. Don't you do it for the world for, if you do, you will not get a boat nor a house. Here you must stay or go back.'

Dr. Maclane Hew...: 00:30:00 I told them, I would let the people know exactly who I was, and what I professed. 'If you,' said I, 'Are ashamed of Christ, you will not be prospered as much as I shall. We will get to Kirtland before you.'"

Hank Smith: 00:30:17 This is the race.

Dr. Maclane Hew...: 00:30:18 Check this out. It gets better. "While we're yet talking with the Colesville brother, another boat came up, which had onboard about thirty Mormon brethren and Brother Thomas Marsh was one of the company. He came to me and perceived the drift of our conversation and said..." Now, before I share what he says, he's going to be the President of the Quorum of the Twelve. He falls away and comes back. He's got a story life, but he says, "Now, Mother Smith," I almost think that she's probably like, "Don't you mother me, son."

Hank Smith: 00:30:57 It's like, this is not the way to start. Does that usually work with you guys as spouses when you first say, calm down. Does that usually just go off great?

Dr. Maclane Hew...: 00:31:08 That now, now thing that-

Hank Smith: 00:31:10 Now, now, okay, keep going, Maclane.

Dr. Maclane Hew...: 00:31:13 "Now Mother Smith, if you do sing and have prayers and acknowledge that you are Mormons here in this place, as you have done all along, you will be mobbed before morning." Can you almost hear the condescending?

Hank Smith: 00:31:29 Come on.

Dr. Maclane Hew...: 00:31:30 Then she says, "Well, mob, it is then for we shall sing and attend to prayers before sunset mob or no mob." Now, here's the beautiful part of the story. She lives it. There are some people that have been exposed to the cold. They're getting sick. There's little kids. There's women in her group. She sends Hiram Page out into the city to try and find a room where at least the women, the children can go and receive some protection. She says to him, "It might be difficult just to let you know from what I heard from these faithless home skillets, it may be difficult y'all." She preempts it a little bit and Hiram Page doesn't have success. Then, so he comes back and you know what's going to happen next. Don't you? Knowing Sister Smith, she says, "Well, well, I said, I will go myself and see what I can do for you, and a room you shall have, if there is a possibility of getting one on any terms whatsoever."

Dr. Maclane Hew...: 00:32:41 Here's the miracle of what she does. She goes into the community. She talks to the first innkeeper. The innkeeper says, "I got a room for you." Then another tenant says, "No way. No way. They're not coming here. They could be sick with who knows what? They're not coming here." Sister Smith, she says, "Never mind. It's no matter. I will go somewhere else. I presume I can get another room just as well." Then the lady that's being a pill says, "No, you can't though for we hunted all over the town and couldn't find one single room until we came here." Just a sad moment. What is she feeling between, what is she putting the distance between people? Clearly not love. She goes to the next in, and she says to the proprietor, "Do you have a room?" A cheerful old lady. She's nearly 70 years of age. Sister Smith's like, "We'll pay anything. We just need a room." The Mormon says, "Well, I don't know. Where are you going?" "To Kirtland," I said. "What be you?"

Dr. Maclane Hew...: 00:33:57 That's a cool question. Be you Baptists? She says, "No." Said I, "We are Mormons." "Mormons?" She said in a quick but low and good-natured tone. "Why, I've never heard of them before. What be they?" I told her, "We did not... This is present. Nelson's going to love this. When he listens to the podcast, he's going to make a comment and be like, "Hank, this is beautiful."

Hank Smith: 00:34:24 This is my favorite part.

Dr. Maclane Hew...: 00:34:26 "I told her that we did not acknowledge the name, but the world called us. I said, so that we might know who we were, but our proper name was Latter-day Saints." Isn't that like, wow? Here we go. Anyway, then she says, "'Latter-day Saint,' said she.

'I had never heard of them before.' Sister Smith said, 'I am the mother of the prophet who brought forth the work and translated the Book of Mormon.' 'What?' She said with increased surprise, 'A prophet in these days? Well, I never heard of the like in my life. Will you come if I let you have a room?' I told her that I wanted the room for the Sisters who were with me, but that I would come with them and stayed that day with her. You will come in and sit with me and tell me all about it. I don't know why it was, but just as soon as I saw you, I felt as though I wanted you to stay with me, and I could not bear to have you go away." She goes back to the boat.

