

Follow Him

Episode 109: Dr. Scott Woodward

Doctrine and Covenants 18-19

"The Worth of Souls is Great"

Show Notes

Podcast General Description:

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

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

Podcast Episode 8 Description:

Part 1:

Was the Priesthood restored in one event or over a series of time? Join us with Dr. Scott Woodward as we discuss the Book of Mormon foundation for the Church organization, learn that the goodness other churches provide, and we are reminded to never be weary in doing good. The Savior continues to teach and succor one by one in the early days of the Restoration and today.

Part 2:

What happened when the Lord provided for the Three Witnesses to view the plates? Should we revere Egbert Grandin for assisting in printing the Book of Mormon or Martin Harris? We continue to discuss the exorbitant cost of printing the Book of Mormon, how the early Restorationists learn about church governance, and the concept of hell. Things get hot as we conclude our episode with Dr. Scott Woodward and Doctrine and Covenants 18-19.

Timecode:

Part 1

- 00:00 Welcome
- 01:10 Introduction Dr. Scott Woodward
- 02:05 Doctrine and Covenants Central Description
- 04:52 Joseph Learns He is to Organize a Church
- 07:24 Joseph and Oliver Hear a Voice in Father Whitmer's Chamber
- 11:43 Founding Documents Originate in the Book of Mormon
- 15:26 Why the Sacrament Prayers are in D&C 20 and the Book of Mormon
- 18:37 Why Do We "Cry Repentance?"
- 21:11 The Sacred Equation (the Worth of Souls)
- 25:11 We Can Change How We View Repentance
- 26:30 Abinadi Affected Great Change but Didn't Know in His Lifetime
- 29:21 We Keep Records--We Count the Sheep
- 31:30 "Tired in His Work but Never Tired of His Work"
- 36:05 A Book of Mormon-based Church
- 37:55 The Lord Commands Them to Find Twelve Apostles
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- 45:39 There is Great Value in Other Religions

Part 2

- 00:00 Welcome

Sources:

BIO:

Scott Woodward graduated with his PhD in Instructional Psychology and Technology from Brigham Young University, and he has been teaching professionally in the Church Education System for nearly two decades—including in Seminary & Institutes, the BYU Religion Department, and currently as a member of the BYU-Idaho Religion Faculty. Scott is currently a managing director of Doctrine and Covenants Central, a rich resource of gospel scholarship on all things related to the Doctrine and Covenants.

www.doctrineandcovenantscentral.org

www.scottwoodward.org



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Follow Him Podcast Episode 109 Part I

Doctrine & Covenants 18-19

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| Hank Smith: | <u>00:01</u> | Welcome to followHim, a weekly podcast dedicated to helping individuals and families with their Come, Follow Me study. I'm Hank Smith. |
| John Bytheway: | <u>00:09</u> | And I'm John Bytheway. |
| Hank Smith: | <u>00:10</u> | We love to learn. |
| John Bytheway: | <u>00:11</u> | We love to laugh. |
| Hank Smith: | <u>00:13</u> | We want to learn and laugh with you. |
| John Bytheway: | <u>00:14</u> | As together, we follow Him. |
| Hank Smith: | <u>00:22</u> | Hello my friends and welcome to another episode of Follow Him. Our podcast is designed to help individuals and families with their Come, Follow Me study. I am here with my co-host, John Bytheway. Welcome John. |
| John Bytheway: | <u>00:35</u> | Thank you Hank. Good to be here. |
| Hank Smith: | <u>00:37</u> | <p>Yep, we are ... Man, we keep coming back. Every week I think, "Are we going to come back for another episode? Do we have anybody listening?" And people are listening, so thank you so much. I never got a second date in high school, so this is ... It's nice that we keep coming back.</p> <p>As you all know, if you've been listening to the podcast, we bring on a guest expert with each and every week to help us go through the sections of scripture for a sign for that Come, Follow Me lesson. And John, tell us who we have this week with us.</p> |
| John Bytheway: | <u>01:10</u> | Oh, I'm very excited, not only about our guest, but about these sections. I'm sure he's excited to talk about them. We have Scott Woodward. And I have a brief bio for Scott. He graduated with his PhD in Instructional Technology and Technology from Brigham Young University and has been teaching professionally in the Church Educational System for nearly two decades including seminaries and institutes, BYU Religious Education and currently a member of the BYU Idaho Religion Faculty. And |

Scott is currently a Managing Director of Doctrine and Covenants Central which is a rich resource of gospel scholarship on all things related to the Doctrine and Covenants. And I want to make sure we take a minute and talk about this because I absolutely love Book of Mormon Central and all the resources on there, and now, I'm so glad they're starting Doctrine and Covenants Central. So we should probably have Scott tell us some more about that.

Hank Smith: 02:05

Yeah, absolutely. Scott, tell us about it. Welcome.

Dr. Scott Woodw...: 02:08

Well, thank you. Good to be here. Thanks Hank. Thank John. Yeah, Doctrine and Covenants Central is kind of a sister to Book of Mormon Central. We're just partners. We're working together. And if you've ever seen Book of Mormon Central, we're hoping that Doctrine and Covenants Central gets that kind of traction and scholarship and people come into it as a kind of a clearing house for, yeah, all things Doctrine and Covenants that is quality stuff.

Right now we've got the first 25 sections up with resources from Steven Harper, Susan Easton Black, Casey Griffiths. I also do some explainer videos for the sections. We're covering historical background. We're covering the people of the Doctrine and Covenants. We have a verse by verse commentary on there. We also have links to all kinds of scholarly articles if you want to dig a little deeper for each section of the Doctrine and Covenants. So yeah, we're just trying to put together the one-stop shop for your Doctrine and Covenants needs.

Hank Smith: 03:16

Yeah, Scott, we here at the Follow Him podcast are big fans of Book of Mormon Central and now Doctrine and Covenants Central. We hope everybody listening will give Doctrine and Covenants Central a look this week and go through some of the amazing resources that are there. I use it quite a bit in just preparing for our podcast, in just looking ahead.

Dr. Scott Woodw...: 03:38

I just looked at the stats. We've only been live for about a month, and there's already been about a half a million visitors.

John Bytheway: 03:44

If you want to learn stuff, I mean look at everything that's at our fingertips online. This is a great time to live.

Hank Smith: 03:54

Thank you so much for being here Scott, and thank you everybody for listening. Let's jump in with Dr. Scott Woodward into these sections, Doctrine and Covenants 18 and 19. Now Scott, the previous sections before this talked about the three

and the eight witnesses, and now we're moving forward with the translation of the Book of Mormon. They've now moved from the small town of Harmony Township, Pennsylvania. They've moved away because of persecution and difficulty back to New York, but not all the way to Manchester. They're in Fayette where they're going to complete the translation of the Book of Mormon. So what's happening here in June of 1829 that would bring about this revelation? Why does Joseph even go to the Lord and who's this to and what's the circumstances around it?

Dr. Scott Woodw...: 04:52

If we go back a little bit, if we go to March 1829, the Lord told Joseph in section 5 that this was the beginning of the rising up and the coming forth of my church he said. He said it was soon to occur. He didn't give a date. He just said, "It's soon to happen." This might be the very first moment where Joseph thought there's going to be a church that comes of this.

When I was growing up, I thought that Joseph walked out of the Sacred Grove and he thought, "I'm going to build a church. I'm going to create ... The Lord is going to restore his church through me." But it turns out when you look at the historical record that's not true. All Joseph knew was he shouldn't join any church and then he should just kind of wait. And then Moroni happened and then now this Book of Mormon. What he understands is my role is to bring forth the Book of Mormon. What he's going to do after that he doesn't know until section five.

Hank Smith: 05:43

Right. He's going to move probably back to Harmony and live his life and be a farmer.

Dr. Scott Woodw...: 05:48

Right. Now the Lord's talking about building a church, establishing his church. This makes that link between the Book of Mormon and the church in Joseph's mind. So then fast forward two months later in May and the Lord speaks again of the prospect in section 10 of establishing his church.

It also appears that sometime, maybe at the end of May, Peter, James, and John, there's different takes on when the Peter, James, and John restored the keys of the apostleship. But one convincing take for me is that it happened at the end of May. That's not solid. We don't know for sure. But that's likely to have happened in May, which they would have given Joseph and Oliver the keys of the Kingdom, the keys of the Kingdom which have now the ability and power to organize a church, to establish the Kingdom of God on earth.

Now in the following month, June, now they go up to Fayette, and sometime after they move in with the Peter Whitmer family. Peter Whitmer Senior was kind enough to let Joseph and Oliver move in with the family and work on completing the Book of Mormon translation there. And ...

Hank Smith: 07:04 Can you imagine, by the way, can you imagine telling your wife, "Hey, some of my friends are moving in. It'll be fine." My wife would be like, "And when do you move out? At what point do you move out with your friends? Go get an apartment."

Dr. Scott Woodw...: 07:19 Yeah. If you've ever been in the Whitmer home, it's not large.

Hank Smith: 07:23 Yeah.

Dr. Scott Woodw...: 07:24 It's not a large home. So they're in the Peter Whitmer home, and apparently not a lot of space there. Joseph and Oliver end up in what they call Father Whitmer's chamber, his bedroom. They're in Father Whitmer's bedroom chamber and they're praying. They're praying about what next. There's something about this church happening, and that they get a revelation, Joseph says, and this is mentioned in section 128 of the Doctrine and Covenants. They hear the voice of God in the chamber of Father Whitmer, which then instructs them relative to the building up of the church.

The Lord's voice included instructions about how to confer the Holy Ghost, about administering the sacrament, about ordaining one another elders in the church, and yet they were told to wait. "Wait and defer your ordination," the Lord said, "until we can get enough people together who've already been baptized to sustain you and accept you as their spiritual teachers," which won't happen until the next April. That's going to be the day of the organization of the church.

But this, suffice it to say that in June of 1829 the topic of establishing the Lord's church is squarely on the minds of Joseph and Oliver, as well as David Whitmer. Now he's getting in on this. He's just received section 14 on his behalf where the Lord invited him to participate in the work, and now he's like, "How do we do this? How do we ... Something about a church. What should we do?"

Now as they anticipate formally establishing the church, Joseph asked Oliver, the most literate of the group, to prepare a kind of founding document that would outline the basic beliefs and practices of the church, similar to other formal documents that

other religions, other churches had at the time. But Oliver had never done that before. He's never written a founding document for a church. He found that to be a very difficult task. And so discouraged, he comes to Joseph and says, "Can we get a little help and direction here from the Lord?"

So that's going to be the first question the Lord's going to answer in section 18 verses 1 through 5 is what to do about this document. And then after that, the Lord's going to speak to Oliver and David Whitmer about how they can help establish the church. That's what's on their mind, and how do we get this document written and how do we go about establishing a church.

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| Hank Smith: | <u>09:41</u> | I think we're seeing a pattern of try something real. Try. Then make sure you ask the Lord for help. Where it seems that in a lot of the sections we've covered here it's the idea of the Lord's like, "No, give it your best effort. Then when you fail, then come to me. But I really want you to put forth some effort here." I can't imagine if someone ... If my friend came to me and said, "Hey, can you throw together some founding documents, we just need to know," and I'd be, "What?" |
| John Bytheway: | <u>10:16</u> | I would just google founding documents and ... |
| Hank Smith: | <u>10:19</u> | What has anybody else done? No one has done this before, so you're going to be the first. |
| Dr. Scott Woodw...: | <u>10:25</u> | And Oliver's like 22 years old. |
| Hank Smith: | <u>10:27</u> | When I was 22, we won't even discuss. |
| Dr. Scott Woodw...: | <u>10:30</u> | I mean John was probably writing founding documents for churches, but the normal 22 year old was not. |
| Hank Smith: | <u>10:36</u> | Didn't Oliver go to the Book of Mormon? |
| Dr. Scott Woodw...: | <u>10:39</u> | Shall we dive in? |
| Hank Smith: | <u>10:40</u> | Yeah, let's jump in, yeah. |
| Dr. Scott Woodw...: | <u>10:41</u> | Yeah. So let's pick it up in verse one. The Lord is addressing Oliver's question about the document directly here. He says, "Now, behold, because of the thing which you my servant, Oliver Cowdery, have desire to know of me, I give unto you these words. Behold, I have manifested unto you by my spirit in |

many instances that the things which you have written are true."