Dr. Maclane Hew...: 00:35:28

She gets all the sisters. Then this happens. This woman says to her, "Now come and sit down with me and tell me all about what you were talking." She stays up practically all night with this woman teaching her. What an example, speaking of consecrated life. You know what? We're a people that believes in a present God, a close God, a miraculous God who is working in our lives, who we see every week in Church, we see it with our neighbors. We see it in our communities. God is active in our life. Instead of leading out with, "Oh, I am a Latter-day Saint." To tell you the truth, it is a beautiful thing to be. We sometimes think, "Oh, I am a Mormon." Then we let them react, or we say, "I'm a Latter-day Saint." We let them react.

Dr. Maclane Hew...: 00:36:27

Then we decide how we're going to take the conversation. Instead of us managing the conversation and saying, "I'm a member of The Church of Jesus Christ of Latter-day Saints." Can I just tell you, we just had Conference, and I felt the windows of heaven open, and God touched my soul. I know God lives. That's who we are. That's what we believe."

Hank Smith: 00:36:52

No need to be timid. This is the exact message.

John Bytheway: 00:36:53

No, man. I love the idea of managing the conversation. We had some, a Brother come home in our ward who was recently a Mission President, and he just walks up to people." You're new here, do you have any friends? Would you like about a couple of hundred more? You should come with me. You should come with me to church." I think that's a normal and natural way that President Uchtdorf has talked about, it's what you're talking about. Maclane, I want our listeners to know where you got that story. I think I saw. Was that *The History of Joseph Smith by His Mother*? Is that what you were holding?

Dr. Maclane Hew...: 00:37:31

Just be careful. I'm not getting royalties, but man, be careful. This book may just change your life.

Hank Smith:	<u>00:37:39</u>	Absolutely.
Dr. Maclane Hew...:	<u>00:37:39</u>	It almost has a feel of the Saints. The Saints volume is very readable. Steven Harper, the other editors did a fantastic job with it, but it reads like that. It just reads so beautifully in her language and her... The way she describes it. For me, I use it every semester in my classes, but it helps my students to see just why Joseph becomes what he becomes.
Hank Smith:	<u>00:38:06</u>	Who better to tell you about someone than their mother, than their mother? It surprises me when people say, "Well, it's his mom. What does she know?" It's his mom.
Dr. Maclane Hew...:	<u>00:38:20</u>	This is a silly example. About a year ago, we ended up moving homes and we kept our house and started renting it out, and we just got new tenants in and they're the most wonderful people in the world. We love them. On their rental application, they put their mom down as one of the references. My first inclination was exactly like you just said, Hank. It was like, "Oh, yeah, the mom." Because we all have moms, we all know moms, and my mom is the greatest cheerleader in my life. After a 15- or 20-minute conversation with that man's mom, I was like, "Oh, man, please rent my home," because I knew exactly how that son was raised. I knew the principles that that mom was teaching from day one. That's what's going on here. Some people are like, "Oh, yeah, it's his mom."
Dr. Maclane Hew...:	<u>00:39:17</u>	I get that. We need to read it, understanding that it's his mom, but we also need to read it, understanding it's his mom, the most intimate witness of the Restoration of Joseph.
John Bytheway:	<u>00:39:31</u>	Knowing all sides of Joseph, as his mother, and is this the same story, Maclane, where the ice parts? Is there-
Dr. Maclane Hew...:	<u>00:39:44</u>	Yes.
John Bytheway:	<u>00:39:46</u>	You're a good storyteller. Would you please tell us about some people part the Red Sea and some people part the ice?
Dr. Maclane Hew...:	<u>00:39:55</u>	I need to throw in a disclaimer here. I've always wanted a voice acting job. Driving in the car with my wife when we were just dating, we'd be driving down State Street and I'd do infomercials for local businesses. "Saturday, Saturday, Saturday, Taco bell, Taco bell..." I just go off. You just need to know you are fueling a part of what I want in my life that may be unhealthy for my kids. I read the story to my kids, and they're like, "Dad, could you please read it with a normal voice?"

Getting back to the story, she has to rebuke some of the members of the Church.

Dr. Maclane Hew...: 00:40:37

Well, here's what she says, "I found several of the brother and the sisters engaged in a warm debate, others murmuring and grumbling, and a number of the young ladies were flirting, giggling, and laughing with gentlemen, pass by who were entirely strangers to them, whilst hundreds of them on the shore, on the boat were witnessing this scene of clamor and vanity among our brethren. With great interest, I stepped into the mix." This is what she said, "Brethren and sisters, we call ourselves Saints and to profess to have come out from the world for the purpose of serving God at the expense of all earthly things. Will you, at the very onset, subject the cause of Christ to ridicule by your own unwise and improper conduct? You professed to put your trust in God. Then how can you feel to murmur and complain as you do?"

Dr. Maclane Hew...: 00:41:30

You are even more unreasonable than the children of Israel were, for here are my Sisters pining for their rocking chairs and brethren from whom I expected firmness and energy declare that they positively believe they shall starve to death before they get to the end of their journey. Why is it so? Have any of you lacked? Have I not set food before you every day and made you who had not provided for yourself as welcome as my own children? Even so, if this were not the case, where is your faith? Where's your confidence in God? Do you not know that all things are in his hands, that he made all things and overrules them? If every Saint here would just lift their desires to him in prayer, the way might be open before us, how easy it would be for God to cause the ice to break away. In a moment's time, we could be off on our journey, but how can you expect the Lord to prosper you when you are continually murmuring before him.

Dr. Maclane Hew...: 00:42:40

Just then a man cried out from the shore." Can you get this image? She is preaching loud enough for everybody here. Just then a man cried from the shore. "Is the Book of Mormon true?" He asked the right person. That book said I was brought forth by the power of God and translated by the same power. If I could make my voice sound as loud as the trumpet of Michael, the Archangel, I would declare the truth from land to land, from sea to sea and echo it from aisle to aisle until everyone of the whole family of man was left without excuse for all should hear the truth of the gospel of the son of God. I would sound in every ear that he would again, reveal himself to man in these Last Days and set his hand to gather his people together upon a goodly land. If they will fear him and walk uprightly before Him, it shall be unto them for an inheritance.

Dr. Maclane Hew...:	<u>00:43:42</u>	If they rebel against his law, his hand will be against them to scatter them abroad and cut them off from the face of the earth. God is now going to do a work upon the earth for the salvation of all who believe it unto the uttermost, even all who call on him and man can not hinder it. Then she turns to the group of members of the Church. "Now, Brothers and Sisters, if you will, all of you raise your desires to heaven that the ice may be broken before us. We be set at liberty to go on our way, as sure as the Lord lives, it shall be done. At that moment, they hear this loud thunderous noise. The ice breaks. The captain of the ship says, "Every man to his post." They are one of two ships that make it out of the Harbor. As it goes out, a man says something to the effect of, there goes the Mormon... Here's the quote, "There goes the Mormon Company.
Dr. Maclane Hew...:	<u>00:44:48</u>	That boat is sunk in the water nine inches deeper than it was before and market, she will sink. There is nothing sure." There's so much of this animosity. They're so sure that the boat will not make it to Fairport Harbor on the south side of the lake. That when Sister Smith and the rest of the Saints dock, they read of their own deaths in the newspaper.
John Bytheway:	<u>00:45:21</u>	Are you kidding?
Dr. Maclane Hew...:	<u>00:45:22</u>	Yeah.
John Bytheway:	<u>00:45:24</u>	Reports of our deaths have been greatly exaggerated.
Dr. Maclane Hew...:	<u>00:45:28</u>	The bystanders were so sure we would sink that they went straight to the office and had it published that we were sunk so that when we arrived at Fairport, we read in the papers, the news of our own death. Sister Smith is so powerful. It's almost like, you're surprised that the whole boat wasn't taken up to meet the people of Enoch. There you go.
Hank Smith:	<u>00:45:59</u>	I love this. We haven't talked enough about her. I'm so glad you shared this story of them making this journey from New York to Ohio.
John Bytheway:	<u>00:46:07</u>	I love it. A strong, powerful woman who basically got up there and prophesied.
Dr. Maclane Hew...:	<u>00:46:16</u>	All four foot, I think she's 4'10, 4'11. She's a tiny woman.
John Bytheway:	<u>00:46:20</u>	Do this and the ice will break in front of us.