Well, what's Oliver been writing? Well, they're just wrapping up the Book of Mormon here. Oliver has been scribing now for the last ... Well, he came on April 7th is when they started. So this is now into June. He's been writing the Book of Mormon. And the Lord says, "The spirit has told you in many instances that the things which you have written are true. Wherefore you know that they are true," now watch this follow up, "and if they're true, behold, I give unto you a commandment that you rely upon the things which are written, for in them, in the Book of Mormon text are all things written concerning the foundation of my church, my gospel, and my rock. You want to know how to form a church, Oliver Cowdery? How about go to the text of the Book of Mormon you've been writing. You know it's true. Now go rely on it."

So you're absolutely right Hank. From this Oliver is going to write. His document is going to be called The Articles of the Church of Christ, and over ... Let's see. I want to say over 60% of that document is direct quotations from the Book of Mormon, heavily from 3rd Nephi and Moroni where there's kind of instructions where Jesus teaches about how to baptize, where we get the organization of the 12, where we get the instructions in Moroni about how to do the sacrament, where we get instructions about how to ordain teachers and priests and elders.

And so this is going to become, actually I don't want to go too far into the future, but this is going to become the prelude to section 20 actually. Oliver's document then becomes the next stepping stone till we get our founding text in section 20. So the Lord's guidance here really bears fruit.

Hank Smith: 12:39

I really like this. And maybe this is just my language, but Lord, what should we do? How about we look at the scriptures? How about we do that? I don't know. I don't know. Any other ideas out there, but let's go to the scripture. It seems to me that that might be a good answer for a lot of us. When we go to the Lord with questions, he might say to us, "Have you tried the scriptures? Have you looked? You know they're true. Have you tried them?"

Dr. Scott Woodw...: 13:04

If you know they're true, how about rely on them?

John Bytheway: 13:06

I think that was a funny comment of Hugh Nibley once that if you really want to see an angel, if you see one, you know that

all he's going to do is quote scripture, so you might as well just read the scriptures.

Hank Smith: 13:16

Because, yeah, save the angel the trouble.

John Bytheway: 13:20

Yeah. And I think that, thank you Scott for saying that about the book of Moroni because I've always thought Moroni 6 is like a mini handbook of instructions. It's got ministering in there and take the role and number everybody and make sure they're praying, and oh, church courts. It's all in there. And previous to that, how to bless, how to baptize, how to ordain. That's really nice. So he just, "Oh, okay, well, I already wrote that. I'll go back and find that."

Dr. Scott Woodw...: 13:52

That's right. Very recently he wrote that. Yeah. Now this is kind of a cool thought too that D&C 18 makes clear that this church is very much a Book of Mormon-based church, how about that? Is it interesting that when Oliver needed help in writing the foundational doctrine, the Lord didn't say, "Well, go grab your bible and see what you need to do." No, instead, he said, "Rely on the Book of Mormon."

Sometimes we like to talk about how our church is a New Testament church. But it's the Book of Mormon where we got the original blueprint for our church. Now, it's true that we had New Testament angels, John the Baptist and Peter, James, and John from the New Testament time period that restore priesthood keys, but it's the Book of Mormon where we're going to get the scripture ... or sorry, the structure, it's from the Book of Mormon we're going to get the structure, the priesthood offices, the ordinances and the core doctrines of the 1830 church. Then we're going to build out from there, but that's the original nugget, is a Book of Mormon-based church with New Testament keys.

Hank Smith: 14:54

That's interesting because when I was a missionary, it was very much Jesus established his church, it fell away, and we brought back the New Testament Church. Where you're saying, "Yeah, in a way we did that, but the Book of Mormon was a big part of this." The Book of Mormon is saying, "Hey, what do you want to restore? Here's everything you need to restore."

Dr. Scott Woodw...: 15:17

That's right. It's like a hybrid. It's like a New Testament keys of authority with Book of Mormon structure ordinances and doctrine.

Hank Smith: 15:24

See, this is why we bring experts on John.

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| John Bytheway: | <u>15:26</u> | Yeah, this is a great insight of Oliver. You've been writing this. You've been doing this scribe stuff. What have you been writing? Oh yeah, they did talk about that, they did talk about that. And I have often had students say, "Well, how come the sacrament prayers are written in the Book of Moroni and also written in section 20?" And it's like, yeah, well, this helps answer that question. Oliver went to the Book of Mormon to learn how to write section 20. Is that a good way to look at it Scott? |
| Dr. Scott Woodw...: | <u>16:00</u> | That's right. Well, yeah. So Oliver's going to go to the Book of Mormon, create his document, The Articles of the Church of Christ. And then Joseph Smith's going to take The Articles of the Church of Christ, pray about it, add a bunch of stuff but retain a lot of what Oliver was able to cull from the Book of Mormon. That's right. |
| Hank Smith: | <u>16:14</u> | Wow. And John, you've written a book on Moroni. You just think of Moroni thinking of having a church, a group of believers all together. Moroni's going, "Lucky." He's putting this all down. "Okay, when you all have a big group of believers together, this is what you need to do. Don't mind me. I'm all alone out here by myself." Just, that makes it even a little more special there, that Moroni was the one to put it together. |
| John Bytheway: | <u>16:41</u> | But maybe, yeah, that maybe Moroni's thinking, "You're going to need this in the future. And I had always thought of it for all of us, but maybe, yeah, Oliver, you're going to need this in the future. This is how we put things together. This is how their names were taken that they might be remembered and nourished by the good word. This is how we bless. This is how we baptize. This is how we bless the sacrament." I mean amazing that he's sharing all that. And clearly under inspiration, they're going to need this in the future. |
| Dr. Scott Woodw...: | <u>17:11</u> | Isn't it interesting that Moroni says that he didn't plan on writing the Book of Moroni. He's like, "Well, since I'm not dead yet- |
| John Bytheway: | <u>17:18</u> | I know. |
| Dr. Scott Woodw...: | <u>17:19</u> | "I'm going to put some more stuff in." And that becomes the basis for our church in the 1830s. Amazing, amazing. |
| John Bytheway: | <u>17:24</u> | Aren't we glad he wrote those last chapters. He says, "Well, I'm not dead yet." Like Moroni one, he's like, "I have not as yet perished, so I write a few more things for the benefit of my |

brother in the late nights in some future day." How different would the Book of Mormon be without those chapters. I've always thought, I don't ... It's hard to know. Did he know this was common? This was my father's book. This was his life's work and he's been killed in battle, and now I've got to do this. I mean, if we take him literally, "I am alone," he says twice, "all my kin's folk." He's got nobody. He could have been a little bit, "Why did you do this to me Lord? I've got nobody." But look at what he does for future generations. Yeah, Moroni, not just Captain Moroni war chapters but Moroni on top of the temples is heroic to me.

- Hank Smith: 18:15 Yeah. And this makes it even more so. I always laugh at my college students. I probably shouldn't do that as a professor. But when Moroni says, "I have not friends nor wither to go," I'm like, "Hey, he knows your life. He has ... " All right.
- Dr. Scott Woodw...: 18:29 We're able to get so much homework done.
- Hank Smith: 18:31 Yeah, that's how you get beautiful things written, it's you have not friends, nor anywhere to go.
- Dr. Scott Woodw...: 18:37 So yeah. So then it's going to shift from, okay, Oliver you got your marching orders with the document, and then he's going to talk to Oliver and David Whitmer who's also eager to help somehow with this organization of this church. Verse 6 is key where it says, "The world is ... " Here's the need, "The world is ripening in iniquity, and it must need to be that the children of men are stirred up unto repentance, both the gentiles and also the house of Israel." And then he goes on to say, verse 9, "Oliver Cowdery, I speak unto you and David Whitmer by way of commandment, for behold I command all men everywhere to repent and I speak unto you even as unto Paul mine apostle, for you are called even with that same calling with which he was called."

Now Oliver and David, neither of them are apostles. What he means is you are called to do what Paul the apostle did, which is what? What makes Paul unique? Well, Paul was the apostle to the gentiles as well as to the house of Israel. "So you are the one who ... you, Oliver and David, do what Paul did in declaring the gospel not just to the house of Israel but to everybody. Everybody needs to repent. And so this is your marching order. You want to help me build a church? Start crying repentance because the world needs it like crazy." And then he gives a rationale for repentance. And these are some of the most powerful verses in section 18. In my estimation verses 10 through 16, 10 through 16, amazing.

So here's the question. What should someone remember? When you're called to invite people to repent, what should you remember? If you're a young missionary, if you're parents, if you're church leader, what should you remember when calling people to repentance? And here's what the Lord says, verse 10. "Remember that the worth of souls is great in the sight of God." I want you to think about those people. They are worth saving. They are worth your best efforts to help them repent. And then he gives a sacred equation. I like that phrase. I think it's a Steven Harper phrase. He gives a sacred equation in verse 11 of how much a soul is worth.

So he's going to say that the worth of each soul is directly proportionate to the price paid to redeem it. Can we put it like that? I'll say that one more time. The worth of each soul is directly proportionate to the price paid to redeem it.

Hank Smith: 20:59

Scott that reminds me of my economics class. What is the value of any item? It's what someone is willing to pay for it, what is someone willing to pay for it.

Dr. Scott Woodw...: 21:11

Here's the sacred equation, verse 11. "For behold, the Lord your redeemer suffered death in the flesh wherefore he suffered the pain of all men." So he equates his death in the flesh with the pain or the punishment of all men. "That all men might repent and come unto Him. And He had risen again from the dead that He might bring all men unto Him on conditions of repentance. And how great is His joy in the soul that repenteth."

The worth of your soul was openly announced on calvary, isn't that powerful? Christ's infinite sacrifice declared your infinite worth. That's why you should call people to repentance, because if they repent, they can access the power of my atoning sacrifice and land their souls in the Kingdom of God, which he goes on to talk about in verse 15 and 16. But wow, powerful.

John Bytheway: 22:04

It reminds me of ... I just got done teaching this a couple of days ago, but when Emma gets done with Korihor and then goes to see the Zoramites in Alma 31. And he hears the prayer on the Rameumptom. And then his prayer to God is the first part of his prayer is, "How long do we have to behold such gross wickedness?" And then by the end of his prayer one of the last things he says is, "Behold their souls are precious and many of them are our brethren." And you kind of see him soften during the prayer and kind of come to that same message, their souls are precious. So he claps his hands on the others, laying on of hands I suppose, and they go out to preach. But that's the same

motivation. Their souls are precious. Let's go try the virtue of the word of God with these Zoramites.

Hank Smith: 23:01

It seems very similar to the message of Jonah. I like what you said here Scott. These people are worth saving. They are worth saving. So as a missionary or as a parent or as a church leader in any role, the people in your stewardship, the people in your Sunday school class, the people in your seminary class, your own children, these people are worth saving, they are worth this effort.

I think, as I'm hearing you teach Scott, I think that would in calling people to repentance, I can sometimes see me, myself, and I don't know if this, you two do this, but I can get a little harsh sometimes in calling people to repentance, and probably when I get too harsh, when I'm getting a little too flippant with it, it's when I've forgotten their worth.

Dr. Scott Woodw...: 23:50

This frames how you approach calling people to repentance, doesn't it? This tempers that message in some way or at least softens your approach. It's going to be one of persuasion. He's going to talk later in this section about convincing in verse 44, about convincing people. You're trying to win them over with persuasion and convincing, all your best efforts to help them repent. And whatever efforts you can do to that end, Jesus loves that. He says, "That's why I died for them, so that they could repent. And therefore my joy will be great with them and your joy will be great with them if you can help people come into my Father's Kingdom that way."

John Bytheway: 24:28

I was just marking this before we met today in verse 13, verse 15, verse 16, just underlined the joy, joy, joy word coming up there. This is calling repentance. We maybe don't think of as a joyous work, but I like the bible dictionary definition of repentance is a fresh view about God, about oneself, about the world. And I think that was it Elder Holland said in a conference talk was a broken things to mend, he said that repentance is perhaps the most hopeful and encouraging word in the Christian vocabulary. So I like that. Let's rethink what repentance means and it ought to be associated with joy and hope.

Dr. Scott Woodw...: 25:11

If we could remove the stigma of repentance, we would have won a great victory for God's Kingdom. We rejoice in faith when people stand up and share their testimony. We rejoice in baptism. We invite everyone to come and watch. We rejoice when the Holy Ghost is given. But repentance is like, "Oh, you had to repent. I am so sorry," or whatever.

What if we celebrated repentance like we did faith, baptism, and the Holy Ghost? I mean it's part of the same gospel rock that comes from the Book of Mormon. I mean, this is what the Lord is saying here. "Build this church upon my gospel and my rock. It's joyful." This leads to happy things. It leads to the Kingdom of God. That's nothing to be embarrassed about.

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| Hank Smith: | <u>25:52</u> | Repentance is for everyone. It is for everyone every day. |
| Dr. Scott Woodw...: | <u>25:56</u> | It's joyful. |
| Hank Smith: | <u>25:57</u> | And it's joyful. |
| John Bytheway: | <u>25:58</u> | Yeah, and it's joyful. |
| Hank Smith: | <u>25:59</u> | In fact the Lord says, "If you spent every day of your life doing this, every day of your life, and you bring one soul to me, it's worth it. It's absolutely worth it." And I don't know if I would ... I don't know. Maybe I show my secular worldly side too much in this podcast John, but I don't know if I would think, "Oh, that was worth it." I spend every day crying repentance and one person listen to me. And it might even just be me. I might be the one person I convert. |
| John Bytheway: | <u>26:30</u> | Yeah, I think of Abinadi in that case. Alma was cast out. The last thing Abinadi hears is, "Go get Alma and kill him." And Abinadi may have thought, "No, I got through to nobody," at that moment. Yeah, those are some ... |
| Hank Smith: | <u>26:48</u> | That had some impact. |
| John Bytheway: | <u>26:50</u> | Yeah, huge impact. Abinadi, you could trace Abinadi's impact through the rest of the entire Book of Mormon. It goes from Alma the Elder to Alma the Younger to Helaman to Helaman to Nephi, Nephi, Nephi, Amos, Amos, Ammaron, Mormon, Moroni, all the way to the end because of Abinadi. |
| Hank Smith: | <u>27:10</u> | Can you do that faster? Could you ... Could you please do that a little faster? |
| Dr. Scott Woodw...: | <u>27:13</u> | And then from Moroni we got this great text that becomes the foundation for our church, and here we are thanks to. |
| John Bytheway: | <u>27:19</u> | And that goes back to Abinadi and Alma the Elder, a young man who believed what he was saying. What joy Abinadi could have. |
| Hank Smith: | <u>27:29</u> | Yeah, that was one soul, one single soul. |

I love the spirit of this, is that people are worth saving, and one soul can make all the difference in God's Kingdom, just one soul. I kind of think of this as like the ... what did Elder Maxwell call the economics of heaven, that it's not in cash value here. It's the worth of souls that God cares about. And I just need to be better. I don't know about you too, but I need to be better about seeing everyone as worth saving. Everyone is worth saving, because in my judgmental mind and heart, I sometimes write people off. I don't know if you guys ... I'm sure neither of you have ever.

Dr. Scott Woodw...: 28:17

Nope, never done that. Never done that Hank, so yeah, you've got a problem brother.

Hank Smith: 28:22

Right. But I'm going to have joy in my repentance.

John Bytheway: 28:27

Yeah, we'll joy too. There's a footnote here that I love, and that's in verse 13, "How great is his joy in the soul that repenteth," and it takes you to Luke 15 where we've got these three stories of lost things being found and the joy in those lost things being found, the lost sheep, the lost coin, the lost sons, the prodigal. And it starts with, "This man receives sinners and eateth with them." So here Jesus gives these three ... Don't you rejoice when you find something that was lost? Isn't that a source of joy? So I love that footnote there. I had to underline. Luke, Luke 15, lost things.

Hank Smith: 29:09

John, I'm going to write that in, so when I teach Luke 15 I can come back to this section. Because I remember, it's the lost sheep. And why would you care about one sheep? You have 99 others, right?

John Bytheway: 29:23

Yeah.

Hank Smith: 29:24

And you've got to count those sheep. No one looks at 99 sheep and goes, "Where's Bob?" You've got to count them. You got to look for them. And that's part of what you mentioned Moroni giving us in the Book of Mormon, is in our church we number people.

John Bytheway: 29:38

Yeah. They are numbered and remembered and nourished by the good word. I mean, that's, boy, thank you for giving us that. This is why we minister. We actually take the role. We actually take records. I mean, what a ... It's kind of a burden. Imagine, keeping track of everybody. I just wonder, and maybe Scott can shed some light on that, when did Joseph went, "No, you're

supposed to keep records of everything." When did that happen?

Dr. Scott Woodw...: 30:05

That was on the very first day, the very first verse of when the church was organized, Doctrine and Covenants 21 verse 1, the Lord first words out of his mouth, "There shall be a record kept among you." First words out of his mouth when the church is organized. Amazing.

Hank Smith: 30:21

Yeah. And he's probably saying like, "You guys, you humans are just not great at remembering things. We are going to write this stuff down." As a missionary there were some tiring days, and as a church leader or just a Sunday school teacher or a nursery leader, these are ... Sometimes gets tiring, but if you can remember that word, remember that what we're doing is important, the worth of souls is great in the sight of God. It is worth the effort.

I remember a bishop told me once. One of my favorite bishops I've ever met, he came home from his interviews one day and he told me he pulled into his driveway and turned his car off and he said, "I'm just going to close my eyes for a second. I'm really tired." So he said he closed his eyes in his car and he woke up four or five hours later when his wife is knocking on the window, "What are you doing out here?" And he said, "Oh, I just went to close my eyes." She said, "It's past midnight. I didn't know you were home. I was wondering where you were. Come in. I've been calling you." And then he said this. He said, "I am tired in His work but I am never tired of His work."

John Bytheway: 31:37

Oh, wow.

Hank Smith: 31:38

I really appreciated that. I am tired in His work. Yes, I am tired in His work, but I am not tired of this work because of verse 10, the worth of souls.

John Bytheway: 31:47

That's a good one to remember because as we're recording this in 2021, the youth theme is be not weary in well-doing. And I thought it's ... yeah, there's a lot of things we're tired of, but don't ever get tired of well-doing. That's a good way to put it.

Dr. Scott Woodw...: 32:03

Here at BYU Idaho where I am there's the Spencer W. Kimball building is right next door to the Taylor building where I work and there's a display that has President Kimball's shoes in there, and he has this great saying where he says, "My life is like my shoes. The sole is worn out in the service of God."

Hank Smith: 32:25

Oh. Yeah. Oh, I got to remember that. I got to remember that the next time I'm a little tired, got to be like President Kimball's shoes. I think Joseph Smith is going to end up saying the same thing from Liberty Jail, isn't it? Isn't he going to say we should waste and wear out our lives in God's service? I think that's section 1:20 ... I want to say 1:23. Yeah, there it is, verse 13. "We should waste and wear out our lives into bringing to light all the hidden things of darkness."

Dr. Scott Woodw...: 32:59

So verses 17 through 24 give more details about, okay, look, you have my gospel rock before you, and then by that he's alluding to the Book of Mormon. You've got everything it takes to call people to repentance, and you need revelation, verse 18, to do so, and don't forget faith, hope, and charity in verse 19. Otherwise, you're going to stink at this work. You will ... If you don't have that, you have nothing. You can do nothing. You cannot call people to repentance without faith, hope, and charity. Such a cool connection.

And don't get out there fighting other churches, verse 20. Don't do that. That's the spirit of the age. Don't participate in that. Fight against the church of the devil for sure, but other churches, Christ has a very charitable view toward them. And in section 10 and we talked about that with J.B. Haws, he has a very charitable view of fellow Christians doing their very best to follow Christ. Don't contend with them. Just ... Here's what you should do, verse 21, "Take upon you the name of Christ. Speak truth in soberness. Just speak the truth in soberness, coated in faith, hope, and charity. And as many as repent and are baptized in my name and endure to the end will be saved. My name is the name. If they have that name, they are allowed entrance into the Kingdom of God," he goes on to say.

And then a big announcement. All of a sudden, verse 26, "And now behold, there are others who are called to declare my gospel both unto gentile and unto Jew, like Paul did. And then he numbers in verse 27, 12. "There will be 12. And the 12 shall be my disciples. They will take upon them my name and the 12 are they who shall desire to take upon my name with full purpose of heart. And if they do that, then they are called," verse 28, "to preach my gospel to every creature."

This is the beginning ... It's our first inclination, first indication that there will be a quorum of the 12. He calls them disciples, a Book of Mormon word. That's a Book of Mormon word. There's going to be 12 disciples. Oliver and Joseph would have just translated that a few weeks ago about 3rd Nephi where the 12 disciples were called by Jesus. And now he says we're going to

do that again. You see, Book of Mormon-based church here. "We're going to do that again, and they're going to be the ones who will," and then he gives their duties. And those are the duties the disciples were given in the Book of Mormon, baptized in verse 28-9, ordain others verse 20 ... let's see, 32, to ordain priests and teachers and to ... Let's see ... Yeah, that's it. So ordain priests, teachers, baptize, and do that according to the gifts and callings of God with you.

So we're going to do Book of Mormon disciples again. That's what we're going to do, 12 of them. Now, in 1835, when this actually comes to pass, Joseph is now calling them 12 apostles. So that connection is made concretely in 1835. That's exciting. "It's not just going to be on your shoulders Oliver and David to declare repentance. I'm going to get 12 other disciples to help with this, and that's how this church is going to be built."

Hank Smith: 36:05

Wow. Scott, I had not realized how Book of Mormon-based the church is until we're going through section 18 and you're pointing this out, that's Book of Mormon, that's Book of Mormon, that's Book of Mormon. And I bet it's going to happen in section 20, isn't it? When we read section 20, we're going to go, "Oh, wow, they're getting all this from the Book of Mormon." So now the Book of Mormon's almost ready to complete. Let's go guys. Now we have something in place. We can move forward.

I also love how patient the Lord is laying this out, because he mentions the 12 here, but we actually don't get a quorum of the 12 until when?

Dr. Scott Woodw...: 36:44

February 14th, Valentine's Day, it's the way God tells us he loves us, is he gives us a quorum of the 12 on 14th of February 1835.

Hank Smith: 36:53

So this is, what? Five and a half years, six years before that he's kind of just given the bits and pieces. He seems to do this with Joseph a lot. I'm going to give you a little bit. We're going to let that simmer. I'm going to leave you a little bit.

Dr. Scott Woodw...: 37:05

Line upon line, that's right.

Hank Smith: 37:06

So patient. I can picture me. Joseph's in the Sacred Grove and I'm going, "Okay, you got to get personal progress ready, but then we're going to get rid of that, and we're going to replace that with a new program. There's got to be barcodes on the temple recommends, remember that." And instead he's like, "Let's go nice and slow here." It teaches me a little bit about

parenting and teaching. Let's go, just give you a little. Let that ... I want you to be good at this. I like how you said that. If you don't have faith, hope, and charity, you're really going to stink at this work without that. So will you just work on that for a little while? And yes, we're going to have 12 apostles in a couple of years, in six or so years.

What does the quorum of the 12 have to do with David and Oliver?

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| Dr. Scott Woodw...: | <u>37:55</u> | Yeah. So then the Lord, another surprise in this section is he tells them in verse 37, "Now behold, I give unto you, Oliver Cowdery, and also David Whitmer, that you, you two, shall search out the 12 who shall have the desires of which I have spoken. I would like you to be our search committee to find the 12 disciples." And Oliver is going to say that from that moment until February 14th 1835 he says, "our minds," meaning him and David, "our minds have been on a constant stretch to find who these 12 were." So it was a five plus year process for him to say okay. |
| Hank Smith: | <u>38:38</u> | Every time someone joins the church, David and Oliver get together. "What do you think?" |
| Dr. Scott Woodw...: | <u>38:38</u> | "What do you think?" |
| Hank Smith: | <u>38:44</u> | "I feel good about him. What's his name?" "Brigham." "Oh, I like him. Let's put him on our list." |
| Dr. Scott Woodw...: | <u>38:49</u> | "He's got spunk." Yeah, that's right. |
| John Bytheway: | <u>38:51</u> | Well, I'm struck with this idea that in verse 26 there are others who are called. It's kind of like I know who they are. Now, you guys go find them. And it almost kind of hints of a pre-mortal for the nation thing. Oh, there's others. That's past tense. They're already called. "Now, your job, Oliver, David, go find them, and you'll know them," what does he say, "by their desires and their works you shall know them," and obviously some inspiration. But it's interesting to me. |
| Dr. Scott Woodw...: | <u>39:21</u> | Yeah. And then he tells them, "When you find them, I want you to give them this section, have them read section 18." This is the apostolic charge. Their job will be to call people to repentance, and they're going to need to have these instructions of how to do that. I mean, it's just so good. "Have them read this," and then verse 40, here's his directions, his instructions directly to them, "fall down and worship the Father |

in my name, and go preach, preach unto the world and say 'You must repent and be baptized in the name of Jesus Christ.' Everyone needs this. Go convince. Go persuade. This is," verse 44, "the promise. And by your hands I will work a marvelous work among the children of men unto the convincing of many of their sins, that they may come unto repentance and that they may come unto the Kingdom of my Father."