- Dr. Maclane Hew...: 00:46:23 This is the immediate context of Section 51. The Colesville Saints eventually make it there a couple of weeks later. Then you get Section 51 that really comes in context of all of these happenings. You got to remember that the context of this is a very practical view on living and life, but you can never lose the root of consecration, and the root of consecration being, love and acknowledgement of God that he provides us with all things and the idea that we must elevate our views of all mankind and love. They put in place these structures that help them to formalize the care for the poor. You can see things like verse 2, "It must need to be that they be organized according to my laws, if otherwise, they will be cut off.
- Dr. Maclane Hew...: 00:47:24 Wherefore, let my servant Edward Partridge and those whom he has chosen in whom I am well-pleased appoint unto this people, their portions, every man equal according to his family, according to his circumstances and his wants that my servant Edward Partridge, when he shall appoint a man, his portion given to him a writing that shall secure to his portion that he shall hold it even this right and this inheritance in the Church until he transgresses and is not accounted worthy of it by the voice of the Church, according to the laws and covenants of the Church to belong to the Church. It's this language of we're going to give you stewardship. One point Joseph says "private stewardship." Private stewardship. So that you have something to manage that you can be anxiously engaged about the building of Zion and the establishment of the storehouse that comes in these later verses and [inaudible 00:48:34].
- Hank Smith: 00:48:34 I loved in verse 9. The Lord is saying, "This will work, if you're all honest. If you're honest and alike and receive alike and be one because so many people... I think the first thing you hear this idea of, "Oh, we're going to donate and take," and then all of a sudden the greed comes in of, "Well, who's stopping who from just taking more?" The Lord is saying, "You are. You are stopping yourself. Do it honestly?"
- Dr. Maclane Hew...: 00:49:05 Let me share a little bit. Verse 3 as you compare this with *The Joseph Smith Papers* and some of our earliest records of this revelation, there's two things that are different about this revelation. Verse 3 actually has a portion that we don't have. There's something that's been removed. Verse 5 is added later. It's in print in 1835 Edition, but it's not in this original revelation. Let me just read to you some of the original in verse three. "Wherefore, let my servant Edward Partridge receive the properties of this people." This is the new stuff, "Receive the properties of this people, which have covenanted with me to obey the laws which I have given, and let my servant Edward

receive the money as it shall be laid before him, according to the covenant and go and obtain a deed or article of this land unto himself for I've appointed to him to receive these things.

- Dr. Maclane Hew...: 00:50:00 Thus through him, the properties of this church shall be covenanted unto me, wherefore, let my servant Edward Partridge and those whom he has chosen," which actually ended up being Isaac Morley and John [inaudible 00:50:13], "In whom I am well-pleased appoint unto this people, their portion, every man alike according to their families, according to their wants and needs." You get even some more of this practical element of these revelations. This is how we're going to manage this. Then later, as Edward Partridge moves to Missouri, this basic idea of we're going to take the money from the members of the Church, we're going to buy land for them to gather to in Missouri. Then we're going to divvy out private stewardships. Some people are going to have more money and land to give, and they're going to eventually receive a smaller portion than what they donate.
- Dr. Maclane Hew...: 00:51:05 At least that's the idea behind this. This man is named Bates, his last name is Bates. He donates \$50. He ends up leaving the Church and he wants his land. He wants \$50 worth of land, which to us is like, "50 bucks of land?" He actually legally sues the Church and seems to win this case. This man, his name is Bates. Verse five is actually added in which Joseph feels at liberty to do. I think one of the scholars that I go to and this is Stephen Harper, but even President Packer has statements about this. Joseph and the early members of the Church saw these revelations as able to be continually massaged to come closer to represent the word of the Lord.
- Hank Smith: 00:52:07 Tony talks about that in our very first episode. These are fluid, these revelations. They can be altered and changed. They're not set in stone.
- Dr. Maclane Hew...: 00:52:16 Check out this quote from Joseph Smith. This actually comes from a letter that he writes to William Phelps. He writes it in 1832. The historical background of the revelation is that he writes this letter to encourage record keeping, which is really a powerful historical context. He writes this letter. It seems that he crosses this portion out, but he says, "Oh, Lord, when will the time come when Brother William, thy servant, and myself behold, the day that we may stand together and gaze upon eternal wisdom and graving upon the heavens while the majesty of our God, holdeth it up the dark curtain until we may read and record of eternity to the fullness of our immortal souls. Oh, Lord God deliver us in thy due time from the little

narrow prison, almost as if it were total darkness of paper, pen, and ink, and a crooked, broken, scattered, and imperfect language."

- Dr. Maclane Hew...: 00:53:26 We get other places where Joseph makes these statements about the pressure it is to write in the name of God.
- Hank Smith: 00:53:36 Joseph is like, "Well, I'm going to add to this because it's going to better clarify what I was seeing and feeling and thinking."
- Dr. Maclane Hew...: 00:53:44 The early members of the Church, they understand that and they're okay with it. They know that it's the reality. As members of the Church, we should, all of us, men and women should understand this. Men give priesthood blessings. For me, we try and give voice to... For me, mostly feelings.
- Hank Smith: 00:54:13 Impressions, feelings.
- Dr. Maclane Hew...: 00:54:14 Impressions, feelings, but let's make sure that we understand that this is not just a male thing. The Doctrine and Covenants is very clear that we need to pray with the Spirit. We ought to be praying and be guided by the Spirit as we pray. That's how prayer can be a conversation. It can happen as we pray. We can be prompted and directed to speak and act and say certain things. This should be something that all of us understand. This idea of, we're trying to put in words, the feelings that we have and the impressions that are coming as we pray. There are two things here that I think are absolutely beautiful and incredibly applicable for us today. First of all, verse 3 talks about wants. Verse 13 talks about wants. Verse 14 talks about wants. The beginning of the use of this term and this word.
- Dr. Maclane Hew...: 00:55:25 Verse 13, could be even problematic for us, depending on how we read this and how we interpret these words. "Again, let the Bishop appoint a storehouse into this Church and let him... Let all things both in money and in meat, which are more than is needful for the wants of this people be kept in the hands of the Bishop. Let him also reserve unto himself for his own wants and for the wants of his family." Now, there's a reason why I haven't been called to be a Bishop because I would be like, "Check this verse out, President. [inaudible 00:55:57] President, let me have it.
- Hank Smith: 00:55:58 I get to keep according to my wants.
- Dr. Maclane Hew...: 00:56:01 I'm going to keep. Man, let me tell you. Tesla would be really fun to drive right now, but here's the important part for all of us

to understand. The Doctrine and Covenants, like we've already talked about, is a book of sacred scripture that Joseph felt at liberty to massage in terms of word choice, in terms of verses. He adds a verse 5 later, he just adds it. We've got to understand that. Let me say it this way. Do we believe that God can send a perfect revelation or message to his prophet? I think we do believe that. Do we believe the prophet has the capacity to perfectly receive that message? I'm not sure. I'm not sure if we believe that or not. Do we believe that a prophet has the perfect ability to communicate a perfect revelation that God has given to a prophet in word? I don't know if we believe that. I don't know if we believe that.

Hank Smith: 00:57:17

Even the Lord says early in the revelations, you're going to receive these as if from my own mouth in all patients and faith. That implies-

Dr. Maclane Hew...: 00:57:26

Section 1, he talks about they come to an understanding in their weakness. We do have some application here. I want to be a little bit sensitive. Some people would probably say, "Yes, we do believe that." Some people would say, "No, we don't believe that." I think that as a historian, I would say, we don't believe that.

Hank Smith: 00:57:45

We shouldn't.

Dr. Maclane Hew...: 00:57:45

We don't believe the prophets. We shouldn't believe the prophets perfect ability to perfectly understand the revelation and perfectly communicate it. Now, here's the complexity of that. Even if we did believe that language changes over time, I still remember saying to my grandpa, "Man, that's sick." Grandpa is like, "What? Someone's sick?" "No, Grandpa. That's sick." Language changes over time. This is a case. This is a really important case where language has changed.

John Bytheway: 00:58:16

This is from Steven Harper's book, but he said, "The Lord uses the word 'wants' four times in Section 51. That word no longer means what it did in those revelations and others. The word 'want' has undergone a major sense change in our society in the last 100 years." Noah Webster published his great dictionary in 1828. That's a really good date for a reference for the Restoration of the Church. It, we find the reverse of today's usage. The primary meaning [inaudible 00:58:45] and the next three definitions all deal with lacking or poverty or deficiency or necessity. Joseph Smith used the word 'wants' and 'needs' as synonyms. Perhaps by using both words in Section 51, verse 3, the Lord means to emphasize them, or perhaps he intends to expand the idea of needs beyond mere necessities.