A great assurance there. So Oliver and David will hand this. By the way Martin Harris gets added to this group after the three witnesses happen shortly after section 18. He will be added to this list of the search committee. Actually kind of cool story that happens then on the 14th of February 1835. Joseph Smith stands up and says to a group of those who had been to Zion's camp. He says to them, "Our first business of this meeting is for the three witnesses of the Book of Mormon to pray each one of them and then to proceed to choose 12 men from the church as apostles to go to all nations, kindreds, tongues and people."

At that point the three witnesses unite in prayer. Then they were given a blessing by the first presidency, the three witnesses were, and it's at that point where they proceeded to make choice of the 12 right in that meeting, so.

Hank Smith:

41:06

Oh wow. Man, this is ... Six years in the making, this has got to be a big day. I'm excited when we get there. We have a lot of sections between now and then. That's what's amazing to me, is we're not even close to there. Where are we even going to get to when we get to 1835? We're in the sections ... I'm looking at like 110, right, or just before 110. I mean this is a long ways away, and he's already making plans for it, the Lord is. Man, the Lord is good about planning ahead and thinking ahead.

When you said that I'm going to work a marvelous work by your hands, I think of every general conference when we hear from our apostles, I feel like section or verse 44 fits. It's a marvelous thing and it convinces many of their sins. I know of one thing that's going to happen every time I sit down to watch general conference, is I'm going to be ... I'm going to be repenting. And it's a joyful thing as we talked about earlier. But I know that when Elder Holland stands up or Elder Andersen or Elder Uchtdorf or and it's gonna strike me at the heart and go, "Man, I've got to ... I mean, I've got to do better." And it seems like the Lord is kind of previewing that, that by the apostles it's going to be a marvelous work. And I think anybody who's listened and had a general conference talk strike them to the core is probably feeling the power of section 18 there.

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| Dr. Scott Woodw...: | <u>42:43</u> | And it's that kind of thing that builds the church. That's the rock upon which this is built. I mean, I dozens and dozens of times have been pricked in my heart because of what an apostle has taught or their testimony given, and thank God for that. Where would I be if I didn't have apostles to convince me of my sins in their kind persuasive way? I am grateful to the core. |
| Hank Smith: | <u>43:10</u> | I feel like that they have this section in mind as they give their general conference. I can tell that they love. They have faith, hope, and charity. They see the worth of souls as great in the sight of God. But they don't shrink back from calling people to repent and keep the commandments. Man. |
| Dr. Scott Woodw...: | <u>43:30</u> | So great. |
| John Bytheway: | <u>43:31</u> | I think two things come to mind. President Eyring said once, Henry B. Eyring that, "Do not be surprised when you feel the spirit if it's accompanied by what you feel is a rebuke." And I feel that at general conference I'm fired up and I want to repent at the same time. |
| | | And then Elder Neal A. Maxwell said once, "When conscience calls to us from the next ridge, it is not solely to scold but also to beckon." And when I share that with teenagers, for those of you watching on video, I do this is the scolding symbol. When conscience calls to us from the next ridge, is not solely to scold but also to beckon, to say come up a little higher, which is a joyous invitation. |
| Dr. Scott Woodw...: | <u>44:22</u> | Love that. |
| Hank Smith: | <u>44:24</u> | Yeah, I'm really just overwhelmed here with what I've seen in section 18. The atonement which we're going to learn about in the next section was such an individual experience that you can almost just feel it jumping off the page. The savior's love for each individual. He's still a one-by-one savior as we learn about in the Book of Mormon. |
| John Bytheway: | <u>44:45</u> | Scott, I love this idea, and I think our listeners might want to hear more. Verse 20, "Contend against no church, save it be the church of the devil," which tells us there are churches out there which are not the church of the devil. And the Book of Mormon is kind of a very ... if it had a personality, it's very this or this, it's very black and white, and it has Nephi's vision of Lehi's dream when he says, "They're saved two churches only, the church of the Lamb of God and the church of the devil." And my students |

bristle at that and I bristle at that because, and this helps us help soften that and illuminates that idea.

I know that Stephen Robinson would say it's more about those who love light more than darkness. Could you comment some more on, because they hadn't even organized the church yet, right?

Dr. Scott Woodw...: 45:39

That's a great question John. Actually I teach world religions here at BYU Idaho. I'm passionate about this. Our goal is to see the good and the true and the beautiful in other religions, and there's just so much goodness out there. The Lord acknowledges it here, in section 10, elsewhere. I know there was a first presidency statement that was read with JB Haws. Go check that episode out if you haven't read that. It's so good. But here's another one. President Oaks actually came here to BYU Idaho in 2014 and he commented about the two churches verse in verse Nephi 14:10 and he says this. He says, "Nephi was told by revelation that there were only two churches, the church of the Lamb of God and the church of the devil." He says, "This description suggests the contrast between those who believe in God and seek to serve him according to their best understanding and those who reject the existence of God."

So I think the church of the Lamb of God according to President Oak's definition there is large. That includes so many. That includes Roman Catholics and Muslims and Hindus and Buddhists and Methodists and Presbyterians. The church of the Lamb of God is large. Those who are trying to serve God according to their best understanding. Jesus says, "Don't contend against them." That's don't fight. Just faith, hope, and charity, and speak the truth in soberness. And some of them will join this church.

Hank Smith: 47:08

Oh, I can't tell you how much I love this. I'm all for the idea of if we've got energy to fight something, let's fight something evil.

John Bytheway: 47:19

No kidding.

Hank Smith: 47:20

Are we going after each other or, like you said, the catholic man in my neighborhood or why am I ... On my mission we call it bible bashing. I don't know if they still call it that. Why am I doing that? Because there's an actual enemy out there.

Dr. Scott Woodw...: 47:38

Let's fight him.

Hank Smith:

47:39

Yeah, let's fight him. Let's fight evil. Let's fight against pornography. Let's fight against human trafficking. Let's fight against evil instead of ... I see why the Lord is saying almost like don't put your energy there. Put it over here. There's a bigger fight going on over here.

Please join us for part two of this podcast.

FollowHim Podcast

Episode 9 Part II

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| John Bytheway: | <u>00:00:03</u> | Welcome to part two of this week's podcast. |
| Hank Smith: | <u>00:00:07</u> | Scott, it's my understanding that the Quorum of the Twelve are going to need the Melchizedek Priesthood to operate as the Lord wants them to. I've heard you say before that members of the church should view the restoration of the Melchizedek Priesthood as a kind of more a process than an event, like the Aaronic Priesthood. Could you elaborate and help us on that a little bit? |
| Dr. Scott Woodw...: | <u>00:00:32</u> | <p>Near the end of his life, actually in Section 128, so he's got a few years left, but in Section 128 as Joseph is reviewing the restoration, in Verse 21 of Section 128, he's talking about Priesthood restoration and he uses the phrase we've already mentioned today. He says, "It happened line upon line, precept upon precept, here a little and there a little." He mentioned a few events. He mentions, Peter, James, and John coming. Right after Peter, James, and John, he mentions the voice of God in the chamber of Father Whitmer.</p> <p>He then mentions other angels that we actually don't have any stories about. It would be fascinating to learn more about Raphael and others who brought keys, he said, but we do know of ... I would put it down to six events. A lot of times other people say, "Peter, James, and John restored the Melchizedek Priesthood." Boom, done. I would say that's not inaccurate, but it's incomplete. Can we say it like that? That was the beginning of the restoration of the Melchizedek Priesthood, but there are five other events to go.</p> <p>If you look at their words, Section 127 will say they restored the apostleship, the keys of the kingdom, and a dispensation of the gospel. That's what they say. They never mention Melchizedek Priesthood. Then when they go to Father Whitmer's chamber, which we've talked about, God now authorizes them to confer the Holy Ghost and ordain elders. He said, "Don't do it yet. Don't do it until the church is organized, but you're not authorized to do that at that time," so that's another step.</p> <p>Then we're going to get in June 1831, Isaac Morley's farm. They're going to have a Priesthood meeting there and that's</p> |

where what Joseph calls, the High Priesthood is restored. If you pin down Joseph Smith, which would be hard to do, but if you could pin him down and say, "When was the Melchizedek Priesthood restored? Tell me, Joseph. Just tell me." He would say, "1st of June." Or, "From the 1st to the 3rd of June 1831." That's what his history says, is that many elders were ordained to the Melchizedek Priesthood.

Then the next three happened in rapid succession. On the 3rd of April 1836, we now have three angels that come to confer keys, Moses, Elias, and Elijah. By the time Elijah is done, the Priesthood has been restored. This is what Section 2 is talking about when the Lord said, "Before the great and dreadful day of the Lord, Elijah will come and reveal the Priesthood." Elijah's got to be involved in this Priesthood restoration, otherwise, what was Moroni talking about? If we go from Peter, James, and John until the 3rd of April 1836 with Elijah, now we can say that's the process of restoring the Melchizedek Priesthood.

Hank Smith: 00:03:13

That's a much different paradigm than maybe the one we were taught earlier, when I was a kid. That you had the Aaronic Priesthood on this day. Somewhere there you had the Melchizedek Priesthood brought back. Where you're saying, "No, this is a long process and Joseph is learning along the way." Sometimes, we like to take our 2021 mindset and put it on Joseph in 1829. He's going, "Well, I've got to have Melchizedek Priesthood soon, because how are we going to have Elders Quorum?" Where, he's learning this as he goes.

Dr. Scott Woodw...: 00:03:44

That's right. They don't even call it Aaronic and Melchizedek Priesthood until 1833 I believe, 1834 perhaps. They're calling it lesser and higher. This is line upon line, as Joseph is saying. "Here a little, there a little." Again, section 128, Verse 21. Joseph, it came line upon line for him. The keys that were brought by Moses, Elias, and Elijah all pertain to temple. They built a temple to get temple keys so they could now go and build the Nauvoo Temple, so that the Kirtland Temple would be a preparatory temple to get the kind of keys they need to build the full fledged Melchizedek Priesthood Temple to help God's kingdom purposes reach their climax in Nauvoo.

Hank Smith: 00:04:29

See, this to me is just an important idea of competency when it comes to the church. One of my favorite quotes, if you're ever in my class you'll hear it, "It is good to be faithful. It is better to be faithful and competent." To me, this is a matter of competency saying, "Yes, the Melchizedek Priesthood was restored, but it was restored over a period of ..." I think you gave us seven years right there, where they learned a little bit

as they went, instead of just throwing out, "Hey, May of 1829, Melchizedek Priesthood's in. It's restored, it's over." Because then you're going to run into problems later when Joseph says, "Oh, yeah. I was ordained to the Melchizedek Priesthood in 1831." You're like, "Wait. What?" You won't run into those problems if you are competent in what actually happened.

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| Dr. Scott Woodw...: | <u>00:05:15</u> | It's about establishing the kingdom of God on Earth and the temple is the capstone of that process, so all Priesthood eventually arcs toward the temple, and the temple is where we're made kingdom people to the core, prepared for Christ's reign, so Priesthood is always about preparing us for Christ. |
| Hank Smith: | <u>00:05:32</u> | Yeah. It seems that Section 18 fits that, doesn't it? Apostles are about others. This Priesthood is about others. The worth of souls is great in the sight of God. An apostleship is about others. It's about crying repentance for others, so I think that fits really well. |
| John Bytheway: | <u>00:05:51</u> | In Verse 42, it mentions children who have arrived at the years of accountability, and they don't really know much about that yet, or do they, Scott? |
| Dr. Scott Woodw...: | <u>00:06:02</u> | No. That's another drop. He's just dropping stuff in there, a line of pun line here. Yeah, that will be later that Joseph will get that. Once he starts his Bible translation, in Genesis, it will talk more about that. He'll get that through revelation, about the eight years thing. Right here, the Lord's just dropping little pieces along this way. This will eventually be gathered together with other verses, which will help solidify the eight year, beginning to be accountable. We're beginning to be accountable at age eight. |
| John Bytheway: | <u>00:06:38</u> | Which one? I see Section 68 is footnoted there, but which came before, the JST, is that in Genesis, late Genesis? |
| Dr. Scott Woodw...: | <u>00:06:46</u> | Yeah. Genesis would come before 68, yeah. |
| John Bytheway: | <u>00:06:50</u> | Then 68 came later. That's just interesting to me. It's one of those things that just makes so much sense to me, that repentance and baptism come at the time of accountability. It just is one of those, "Well, of course," so I love that. |
| Hank Smith: | <u>00:07:08</u> | I like how you're describing the Lord here, Scott. He's just dropping little things here. He's like, "I'm going to give him a little bit of that, because they're going to be thrown for that. They're probably going to be talking to each other for a couple |

of months." What do you think he meant by that? Just, "I'm going to give you a little bit so you could be thinking about it." It's almost like he's saying, "I'm going to give you these little ... The Quorum of the Twelve Apostles, age of accountability. We're just going to let that percolate for a little while."

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| Dr. Scott Woodw...: | <u>00:07:36</u> | They would have just translated a few weeks earlier, Moroni ... Or sorry. Mormon ripping on infant baptism. Right? |
| Hank Smith: | <u>00:07:42</u> | Yes, yeah. |
| Dr. Scott Woodw...: | <u>00:07:44</u> | This would have been mere weeks earlier, and so for the Lord to say, "Children who have arrived at the years of accountability will need to be baptized as well." |
| John Bytheway: | <u>00:07:52</u> | Which is another Book of Mormon thing coming out in this section, yeah. |
| Hank Smith: | <u>00:08:00</u> | I just love how methodical the Lord is about the restoration. Slow, patient, deliberate. There's a method to this. We have to go nice and slow, so you're going to get all this. I think that goes against my natural inclination to just dump. Just dump out information on people. I'm going to give my 16-year-old, and, "Let's lay down the law. You're going to have to know this when you're 50. You might as well be taught now. Here we go." Slow down a little bit. Be methodical about your teaching. |
| John Bytheway: | <u>00:08:34</u> | Okay. This has been wonderful. I am so excited to move into Section 19. If you were to pin me down today and say, "What's your favorite section of the Doctrine and Covenants?" I reserve the right to change my mind tomorrow, but I would have said 19. There are so many things in here that I love. Let's see. What do we know? We've talked a lot about Martin and the stolen manuscript in 1828. What's going on in Martin's life about this time? What has been going on in the past few months? |
| Dr. Scott Woodw...: | <u>00:09:09</u> | Yeah, yeah. That's a great question. I think to really get the full impact of Section 19, you just need to just understand where Martin's been coming from the last few months, the last year and a half or so, as I think about it. There's a big moment in Martin's life that I think is relevant here, and that is when he first finds out from Joseph about the plates. Now we're talking back in the fall of 1827. He made it a matter of prayer and he said, I got the quote here. He said, "I retired to my bedroom and prayed God to show me concerning these things, and I covenanted." 1827. "I covenanted that if it was his work, I would put forth my best ability to bring it before the world. He |

then showed me that it was his work," Martin says. "By the still small voice spoken to the soul. Then I was satisfied that it was the Lord's work, and I was under a covenant to bring it forth."

This explains, I think, a lot of Martin Harris' actions. That he feels bound by covenant to help this work come forth, and his efforts to keep that covenant have included, he slipped Joseph \$50, which at that time, was a lot of money, in perspective. Joseph will buy a 14-acre farm already ... It's got a home on it. It's already cultivated, for \$200, which is going to take him a long to pay off, and so 50 bucks Martin slipped him, on his way, as he's leaving Palmyra to come to Harmony. He said, "I give this to you to do the Lord's work."

Then he makes the 140 mile plus journey from Palmyra down to Harmony in February 1828, just to check on things. Then he tells Joseph, "I feel inspired to take some of the hieroglyphs here back East and see if we can get some scholars to verify this. He does that. He comes back more convinced than ever that Joseph actually had an ancient record here. Then he immediately starts to scribe for Joseph, all in an effort to keep this covenant. He scribes the Book of Lehi, and then we know the painful story about him trying to convince others. Taking the manuscript, or having it stolen, and so that ends their relationship for eight months. Joseph and Martin don't talk for eight months.

Martin breaks the silence. Martin visits Joseph again, eight months later, due to a highly distressing situation back home, where opposition is mounting in Palmyra against Joseph and the work led by none other than Martin Harris' own wife. Lucy's number one concern is that Joseph is pretending to have plates, "So that he can swindle my husband out of his money." This plays into the important backstory of Section 19.

Martin comes knocking on Joseph's door, asking desperately, this is back in March, to see the plates. He said, "I got to see the plates because not only is my wife going to take you to jail, or she's going to try, but I will be implicated as well as an accomplice here, so I need to see the plates." To which, the Lord responds, "I will let you see the plates if you will ..." Then he gives the conditions. "Repent of your sins, keep my commandments, and exercise faith in me. You got some preparing to do if you want to be one of my witnesses, Martin," and so he goes back home, not having seen the plates, but more determined than ever to repent, get his life in order so he can.

Now we come, in late June 1929, a few events have happened in rapid succession. Translation of the Book of Mormon is complete, and Martin has been allowed to be one of the three witnesses. The morning of the witness experience, Joseph approaches Martin, and Lucy Mack Smith says in her account of this, she says, "He spoke in a voice that thrilled my soul." He said, "Martin you have got to repent if you want to be one of the witnesses. It is the Lord's will that we do this, but you've got to be ready," so Martin tries. They go out into the woods, they kneel down to pray and nothing happens. Martin finally is like, "Sorry. It's me. I am so sorry," and he was right, it turns out. When he leaves to go repent, boom, the angel appears and everything happens as with David, Oliver and Joseph.

Martin is just repenting his soul out, and Joseph goes to find him later, after the other two had their experience with Joseph and the angel, and Martin joins with Joseph. He has an experience where he sees the angel and hears the voice of God. Joseph's own account of this, he says that, "Martin Harris cried out," he said, "In ecstasy of joy, 'Tis enough, mine eyes have beheld,' and then he shouted, 'Hosanna,' blessing God and otherwise rejoicing exceedingly." He comes into the home, to the Fayette home there, to the Whitmer home, and Joseph's mother said that Martin was ecstatic.

She said, "He seemed almost overcome with an excessive joy. He testified what he'd seen and heard. The angel, the voice of God. He's seen the record." Suffice it to say, in June, Martin Harris is on fire. He is on fire. He is like, "Yes, finally." He's repented sufficiently, he's on fire. He's now a special witness of the Book of Mormon, the promise of the Lord in Section 5, that it would be declared unto him from heaven, with power, has been fulfilled. He's invigorated by this experience. That translates now into his efforts to try to get this thing published.

He realizes that he will be the one who will finance this. He's realized that ever since his first prayer in 1827 when he prayed and covenanted with God that he would help to bring forth this work. With a skip in his step, Martin led out in negotiations over the next few weeks with Joseph, going out to see printers to publish the Book of Mormon and they finally ... Well, so they start at a Palmyra print shop with a guy named Egbert B. Grandin. To put it mildly, Grandin was skeptical of the project.

In fact, at the end of June, as late as the end of June, he published an article where he called Joseph Smith's work, quote, "A pretended discovery through superhuman means of an ancient record, which you can only read if interpreted by one

who has a special gift." He then said, quote, "Most people entertain an idea that the whole matter is the result of a gross imposition and a grosser superstition." Now, that's not what you say if you want people to buy the book. He's trying to persuade people. When Martin comes and says, "Hey, we want to publish this with you," he says, "No, no. Not now, not ever." He says, "Martin, you're a fool. You're going to waste your money," so he refuses, "I'm not going to print this book."

They go to another printer, Jonathan Hadley, a younger printer, 20 years old, who also refuses to do the work but refers them to his mentor, named Thurlow Weed. Weed, an old, seasoned guy, he says, "Listen, Martin, don't do this." Martin says, "I'll pay for the whole thing." He says, "You're going to lose your money. Don't do this." Undeterred, they then go to the final, a guy named Elihu Marshall, who says, "I'll do it." This is a guy in Rochester, which is 25 miles away from Palmyra. Now, with a guy who has agreed to do it, they're going to use that as a negotiating chip.

They come back to Grandin and say, "Someone's going to do it anyway. We'd just rather do it with you because you're local." He says, "Fine. \$3,000." I don't know if he's greedy at this point, or if he's just trying to persuade Martin to not do it, but so just to put this perspective, remember, 200 bucks for Joseph's 14-acre farm.

John Bytheway: 00:17:01

For a farm.

Dr. Scott Woodw...: 00:17:02

The going rate, at the time, for printing, was for a printer to make about 12% on the project, net. This would put Grandin as making \$1,000 on this project, net, which would be about 33%. He's jacking up the price, probably trying to dissuade Martin Harris, but undeterred and desperate, Martin and Joseph are like, "Let's do it. Let's do it." Now here's the catch. Grandin, he wouldn't even buy the type or begin the job until Martin had promised to insure the payment for the printing. This is very uncharacteristic, unlikely to happen to an average person trying to print a book, because he was convinced it wouldn't sell. He didn't want to lose a penny. "I want the full cost, upfront. Full cost, upfront."

Hank Smith: 00:17:53

Yeah. From what I've read, no way. No one's ever been asked to do that in printing.

Dr. Scott Woodw...: 00:17:58

Right. Normally, a printer would just recoup the cost as the books sell, and that's how you get your expense upfront, you get that back, and then whatever margins on top of that. That's

how you make your money, but for Martin, he says, "This is not going to sell, so how about the full cost upfront, right now?" Well, \$3,000 would be about 151 acres of Martin's farm worth, which is almost the entire farm. 151 acres he would need to put up as collateral for the Book of Mormon printing.

Hank Smith: 00:18:29

"Give me the deed to your house and all your land."

Dr. Scott Woodw...: 00:18:33

Yeah, yeah. "Deed me your property." He has 18 months to repay the debt of \$3,000, hopefully, from the sales of the Book of Mormon, or else Grandin can now sell his land to recoup the costs. For Grandin, he's like, "I'm going to win either way, but you brother, you could lose big." In fact, he's already warned him he would lose big, and Thurlow Weed has also said that, so he's had two printers now that are in the business looking at this project saying, "This is not going to work. You're going to lose everything." Then his wife is still trying to organize opposition in Palmyra, at this time. This starts to wear Martin down a little bit.

Hank Smith: 00:19:10

You think?

Dr. Scott Woodw...: 00:19:13

You remember the skip in his step? Well, that's, he's starting to drag. The way that another person put it, he said, "Martin became staggered in his confidence. He became staggered in his confidence." That's the background here to Section 19 is Martin is starting to slip in his confidence, he's being staggered. He's had amazing experiences. He knows the Book of Mormons is true, but even if the Book of Mormons is true, and nobody buys it, he's probably going to lose everything.

Hank Smith: 00:19:45

One thing that I have found over the course of doing this podcast, John, I think you feel the same way, is I love Martin Harris. That guy's soul is so ... He's just so good and he's asked to do so much. Every time it seems like he gets something good happen, it just comes after him again. I think maybe it's because I identify with him. I've had glorious experiences myself, and I still get worn down over time.

You know what's funny? Shouldn't say funny. What's ironic to me is we, in the church, think of E.B. Grandin like, "Oh, E.B. Grandin. Wow. Really helped us get that Book of Mormon printed when no one else would, and oh, Martin Harris. Oh, isn't he the one that lost the pages?" When it should be the exact opposite. Martin Harris, it should be called the Martin Harris Printing Building. It should be called the Martin Harris Book of Mormon.

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| John Bytheway: | <u>00:20:45</u> | Published by Martin Harris, yeah. Financed. That's why I just, ever since that talk of Dallin H. Oaks, President Dallin H. Oaks, perhaps he was Elder Oaks at the time, about, "Hey, my middle name is Harris, and the reason why ..." What was the phrase? We quoted it before. "We need to let Martin come out from under the shadow of that incident." Remember that? Yeah, I feel like somebody said in an earlier podcast, "I love Jesus. I relate to Peter," or something, and I'm thinking, "I love Jesus. I relate to Martin." |
| | | He's got worries, he's got, "My whole farm. I'm trying to keep my marriage together." You could feel that, okay, so the whole farm, and I never knew until today, I'm embarrassed to admit, that 3,000 was over the top, over the top amount, right? Scott, 33% did you say he's going to net on this? |
| Dr. Scott Woodw...: | <u>00:21:44</u> | 33%, yeah. |
| Hank Smith: | <u>00:21:45</u> | I mean, E.B. Grandin is seeing, not only is he probably warning Harris, but he's also seeing an opportunity to take his entire life from him. |
| John Bytheway: | <u>00:21:59</u> | What does that do to your marriage if you give your whole farm and what, means of future support? Doesn't it say in the proclamation of the family, which Martin never read, that you're supposed to provide for your family? |
| Dr. Scott Woodw...: | <u>00:22:13</u> | This is the very thing that Martin's wife was worried about. "Joseph is going to swindle my husband out of his money," and now here's Martin saying, "I'm going to put up the whole farm," almost the whole farm. |
| Hank Smith: | <u>00:22:27</u> | I don't know why this ... Maybe I'm showing my selfishness here, you guys, but I work really hard to pay this house and to build the kingdom of Smith, and then to have the Lord say, "Hand it over," I would need a Section 19. Is that what's going to be Section 19, Scott? Is this the Lord coming to Martin saying- |
| Dr. Scott Woodw...: | <u>00:22:27</u> | That's right. |
| Hank Smith: | <u>00:22:50</u> | ... "You can trust me"? |
| Dr. Scott Woodw...: | <u>00:22:51</u> | Section 19 is such a gem. John, I'm with you. This is, it's got to be at least in my top five, sections of the Doctrine and Covenants. The personableness, the intimacy of Section 19 is so touching to me. I almost picture it as Jesus and Martin, kind of a, "Come now and let us reason together, brother." Almost |

Jesus' arm around Martin, but he's stern, but he's tender, he's understanding, he's empathetic. In fact, this is the only section ... This is the only time in all of scripture, ever, that Jesus talks about his own atoning sacrifice, first person.