- John Bytheway: 00:59:09 It is most unlikely that he used want with today's definition, something desired, demanded, or required. Do you know what it reminded me of, is the Parable of the Prodigal Son who went into a far country and he began to be in want. I thought that's that kind of a usage.
- Dr. Maclane Hew...: 00:59:29 Let me take this one step further, because I think it's really important for our readers to understand, because you might think I am reducing confidence in scripture. That is not at all my point here in bringing this up. I think it actually helps appropriately placed scripture in our religious life. If someone was reading this scripture and didn't have access to some of Steven Harper's work, he's written a fantastic article talking about communication theory and scripture. This is where much of this comes from. We've got to read scripture with God, with the Holy Ghost, with the Holy Spirit, a member of the Godhead to help us to make an end around. I've charted this out for you. God gives to prophet, prophet interprets, writes into scripture, and then scripture is read by us. Well, we've got to have an end around. We can't just go back up the ladder.
- Dr. Maclane Hew...: 01:00:32 We've got to read the scripture, understand the historical context, but then make an end around and include God in our scripture readings so that he can help us to understand the nuance and the meaning, his initial impulse. We call this exegesis and eisegesis in nerd talk, but in order to appropriately make personal application, eisegesis, we got to understand the exegesis, what God initially was talking to them about in their situation in time. As we create eisegesis with the appropriate understanding of the historical context, it helps us to understand God's message and God's message to us specifically. Now, here's one of those messages. Language and revelation and the scripture, this is one of the most beautiful things about the Restoration for me. God is so committed to personal interactions with us. He asks us to pray multiple times a day.
- Dr. Maclane Hew...: 01:01:37 He asks us to read scriptures, which after our conversation just recently, just barely, that's an opportunity to interact with God. Not just mind information, but interaction. We partake of the sacrament once a week, another opportunity for interaction. You see clearly God is trying to interact with his saints. This whole attempt at Zion, creation of Zion is to get God to be with us in our midst. Now, you see that in this section, but also come with me to verse 16 and 17. The Colesville Saints are going to be moving to Thompson. They're going to begin to establish themselves on Leman Copley's farm and very quickly Leman Copley, Parley Pratt, Sidney Rigdon. They go up and they have this teaching experience among the Shakers. Shortly after

Copley invites Ashbel Kitchell to come back with him and teach the members of the church. There's a confrontation with, I believe it's Newell Knight with Ashbel Kitchell and Newell Knight. Copley goes back to the Shakers. He's out.

- Hank Smith: 01:03:01 Copley ends up saying, "I'm going back to the Shakers, so off my land.
- Dr. Maclane Hew...: 01:03:07 In context, people might think, well, God knew that. God knew that. Why didn't he just send the member of the Church straight to Missouri? That's what he's going to do in a few Sections later. Why doesn't he just send them straight through? Well, first of all, there's something to be said about God treating us in our moments. He doesn't treat Lemman Copley poorly because of what Lemman Copley will eventually do. He treats Lemman Copley as Lemman Copley in the moment. He says, "This is an opportunity for Lemman Copley. He's going to learn. He's going to develop. He's going to grow. He's going to... Does he measure up? Well, no, he doesn't seem to measure up. He goes back on his agreement and in a really fun entrepreneurial way. The Saints, their original agreement to come - "I'll let you stay on my land. You can build me fences.
- Dr. Maclane Hew...: 01:04:03 You can plant my crops. You can even build some houses and it will be perfect. We'll exchange." Then he kicks them off the land and he's like, "Well, I'm going to charge you \$60 because you planted my crops, you built my fence." It's a twist, but check out what God says to the Saints as they begin to establish themselves on Copley's farm. This is verse 16. "I consecrate unto them this land for a little season until I, the Lord shall provide for them otherwise and command them to go, hence." Verse 17, The hour and the day is not given unto them. Wherefore, let them act upon this land as for years. This shall turn unto them for their good. Can we just spend a second dissecting those two thoughts? The fact that he wants them, "To act upon this land as for years, and then the next phrase, it shall turn unto them for their good."
- Dr. Maclane Hew...: 01:05:17 These are two powerful thoughts, I think. To be really honest with you, I'm really curious what comes to your guys mind as you read, as you think about those two in context of the history.
- Hank Smith: 01:05:29 I was going to say, first of all, the Lord knows they're not going to be there long. It's not going to be... It's "a little season," but you never know what a little season means with the Lord. He also says he comes quickly. Right, John? Also, the idea of, you're going to be a little bit disappointed in how this turns out. Just

know beforehand, it's going to be for your good. It's going to be okay.