John Bytheway: 00:23:31

First person. That's right.

Dr. Scott Woodw...: 00:23:33

What on earth? Would could possibly draw that out of Jesus? This is the ultimate trump card in any situation. You can't say, "I'm going through something hard" when Jesus is in the room, as far as the atoning sacrifice goes. He never brings it up, ever. He never compares crosses with people. Jesus isn't like that. He's gentle, he's tender. He never says, "I've been through worse." Maybe at Liberty Jail, he says, "The son of man has descended below them all," so there may have been one moment there, but here, he's going to give an insight into his own sacrifice.

John Bytheway: 00:23:33

Oh, man. Yeah.

Dr. Scott Woodw...: 00:24:13

What brought that out? What was on the line here?

Hank Smith: 00:24:16

Yeah. It's got to be Martin saying, "This is too much. You're asking just too much of me. I want to be part of it." Then, all of a sudden, you connect that. The Garden of Gethsemane, where the Savior was very similar, saying, "This is a lot. You're asking a lot."

John Bytheway: 00:24:33

To me, the thing that's kind of just, "Whoa, where do that come from?" is this incredible, unprecedented mystery revealed about what endless punishment really means. Whoa, what? Book of Mormon prophets didn't know that. That doesn't sound like it to me. They talk about endless and eternal punishment, but look at this insight. Did that come from something from Martin, maybe only the Lord knew or what? That's amazing stuff, at first.

Dr. Scott Woodw...: 00:25:02

The phrase eternal punishment or endless torment, these phrases don't come up in the Bible. They come up seven times in the Book of Mormon, and the Lord ... Now, Martin has had a past where he's checked out a lot of different versions of Christianity. One that he has resonated with recently, in the recent past, has been Universalism. Martin has this feeling that, "Boy, I don't know if I can think of a loving God, who wouldn't eventually save everybody. Yet, the Book of Mormon keeps talking about eternal punishment, eternal damnation, endless

torment. "I don't know about that," and so the Lord is going to say, now ... Martin has had a kind of a guilty past here.

The Lord has called him a wicked man for what he's done, in terms of losing the manuscript, his carelessness there. We've seen, we've talked about that he's had trouble sincerely repenting of his sins. I wonder if there is some lingering feeling, a guilt complex that Martin has that the Lord is addressing here that, "Yes, those phrases come up in the Book of Mormon, but let me explain to you the mystery, Martin. Let me soothe your soul a little on that, and then I'm going to call you to repentance like no other section."

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| Hank Smith: | <u>00:26:29</u> | What does the Lord tell him about those phrases, eternal damnation and endless torment? Because, to me, when I read those in scripture, I think of, "That sounds bad. That sounds really bad." Eternal damnation and endless torment. No thanks. Don't sign me up. |
| John Bytheway: | <u>00:26:44</u> | Whatever that is, I don't want any. |
| Hank Smith: | <u>00:26:46</u> | Yeah. The Lord says, "Wait, wait, wait." |
| Dr. Scott Woodw...: | <u>00:26:49</u> | Yeah, Verse 7. He says, again ... Well, it starts in 6. "Nevertheless, it is not written that there shall be no end to this torment, but it is written endless torment." I could see how you could confuse that, as you mean it goes forever. Then the Lord says in Verse 7, "Again, it's written eternal damnation, wherefore it's more express than other scriptures, that it might work upon the hearts of the children of men, altogether for my name's glory." This is intended to motivate you to repentance. "Wherefore, I'll explain the mystery," he says. Now, here's the thing, Verse 10. "The mystery of godliness, how great is it? For, behold, I am endless, and the punishment which is given from my hand is endless punishment because ..." Here it is, "Endless is my name, so any punishment I give is endless punishment because I am endless. It doesn't mean it doesn't end, it just means it comes from me." Martin, think about that. This is going to be. |
| Hank Smith: | <u>00:27:47</u> | It's the capital E. He's like, "Put a capital on that. It's a possessive pronoun. It's my punishment." |
| Dr. Scott Woodw...: | <u>00:27:54</u> | Yeah, will ... It's interesting. Do Mormons, do members of the Church of Jesus Christ of Latter-day Saints, do we believe in an eternal hell that goes on forever and ever? The Lord says, "I |

never said that. Torment will end. It's meant to be redemptive. It's meant to work together for my glory, for my name's glory." We'll find out later. Joseph doesn't know this yet but in Section 76, the Lord says, "People will be turned over to the devil for 1,000 years. If they don't repent, they will suffer, even as I did," which is, they're turned over to the power of the devil for 1,000 years.

Then he says, "Then I will redeem them from that, and then they will inherit a kingdom of glory called the terrestrial kingdom." Even the lowest of the kingdoms of glory that Joseph will learn about later is for those who have endured a 1,000-year period of the kind of suffering Jesus is about to describe, but then it ends, then it ends, and hell is emptied, and they inherit a kingdom of glory, which surpasses our understanding, that section says.

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| John Bytheway: | <u>00:28:59</u> | This is huge, I think. I think maybe it means a lot to me because for a time, when I was just a kid, I can't even tell you how old I was, just the concept of forever, I couldn't wrap my head around it. Then I thought about people being punished forever, and I couldn't wrap my head around that. This is what Elder Maxwell might call a wonderful flood of light right here. I think too, let's relate it to eternal life, also. Because Moses 139 is immortality and eternal life. "Well, what's the difference? I'm going to live forever either way." No. Eternal life is because his name is eternal is the kind of life that God lives, the most, the greatest kind of life. Is that right? |
| Dr. Scott Woodw...: | <u>00:29:47</u> | Right. Amen. |
| Hank Smith: | <u>00:29:49</u> | To me, this is such a, "You can breathe, Martin." Like ... |
| Dr. Scott Woodw...: | <u>00:29:54</u> | "There's hope for you." |
| Hank Smith: | <u>00:29:55</u> | Yeah. "There's hope for you." |
| Dr. Scott Woodw...: | <u>00:29:56</u> | "I know you've done some really dumb stuff, but there is hope for people who do dumb stuff," which is, hallelujah, hosanna forever. Maybe, could I just- |
| Hank Smith: | <u>00:30:08</u> | Please. |
| Dr. Scott Woodw...: | <u>00:30:09</u> | ... do a little walk through of how I like to read this with my own students. I just do a little walk through as if the Lord is just putting his arm around Martin and explaining some things. Could I just do that here for a few minutes? |

Hank Smith: 00:30:25

Absolutely.

Dr. Scott Woodw...: 00:30:25

Stop me, let's talk. To me, beginning at the very first verse, Martin needs encouragement, he needs help, and he's starting to buckle under the pressure, his wife, two printers who are saying this is going to fail, he's going to lose everything. There's a bitter cup that Martin is being asked to drink. "Martin, I am alpha and omega, Christ the Lord. Yea, even I am he, the beginning and the end, the redeemer of the world."

First thing he wants Martin to know about himself. "I, having accomplished and finished the will of him whose I am, even the Father concerning me, having done this that I might subdue all things unto myself. First thing I want you to know, I know the end from the beginning, and I do the will of the Father. I retain now all power. Because of what I have done, I have all power, even to the destroying of Satan, and his works at the end of the world. The last great day of judgment, which I shall pass upon the inhabitants thereof."

Now this is where Martin might start thinking about Judgment Day. He might start thinking about his own, like, "Oh, shoot. Yeah, that's right." Because the Lord says, "I will judge every man according to his works and the deeds which he has done, and surely every man must repent or suffer." That might be the tagline of Section 19. "You must repent or you will suffer for I, God, am endless and I do not, I revoke not the judgements which I shall pass, Martin. What I judge, it will happen. I don't revoke my judgements at Judgment Day, but woe shall go forth, and weeping, and wailing, and gnashing of teeth. Yea to those who are found on my left hand."

I laugh because that's what Martin was afraid of. "I've done so much dumb stuff that this is going to be me, he's describing me." Then the Lord explains, "Ah, let me tell you what I mean by that. I say eternal, I say endless to work upon your heart, Martin. I'm letting you into an apostolic secret," he says in Verse 8. "I'll explain to you what I tell my apostles, that I am endless, that this is my punishment. That's all I'm saying. It will come to an end." There is hope for even those who do not repent, actually, to some degree here but now, "You don't want that," so Verse 13. "Martin, wherefore, I command you to repent so you don't suffer. I command you to repent and keep the commandments which you have received by the hand of my servant, Joseph Smith, Junior, in my name."

Those commandments would have, well, consistently been since Section 5, "Repent, come humble yourself before the

Lord." Now, at this point, right now, we're talking about the publication of the Book of Mormon. He says, Verse 14, "And it's by almighty power you've received them." Then I imagine him pulling Martin in a little closer, almost forehead to forehead here, and just saying, "Martin, I command you to repent. Repent lest I smite you by the rod of my mouth, and by wrath, and by my anger, and your sufferings be sore, how sore you know not. How exquisite you know not, yea how hard to bear, you have no idea, for behold, I, God, have suffered these things for all, that they might not suffer if they would repent."

You have to stop here and say, "What was Martin's sin? What is bringing this out?" As we understand the context, we understand here that Martin is struggling in keeping his covenant, his covenant to help this work come forth. He's the only guy who can do it. The way that one of the printer's assistants talked about it, he said, "Martin Harris was the only spoke in the wheel. He was the only one that could make this happen," and here's Jesus saying, "I know how hard it is to do the will of God, Martin. Trust me. If you don't repent of your desires to pull back from doing God's will, it's not going to end well."

"I've suffered for all who will repent, and if they don't repent, they must suffer as I," 17. Then Verse 18, here's this gem of an insight into Christ's soul. "This suffering, which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer, both body and spirit." This was a physical suffering and a spiritual suffering. "And I would that I might not drink the bitter cup and shrink, Martin, I know what it's like to not want to do the will of God. I didn't want to drink it."

Let that just sink into Martin's soul for a second. Then Verse 19, "Nevertheless, the glory be to the Father, and I partook and finished my preparations under the children of men." From Gethsemane to the cross, he partook of the cup, and then he looks back at Martin in the eyes saying, "Wherefore, I command you, again, to repent. There's no excuses, lest I humble you with my almighty power and that you confess your sins, lest you suffer these punishments of which I have spoken. The punishments that come to those who break their covenants. The punishments that come to those who do not repent of their selfishness."

Then he says, "Lest you suffer these punishments of which I have spoken, of which in the smallest degree, yea even in the least degree, you have tasted at the time I withdrew my spirit." I

can't imagine he's talking about any other time than the moment Martin thought he lost his soul because he let the manuscript go. "Do you remember how you felt? Do you remember when there was a complete withdrawal of the spirit of God, and you felt like there was no hope for you? Do you remember that? That's the least bit of what I'm talking about, Martin."

Hank Smith: 00:36:06

"You put your big toe, you just put your tiny toe in the Garden of Gethsemane. You got a tiny taste of that."

Dr. Scott Woodw...: 00:36:13

I find this so fascinating, that I hear the Lord saying this, "Martin, the salvation of other people is worth sacrificing for." It's so interesting that the Lord is drawing a parallel here between his own atoning sacrifice and Martin's potential sacrifice. It's only a potential sacrifice, at this point, of his farm. Now, if wasn't Jesus making this comparison, we might feel like this a little inappropriate to compare Martin's little human sacrifice with Jesus' incomparable atoning sacrifice, but Jesus is the one making the comparison here, saying, well, I hear the Lord saying, "Our sacrifices are massively different on scale and scope, yes, but they are not different in kind. They are not different in kind." That's important here. "Both of our sacrifices are made so that other people can receive salvation."

Look in Verse 26 he says, again, "I command thee, thou shalt not covet thine own property," speaking of his farm, "But impart it freely to the printing of the Book of Mormon, which contains the truth and the word of God." Why? What's so important about the Book of Mormon? He says in Verse 27, "Which is my word to the gentile and that it soon may also go to the Jew, of whom the Lamanites are a remnant. That they may believe the gospel and look not for a Messiah to come, who's already come. They need the Book of Mormon. They need the salvation that will come as they accept Christ from this text. If you don't do this, Martin, if you don't drink your bitter cup, the salvation of other people is on the line here."

This is what draws out in Jesus Christ, this is what draws out his first-hand, his only first-hand account of his atoning sacrifice. The only thing that could get him to pull out this trump card is the Book of Mormon and the salvation of other people that was on the line here. I find that so remarkable. I think maybe then, perhaps it's not inappropriate for us to make the same comparison with other people who sacrifice for the salvation of others. Think of missionaries. Elder Holland's given a great talk about missionaries and the atonement saying, "Sacrificing for the salvation of other people is not always easy."

Think about moms and dads who sacrifice so much to try to help their kids make the right choices, to receive Christ. Is it about them? Is that kind of atonement-like? Absolutely, on its own scale. Think about those who serve in church callings, those who serve in the temple. Are they sacrificing for the salvation of others, time, and talents, and energy? Yes, yes. Anything you do to sacrifice for the salvation of others is a type and shadow of the atonement of Jesus Christ. I might have thought that was an inappropriate comparison to make, but then Jesus makes it here when a farm was on the line, and he says, "I know what's that like."

Hank Smith: 00:39:09

Man, Scott. That was just powerful. It really was. When the Lord says, in Verse 15, "Lest I smite you by my wrath, my anger, and your sufferings be sore," I wanted to read something from Elder Maxwell. Sometimes, we read that word "anger" and we think of it as human anger. The way that someone offends me and I flip. I get upset, and I get angry. Here's what Elder Maxwell said. He said, "We do this simply because we are so often angry at a wrong done to us, we assume that this is how it works in God's anger. We assume the same about God's anger."

He says, "No. God's love for us is perfect, and his desire for our happiness is so deep, that his anger is kindled." This signals much more than we realize. God's anger is not kindled because we have harmed him, but because we have harmed ourselves. "Martin, I'm angry because if you don't go through with this, it's going to hurt you, and that makes me angry. The pain you are going to suffer is"-

Dr. Scott Woodw...: 00:40:20

That's going to hurt a lot of people who are not going to get the Book of Mormon.

Hank Smith: 00:40:23

Right. After reading Elder Maxwell's quote, when I see "anger," I think, "Oh, the Lord's mad at someone for hurting themselves." He's not mad that they hurt him. He's saying, "Oh, I don't want you to hurt yourself." I love the way you took this into a mentor type relationship, because I picture myself with my own children, putting an arm around them, "Let's talk about decisions here for a minute. Let's talk about choices here for a minute." This section comes out of love, a sheer love for Martin Harris, and the Lord coming to his level and saying, "I get it. I understand you." I like how you said, forehead to forehead. "Listen to me."

John Bytheway: 00:41:07

I have always loved Verse 16, for lots of reasons but, "For behold, I, God, have suffered these things for all," and look at the motive, the reason, "That they might not suffer." That's just

what you're talking about is this all came out of love and care. The option was, "They suffer or I suffer. I suffered these things that they might not suffer if they would repent." He preferred suffering himself than to see us suffer.

Another thing that, I don't know, when you've had a spiritual insight or experience, if you're like me, you can tell people where you were. I was in the Marriott Center in October 29th of 1989, and Elder Henry B. Eyring came and gave a talk called Come Unto Christ. He talked about being on a ship, I think, with Elder Tuttle, Theodore Tuttle, and being taught by him, and going through Section 19, and there's just something that I could ... I bet, even today, I could get you within a couple of rows of where I was sitting because I remember it so well when now President Eyring said that, "Somehow, I'd gotten into my mind that the choice was between repenting or not repenting, and the choice here was repent or suffer."

I don't remember much of the rest of the talk that had such an impression on me. It's in his book now, I just looked it up again, To Draw Closer to God. The talk was called Come Unto Christ, but that idea of postponing repentance, suddenly, he talks about became don't ever do that. It's the choice is not repent or not, it's repent or suffer, and then the kind of suffering the Savior described. That's more of an application for all of us, perhaps, than for Martin, but I will never forget that talk. It's one of the reasons why this section is one of my favorites. Then also, Scott, in Verse 18, we only have a few places in scriptures, as I understand it, where we have the idea of Jesus bleeding at every pore. It's here, it's in Luke, and King Benjamin mentions it too, and isn't that, that's it.

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| Dr. Scott Woodw...: | <u>00:43:34</u> | That's right, that's right. Yeah. Some wonder if Luke 22 is being metaphorical and then here he says, "Not metaphorical." |
| John Bytheway: | <u>00:43:43</u> | Yeah. |
| Hank Smith: | <u>00:43:45</u> | Yeah. Thank you for this whole mode of love and care behind this, I think, makes us read it in a more beautiful, tender way. |
| Dr. Scott Woodw...: | <u>00:43:54</u> | Isn't it interesting, if we connect that back with Section 18 when he said, "If you want to call people to repentance, you got to have faith, hope, and charity." Boy, do you see Jesus doing that, modeling that here in Section 19. |
| Hank Smith: | <u>00:44:05</u> | Oh, yeah. |

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| Dr. Scott Woodw...: | <u>00:44:06</u> | <p>He's not pulling back on the call to repentance at all, but boy, is it just layered with love, and compassion, and empathy.</p> |
| Hank Smith: | <u>00:44:14</u> | <p>Beautiful. All of this reminds me of Alma 42, where Corianton ... Alma is calling Corianton to repentance, and he's teaching him about the punishment of the sinner. If you guys remember, I'm going to hurry and go there. Corianton, Alma says, "I perceive there is somewhat more which doth worry your mind, which you cannot understand, which is concerning the justice of God in the punishment of the sinner." He goes on to explain the plan of salvation. Very similar to Section 19, Verse 17, where the Lord says, "If they would not repent, they must suffer even as I."</p> <p>I can see one of my teenagers saying, "Well, that sounds harsh. That sounds terrible," what Alma says about Corianton, "You're concerned about the justice of God in the punishment of the sinner." What we have to remember, I think, is we signed-up for this. We signed-up for a two-option plan. The Lord's not saying, "You must suffer because I want you to." He's saying, "That's the only other option. Either you repent or you take door number two. Those are your two options, and I want you to choose door number one, Martin, and everybody else. I want you to choose repentance so you don't have to suffer. I don't want you to suffer."</p> <p>Where you might read Verse 17 and go, "Wow. The Lord's really upset." He's not. This is a, "I don't want you to suffer." This comes out of pure love. "You don't want to go down that path. I promise, you don't want to go down that path. Take this path, take this path."</p> |
| Dr. Scott Woodw...: | <u>00:45:54</u> | <p>There's an important, I think, theological point to make here, and that is that God is not the one that's going to actually do the punishing. The punishment, if you read carefully, Book of Mormon, here in Section 19 where he says that the punishment, "Remember when you tasted it when I withdrew? Remember when I withdrew my spirit?" The Book of Mormon is very, very big about this. Alma 42's a good spot, Mosiah 16, Abinadi hits this, Lehi hits this, Jacob hits this, is that when you are living in a fallen realm, that the devil has claim on you.</p> <p>The devil has claim on you, and if God does nothing, then your default position is to be in the power of the devil forever, but God came, Alma 42, he says that, "I came into the world," God himself would come to the world to get us out of that situation. The justice of God in punishing a sinner is totally backward. There's no justice of God in punishing the sinner. Justice is going to play out if God does nothing. If God does nothing, then Satan</p> |

will claim us, but if God does something, which is what he's describing here in Verse 16, "I came to the world. I suffered the satanic subjection. I suffered the curse of the law so that you would have a way to escape the satanic subjection, and you'd be able to come into the kingdom of God. I am the way."

We've mentioned, in Section 76, later on, the Lord's going to say, "Those who don't repent will need to be in Satan's power. They will be in his power until the end of the 1,000 year millennium. Then I will still redeem them from that. They will have paid their sins. They will have become clean, having paid for their own sins, and they will inherit the terrestrial kingdom." We got to make sure we don't get that backwards, that, "God, he's making a list, he's checking it twice, and if we don't measure up, boy, he's going to get us." It's the exact opposite.

We are in a pickle, thanks to the fall. We are in a situation where Satan has just claim upon our souls and Jesus has intervened, mercifully, on our behalf. If we will repent, then we can access the grace of what he has done, and be a part of his kingdom, take upon ourselves his name, so that we are now no longer in Satan's power, he no longer has a just claim upon our souls. This is a merciful act. This is not threatening.

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| John Bytheway: | <u>00:48:23</u> | Just a couple of days ago, my kids were talking about a meme somebody sent them or something, just mocking religion, "Why would Jesus create us so that if we don't follow him, he can punish us?" What you just said here is, that's not how it works at all. He withdrew his spirit, and then we're left to the influence of the adversary. |
| Hank Smith: | <u>00:48:46</u> | If you read Second Nephi 9, Jacob says, "You want to know what would happen if Jesus never came? You want to know?" You can get in Second Nephi 9. I'll tell you what happens if never comes. He says, "If the flesh should rise no more, our spirits must become subject to that angel who fell before the presence of the eternal God and became the devil to rise no more. Our spirits must become like unto him, and we become devils, angels to a devil, shut out from the presence of God forever." That's what we signed-up for without ... We signed-up for a fall without an atonement. You can see how much we trusted the Lord in coming here. |
| Dr. Scott Woodw...: | <u>00:49:26</u> | That's awesome, Hank. That's maybe the most clear description of the Book of Mormon. "This is bad. If Jesus doesn't come, this is bad." Then think about, in the context of that, back to Section 19, Verse 3, as a result of Jesus doing the will of the Father, going through with his atoning sacrifice, look what he says. He |

says, "Now I retain all power, even to the destroying of Satan and his works." Through his atoning sacrifice, he has gained the power to destroy Satan's kingdom and to bring the kingdom of God here. This is where this whole plan is going, is to bring the kingdom of God to Earth and kick Satan out, and to release us from his power. This is the whole context of the atonement of Jesus Christ.

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| Hank Smith: | <u>00:50:09</u> | I loved section 19 before, but I love it even- |
| Dr. Scott Woodw...: | <u>00:50:13</u> | Yeah. |
| Hank Smith: | <u>00:50:14</u> | I'll never forget, Scott, the image of Jesus with his arm around Martin, forehead to forehead, "Listen to me, brother. Listen to me," and the way he starts the section, says, "I'm serious. This is me talking to you. This isn't Joseph. This is me talking to you, and you've really got to hear me." It's almost like Joseph steps aside and lets Martin and the Lord have a private conversation, the Lord could have with any one of us. |
| John Bytheway: | <u>00:50:41</u> | <p>I look at Verse 23, which was actually a youth theme a couple of years ago. For those of you who are listening and not watching, have you ever seen anybody do the kind of gesture of taking two fingers and pointing at their eyes, and then pointing at your eyes? The, "I've got my eyes on you gesture." Then the opposite, and this never happens to Hank, but it happens to me, when my students aren't paying attention, I can point at them and do the opposite, "Hey, you. Look at me." I feel like Verse 23 is a, "Hey, look at me. Look at the me, my, my, me, in there. Learn of me. Listen to my words." Think of all the words Martin's been hearing from everybody else. "Learn of me. Listen to my words. Walk in the meekness of my spirit, and you shall have peace in me."</p> <p>When I think of Martin and the decisions he had to make about mortgaging his farm, wanting to take the characters to Charles Anthon, all these things. To me, this kind of comes, the Lord saying, "Martin, one more time, I'm going to tell you. Keep it right here. Look at me. This is where you will find peace," which is another reason I love Section 19, that verse right there.</p> |
| Hank Smith: | <u>00:52:03</u> | I feel so blessed to be here because now I've got not just Scott's image with the Lord with his, forehead to forehead with Martin Harris, but now he's got the gestures of, "Martin," because Martin's got Lucy Harris over here yelling at him. He's got the printers yelling at him over here, and he's looking left and right, and the Lord's like, "Martin, right here, right here, right here. Just with me. Focus here, brother. Focus here." |