- John Bytheway: [01:05:59](#) I had marked that act upon, "this land as for years," because I've heard people who have served in different callings in the Church, and some who have to be mobile Institute Teachers, a Seminary teachers, who don't know where their new assignment will be. That just say, we just figure we're going to be here. We're going to do exactly that. We're going to act as if we're going to be here for a long time, put down our roots and everything, and then we'll see, but it'll be for our good. That's why I marked it because I know I've heard that thought expressed before.
- Hank Smith: [01:06:32](#) That's interesting you say that John, because I've had moments in my life and I know some others have well, probably have them as well, is the idea of, "Well, I'm probably almost done with this calling, so I'm going to let up a little bit right." Maybe the Lord's going, "Why don't you just perform in your calling like you're never going to be released, and then I'll let you know."
- Dr. Maclane Hew...: [01:06:58](#) Think about it in this way, this next phrase, this shall turn unto them for their good. I'm close to finishing the biography of Larry H. Miller. At one point in his book, he's not being recognized for his work. He's revolutionizing the auto parts business. He basically stops giving work his heart and his... If I remember right, it's his grandpa that says to him, "You better stop that right now. You've got to develop the character of hard work and integrity. This has nothing to do with what you get out of it. It is what you're becoming." That I think is a really powerful thought here in this context. I think God is saying, "Act upon this land as for years, knowing, well assured that they will be moving way quickly, very quickly."
- Dr. Maclane Hew...: [01:08:06](#) He also knows that this is not a temporal thing. This is a spiritual thing. If they approach it correctly, it will change their very nature and they will become more godlike, more divine, more fit for the kingdom. More used, would I be. That has to be a part of what they're doing. That has to be a mentality. It has to be a mindset. Go ahead.
- Hank Smith: [01:08:32](#) It's such an applicable principle for all of us. Sometimes when we don't see the fruits of the hard work we put in, sometimes we think, "Oh, I failed or why did we even do that at all? It didn't help." The Lord's going, "It did help. It did help."
- John Bytheway: [01:08:54](#) I've got Zion's Camp coming up and look-

Hank Smith:	<u>01:08:57</u>	Same thing.
John Bytheway:	<u>01:08:58</u>	What they thought, but what really happened.
Dr. Maclane Hew...:	<u>01:09:00</u>	This Zion's Camp is one of my favorites because Brigham comes back and everyone's like, "Well, what good was that?"
John Bytheway:	<u>01:09:08</u>	Well, that was a waste of time.
Dr. Maclane Hew...:	<u>01:09:09</u>	That was a waste of time. When you read Brigham's statements, first of all, it's Brigham. It's powerful, lying to the Lord, Brigham, who says, "I was well paid, paid with interest to sit at the foot of the Prophet." He says, "That from that point on, angels never watched Joseph closer." How many of us in our life are asked, we feel like we're asked to do something from the Lord. Just the expectation that... Like Edward Partridge's expectation is not met in any way. We've got to have the faith of these members of the Church to realize that we're building character. It's not always about the outcome that we think of. It's about the eternal outcome. It's about character development. It's about more than that. It's about more than having a place to live temporarily. It's about a character that they are going to need in Zion. Can you imagine if they approach Zion with that idea like, "Oh, yeah, God told us that we're going to get kicked out of our homes. We're just going to-
Hank Smith:	<u>01:10:18</u>	We're going to wait for that to happen.
Dr. Maclane Hew...:	<u>01:10:20</u>	We're going to survive.
John Bytheway:	<u>01:10:22</u>	Let's just put up the tent instead of cut down some wood.
Dr. Maclane Hew...:	<u>01:10:27</u>	Never plant the trees. Never put up the fence, never cultivate the land, because we're not going to be here that long. This principle is absolutely crucial. A student of mine at BYU had a serious impact on my life. When she gave what's called a Student Symposium message. Her name was Annika. She talked about going on her mission, 18 months. She spends in Italy and she doesn't baptize a single person. While her brother is in a country in South America and is writing to her going, "I can't stop the flood of people that were baptizing here."
John Bytheway:	<u>01:11:10</u>	Pruned fingers.
Dr. Maclane Hew...:	<u>01:11:19</u>	She came to the same realization on her own that it's not about the outcome. It never was about the outcome. If there is an outcome. Great. If there's not, that's not what it was about. It