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| Dr. Scott Woodw...: | <u>00:52:26</u> | That is so good. To follow that up, Verse 24, right, John? "The very first thing I want you to learn of me, in case you missed it, I came by the will of the Father and I do his will. Lesson number one, from beginning to end, I do God's will." That's so good. |
| John Bytheway: | <u>00:52:45</u> | It is. It's so good, and it's like first thing out of his mouth when he appeared in the New World, to the righteous, not just the late Nephites because Lamanites were there, but when he appeared to the righteous, first thing out of his mouth. Elder Holland talked about it, "I'm the light, I'm Jesus Christ. When the prophets testify, it'll come into the world, I'm the light and life of the world, and I have done the will of the Father from the beginning." Elder Holland says, "What's the thing he wants to tell us about himself?" The one thing he wants to tell us is, "I've done the will of the Father from the beginning." |
| Dr. Scott Woodw...: | <u>00:53:16</u> | That might be Jesus' motto, if that's okay to say. |
| John Bytheway: | <u>00:53:16</u> | Yeah, yeah. |
| Dr. Scott Woodw...: | <u>00:53:19</u> | I think, "Not my will" but "Thy will be done," and that's what he's inviting Martin to do here. "I know your will, Martin. Do God's will. Sell the farm, buddy." |
| Hank Smith: | <u>00:53:32</u> | Doesn't that remind you of that Lord of the Rings moment where Frodo says to Gandalf, "I wish this had never happened to me. I wish the ring had never come to me," and he said, "So do all who live to see such times." You almost see Martin going, "I just want to be a normal farmer with a normal situation," and the Lord saying, "Don't covet that. Don't covet that." |
| John Bytheway: | <u>00:53:58</u> | Well, think of Joseph Smith too. "All I wanted to know was what church to join. That's what I ..." Look at the domino effect, and the persecution, and months in jail, and everything else. That's only one side of it, of course, but- |
| Hank Smith: | <u>00:54:16</u> | I love the way, the excitement with the Lord, how he finishes this section. He's like, "Isn't this wonderful, Martin? Isn't this wonderful?" I still got his arm around him, in my head. "Can you hear this without rejoicing and lifting up your heart with gladness? Isn't this wonderful?" |
| John Bytheway: | <u>00:54:36</u> | This is, I think, the number one reason why this section is so important to me, personally. I think, probably, the first time, as a teenager, that I felt the spirit reading the scriptures and knew that I did was those last four verses of Section 19. |

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| Hank Smith: | <u>00:54:55</u> | "Pray always and I will pour out my spirit upon you." |
| John Bytheway: | <u>00:54:59</u> | "I'll pour out my spirit upon you. Great shall be your blessing, even more than if you should obtain treasures of earth and corruptableness to the extent thereof." Then, as you said, Hank, look at this. "Can you even read this without rejoicing? You just got the key, the greatest key. Can you even read this without rejoicing and lifting up your heart for gladness?" I remember reading that, I think I was 16, and having a really whoa moment with these verses. That's why I come back to Section 19 again and again, because there's so many good things in here. |
| Hank Smith: | <u>00:55:36</u> | Yeah, Scott. Maybe you're doing this, I take this image too far but I almost picture at the end, the Lord's rubbing his shoulders, "You ready? You ready? You feeling it? All right. Here we go, good brother. All right?" |
| Dr. Scott Woodw...: | <u>00:55:48</u> | Verse 37, right. "Speak freely to all, yea, preach, exhort, declare the truth, even with a loud voice, with a sound of rejoicing, saying, 'Hosanna, hosanna, blessed be the name of the Lord, God.' I just want you to be this force for good, Martin. You have so much to offer, so much to give. Yes, your money. Yes, there's no way Joseph could do this without your money, but I need your voice too. I need your life, I need your commitment. You need to pray to have the spirit, and I want you just to show people the joy, declaring the truth with the sound of rejoicing. They need to hear that in your voice. You are a witness of the Book of Mormon. There are few people like you on the planet, Martin." Well, two others that could be. |
| John Bytheway: | <u>00:55:48</u> | Yeah. |
| Hank Smith: | <u>00:56:30</u> | Yeah. |
| Dr. Scott Woodw...: | <u>00:56:30</u> | Right? And so, "We need your voice, and that voice should always arc toward repentance." |
| John Bytheway: | <u>00:56:39</u> | When I think about the property, again, "Pray always. I'll pour out my spirit upon you. That will be better than all of the treasures of the earth, if that's been on your mind. I'll pour out my spirit upon you, and you just got the key to rejoicing and gladness. It's not your property, it's my spirit being poured out on you." |
| Hank Smith: | <u>00:57:02</u> | Man, this is just good. Yeah, it's just good. I almost think like Peter here, it is good for me to be here. |

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| Dr. Scott Woodw...: | <u>00:57:08</u> | Some listeners might be interested in Verse 35. It may be a technicality but he says, "Pay the debt which thou hast contracted with the printer and release thyself from bondage." This actually helps us date this section, that it seems that Martin had already agreed to the terms, but he had not yet arranged for the payment, so he's kind of right in-between. He's right on the edge, "Should I really go through with this? I am suffering." The Lord said, just gives him this little push. Section 19's a little push to Martin, saying, "Yes." Like, "Commit, arrange the payment." |
| John Bytheway: | <u>00:57:42</u> | The payment is meaning, "You need to sell your farm." |
| Dr. Scott Woodw...: | <u>00:57:46</u> | Yep. "Hand over the deed." That's right. "Hand over the deed." To his amazing credit, on the 25th of August 1829, Martin mortgages his farm and gives Grandin the deed to his farm as payment for the publication, at which point, Grandin says, "Let's do this," and that's when the Book of Mormon starts to roll. It'll be seven months in the making after this, but Martin drinks the bitter cup, to his everlasting credit. Let's no longer know him as the wicked man of Sections 3 and 10, but as the single greatest benefactor to the coming forth of the Book of Mormon for the salvation of mankind. That's Martin Harris, by the end of Section 19. |
| Hank Smith: | <u>00:58:33</u> | Think of how many souls have been blessed by the Book of Mormon. I'm sure we'll all, every one of us who have will want to thank him, personally. |
| Dr. Scott Woodw...: | <u>00:58:45</u> | "Cants thou read this without rejoicing?" |
| John Bytheway: | <u>00:58:48</u> | Yeah, and, "Lifting up thy heart for gladness." This is great stuff. Yeah. One of my favorites, my single favorite right now. Reserve the right ... I mean, by the end of this Follow Him pod, I may have dozens but I come back to this one because of experiences I had with it personally, but boy, some great stuff- |
| Hank Smith: | <u>00:59:08</u> | Well, yeah. I loved it before but now I love it even more. I'm never going to forget Scott's image of Martin and the Lord having a private conversation. |
| John Bytheway: | <u>00:59:08</u> | Yeah. |
| Hank Smith: | <u>00:59:16</u> | I love how you walked us through that. Dr. Woodward, my friend, Scott. You have been studying the history of this church for, I don't know how old you are. You look young, but at least two decades. |

Dr. Scott Woodw...: 00:59:30

Right.

Hank Smith: 00:59:30

There is a myth with some in the church that, "Man, if you learn a lot about church history, you'll probably be packing your bags. You'll be on your way out," and yet, here you are. You know as much as any critic of Joseph Smith, I dare say you know way more than any critic of Joseph Smith. You've studied him. I had a friend just shoot me a message the other day saying, "There's some people I know and love, they leave the church. I'm scared." What does Joseph Smith, the restoration, what does this mean to you, personally? Yes, as a scholar, but also just personally?

Dr. Scott Woodw...: 01:00:07

Yeah. I've had students who have expressed that as we've been starting to learn church history. I had a student, I remember, it was actually at BYU. He waited after class one day. He said, "Can I talk with you?" I said, "Sure." We were talking about something. I think we were talking about the Kirtland Apostasy, and I was just going into the details of the apostles, and why some of them had struggled. He said, "I stopped taking notes about halfway through the class, and I was just mesmerized," and he said, "By the history." He said, "My grandpa left the church because he started studying the history of the church, and here I am caught between two places. I want to learn the history, but I know people who've left the church because they study it." He said, "What advice would you have for me?" We had a great conversation.

In the midst of that conversation, I remember bringing up Richard Turley. He's a historian of the church. He said, "The problem with people in learning church history is not that they know too much church history. It's that they don't know enough. They don't know enough. They get a little taste, they get a little scared. They get a fact out of context, and then they start to struggle and they feel like, 'Oh, I've been lied to. Oh my goodness. I don't know. What else haven't ...'" The cure for that kind of feeling, I have found, is to study deeper. Go deeper. Get more into the history, get more into the context. Learn more about these people's lives.

At the end of the day, for my own study, my own experience, I can't speak for everybody, but my own experience has been that Joseph and the restoration, they come out just fine. They come out great, actually. As I've studied church history, it has been confirmed again and again that there is plenty of both human and divine elements at play. There's an interesting mixture, and so I would say to allow for that. For me, speaking as Scott Woodward, I love two quotations that have helped me

with my own testimony, the way I think about my testimony. I'm not a big feeling guy, all right? I have feelings, but I don't base my testimony on my feelings completely.

I felt great comfort when I read, I came across Elder Orson Pratt. He said, "True faith is founded on true evidence. The greater the evidence, the greater will be the faith resulting from that evidence," so good. Then Elder Talmage, he said, "From trustworthy evidence, rightly interpreted, true faith will spring. The foundation of faith in God is a sincere belief in him, as sustained by evidence." Elder Hafen, he brings up three types of evidence. As I think about my own testimony, boy, all three of these matter to me. He said, one of them is your personal feelings. One of them is logic and reason. One of them is personal experience. Three sides of a testimony triangle.

As I think about the evidence that I've come across in my own study and efforts to live the gospel, imperfectly, thank god for repentance, but as I've gone through my own experience, Hank, I think about that. Have I had feelings that confirm the truthfulness? Have I felt peace? I could tell you with 100% confidence, I love the man that I am when I live the teachings of Jesus Christ as they've come through Joseph Smith, as I keep the covenants that I've made that have come through Joseph Smith's efforts. The fruit is so good, my personal experience with living the gospel is good, it is beautiful, it is peace-filled.

As far as logic and reason, I think about Joseph Smith and I think, the more I get to know him, the more I agree with the Lord. Can I share my favorite scripture about Joseph Smith? Section 124, Verse 1. This comes as something of maybe a backhanded compliment to Joseph Smith. The Lord says this about Joseph. He said, quote, D&C 124 Verse 1, "Verily, thus saith the Lord unto you, my servant, Joseph Smith. I am well pleased with your offering and acknowledgments which you have made; for unto this end have I raised you up, that I might show forth my wisdom through the weak things of the earth. Joseph, you are my object lesson of what I can do through weak people."

The more I learn about Joseph, the more I'm like, "That is so true." There's plenty of human there, but there's plenty of divine elements at play. You're going to see both the human and the divine with Joseph. The Book of Mormon is probably the greatest miracle Joseph Smith ever performed, that God was able, through that weak servant, to bring forth that book. I am amazed, the deeper I go into the Book of Mormon, then add to that the Doctrine and Covenants. Then add to that the

Ordinances of the Temple and the complexity and the beauty of scripture, of my covenants, and the way that all of that collectively then draws me to Christ.

I think logic and reason, there's plenty of that. Personal feelings, definitely. Personal experiences, living the gospel of Jesus Christ, absolutely. I love Joseph Smith. I believe he's a bonafide prophet of God. A marvelous mix of the human and the divine, happening in him. I'm grateful for what he's done for me in terms of helping me find hope and peace in Christ. That has been Joseph Smith's greatest contribution in my life.

Hank Smith:

01:05:42

Amen. It reminds me of Brigham Young. What does he say? "I want to shout, 'Hosanna,' to think that I knew [crosstalk 01:05:50] Joseph Smith, the prophet." It's got to be because of what you said, because he showed me the Savior. He taught me ... Man, Scott. Today has just been ... Every time I finish one, I think, "Ah, man. Can we do that again? Can we do that again? I don't know if I can feel the excitement again from this interview," and then I end up with the exact same feeling every time. The excitement of now I'm going, "Okay, well, Section ... With Dr. Griffiths, Section 14 through 17, those are the greatest sections. Wait, forget that. Section 18 is now the greatest. No, Section 19 is the greatest section." I mean, I think Verse 39 of Section 19, can you not go through all this study without rejoicing and lifting up your heart for gladness? I put a big exclamation point, no. I cannot. I cannot.

Dr. Woodward, thank you for your time. We want to thank you, our listeners, for joining us today. We want to give a special thanks to our producers, Steve and Shannon Sorensen, and of course, we couldn't do any of this without our amazing production crew, David Perry and Lisa Spice. Join us next time on Follow Him, as we jump into the next sections of the Doctrine and Covenants. See you soon.