was about this will be for your good. This shall turn unto them for their good. It took her a while to come to it, but when she did, it was a powerful lesson for her to watch out for expectations. Not to be so disappointed when the Lord doesn't meet my expectations.

- John Bytheway: 01:11:52 I've heard. It's been attributed to Mother Teresa. I don't have it in print, but she had said, "Once we are not called to be successful in all things. We are called to be faithful in all things." I've always loved that. Part of that conversion is about what you're becoming. I love that President Oaks... What was it? October, 2000. "The Challenge to Become." Do you remember that talk?
- Dr. Maclane Hew...: 01:12:20 Yeah.
- John Bytheway: 01:12:21 Because I think we all have a little Law of Moses in us that wants the check boxes and focus on what do I do? What do I do? What do I do? President Oaks was like, "It's not so much what we know, or even what we do. It's what we're becoming. "I always loved that idea.
- Dr. Maclane Hew...: 01:12:38 I love that the Lord drops them a tiny little hint in verse 16. When they go back and they look at the revelation, they're like, "Oh, you knew the whole time."
- John Bytheway: 01:12:49 This is the same one though, who says, "I come quickly" and He's been saying it for 200 years.
- Dr. Maclane Hew...: 01:12:55 Eventually we're going to get to this idea of "plant yourself." "Act upon this land as if for years." Use your agency. There's references here to Section 58. I'm not going to command you in all things. You should be anxiously engaged about many things and bring past much righteousness without being directed in everything. You just use your agency, act and be a steward and as if for years, as if for years. I think that's a [inaudible 01:13:28].
- Hank Smith: 01:13:27 The idea is that I love this. That the expectation isn't the point. The final, whatever ends up happening at the end. That's not the point because they're going to end up leaving Missouri, and they're going to go, "What was all that for?" In Zion's Camp, I'm thinking of not only missionaries who maybe don't have a lot of success. I'm thinking of someone who's married for 25, 30, 35 years, and then ends up getting a divorce saying, "Well, that was all a waste." The Lord is saying, "No, no, no. It was not. It was not a waste." Did I know that was going to happen? Yes. I

knew that was going to happen, but it will... I can turn this for your good. I can turn this investment you made for your good. Maclane, I think this principle that you found here in Section 51 is life-changing, for a lot of people.

- Dr. Maclane Hew...: 01:14:20 I have a daughter who is going to, has been called to serve in Tahiti, but she's first going to Tucson in light of COVID and everything, and this principle fits right there. We don't know how long she'll be in Tucson. What was it that Elder Bednar said, "Look, it says you are called to serve." Another phrase in your call says you are assigned to labor. The assigned to labor thing might change, but you are called to serve. That's the main thing. Act upon this land as for years. We don't know how long she'll be in Tucson.
- Hank Smith: 01:14:55 She needs to, not pretend. She needs to believe, "Hey, I might be here the entire mission. I'm going to act as if I'm going to be." What a great principal.
- Dr. Maclane Hew...: 01:15:06 It's a great principle. I was just talking to a retired missionary just the other day here at the Institute. They said that one of their siblings is doing the Hom-MTC. She just mentioned that this has absolutely changed her whole family. It's not just the MTC is no longer just about the individual missionary, but it's about the whole family and the influence that that can have in the home. You think about Elder Bednar. Isn't it Elder Bednar that talks about home-centered? The home is Temple Prep and Mission Prep and we need to do a better job of extending that longer than just the three weeks or the two months of the official home MTC, beautiful, beautiful thing, it changes families.
- Hank Smith: 01:15:56 That's a great transformation.
- John Bytheway: 01:15:57 Please join us for Part II of this podcast.