



April 5-11

"You are called to preach my gospel"

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 15 Description:

Part 1:

Catch the excitement of the early days of missionary work as Dr. Robert Millet visits and reminds us why Oliver Cowdery, Parley P. Pratt, Peter Whitmer, and Ziba Peterson are the original Fantastic Four. Learn how their mission to the Lamanites didn't go as expected but what the Lord had in mind was much more significant. These early missionaries teach us to get people to the Grove, share from the Book of Mormon, and remember our strength is our diversity.

Part 2:

Does missionary work scare you? We can help! In Part II, our Fantastic Four (and others, especially Orson Pratt and Edward Partridge) discover the “field is white and ready to harvest.” Dr. Robert Millet shares how we are 11th Hour Workers and the Lord of the Vineyard is with his Servants and this episode will excite and encourage you to “open your mouth” and share the Good News. Additionally, if you know a Bishop, you’ll want to learn how Edward Partridge is a hero we should celebrate for “wasting and wearing out” his life for the Lord. You will never see missionary work or Bishops the same way again.

Timecode:

Part 1

- 00:00 Intro
- 01:43 Dr. Millet Introduction
- 03:23 Dr. Millet > Mr. Beast
- 04:29 New Members Introduced in Section 30
- 05:11 God Orchestrates the Right People Living in Right Place at the Right Time
- 07:06 Lots of Seekers at This Time Period
- 07:40 Dr. Millet Explains Thomas B. Marsh Early History
- 09:47 Short Parley P. Pratt Introduction
- 13:34 David Whitmer is Worried about Temporal Issues (and believes Hiram Page)
- 16:36 The Church Has Been Organized Six Months and Sends Missionaries
- 18:06 Dr. Millet Shares Personal Story About Missionaries Wanting Doctrines in the Bible (Shows Need for Restoration Scripture)
- 21:12 Teach Our Strength--Get to the Grove
- 25:20 Sections 30-33 are Many Mission Calls
- 25:46 Thomas B. Marsh is Commanded to Open His Mouth and His Family Health Situation is Unknown
- 28:36 Glad Tidings in the NT and in These Sections
- 30:09 Discussion About Meekness
- 34:32 The Lamanite Mission: Successful or Not?
- 37:53 Elder Maxwell Taught God Governs the Intersections of Our Lives
- 40:00 Goals and Room for Inspiration
- 41:37 Open Your Mouths
- 42:00 Ezra Thayer Conversion Story

- 46:15 Can Members Shift Allegiances When Leadership Changes Occur
- 48:24 Laborers in the Vineyard and It is the Eleventh Hour
- 49:36 Dr. Millet Shares Story of Teaching the Gospel vs. Teaching Out of a Book of Scripture
- 53:54 How Often Do the Scriptures Bring Us Back to First Principles

Part 2

- 00:00 Welcome to Part II of Episode 15
- 00:45 Introduction to Orson Pratt, Parley's Younger Brother
- 02:01 Orson Loved Joseph Smith and the Church but Disagreed with Brigham Young
- 03:01 Parley P Pratt is Great Literary Mind and Poet
- 05:06 Orson Pratt Writes First Vision Account
- 07:20 We Meet Edward Partridge--One of the Greats
- 10:32 Edward Partridge as Bishop
- 14:47 Story about Lyman Johnson: Whose Kingdom are You Trying to Build?
- 15:33 The Lord's Time When He Says "I Come Quickly"
- 17:30 Among Missionary Sections, We Meet Sidney Rigdon (Including Head Injury Story)
- 20:03 The Joseph Smith Translation and Moses 1 and Genesis 2
- 21:29 The JST Process and Emma and Sidney as Scribes
- 23:10 The Scribal Method
- 26:26 Robert Matthews Works with Community of Christ and Gains Access to the JST
- 28:31 JST and Doctrine and Covenants are Happening Concurrently
- 30:36 Robert Matthew is an Unsung Hero
- 33:08 Why Robert Matthews Decides to Study and Reach out the Community of Christ about the JST
- 33:55 Dr. Millet Shares Robert Matthews Story and His Granddaughter had Prayed to Know More About Her Grandfather
- 37:52 Robert Matthews Rarely Admits to Being Instrumental in Gaining Access to the JST
- 42:30 The Community of Christ (RLDS) are Excellent Keepers of the Original JST Transcripts
- 45:07 If the Church Doesn't Receive the Fullness of the Scriptures, They Will Fall
- 46:50 Sidney Rigdon's Position Changes with Joseph Smith
- 48:09 Sidney is a Gifted Orator and Brings People to Tears in Liberty Jail Case
- 49:02 The Lord Calls Who He Calls and Isn't Always Who We Assume
- 52:01 The Lord Knows Our Difficulties but Speaks Encouragingly
- 54:01 Dr. Millet Shares Story about Interfaith Group and the Possibility of Joseph Smith and His Testimony

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Biographical Information:



Brother Millet was Born in Baton Rouge, Louisiana, on 30 December 1947. Served in Eastern States Mission from 1967-69. Married Shauna Sizemore in 1971; six children. Received B.S., M.S. degrees in Psychology from BYU; Ph.D. from Florida State University in Religious Studies. Worked with LDS Social Services, LDS Seminaries and Institutes, and joined BYU Religious Education faculty in 1983. Served as Ancient Scripture Department Chair and as Dean of Religious Education.

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EPISODE 15 • PART I

Dr. Robert L. Millet



D&C 30-36

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>00:15</u>	As together, we follow him.
Hank Smith:	<u>00:21</u>	My friends, welcome to another episode of followHIM. My name is Hank Smith. I'm here with the amazing John Bytheway. Welcome John.
John Bytheway:	<u>00:32</u>	Thanks for that intro.
Hank Smith:	<u>00:33</u>	The amazing John Bytheway. Yeah, that's how they should greet you every morning coming into the kitchen. And now, the amazing John Bytheway.
John Bytheway:	<u>00:43</u>	My kids would just roll their eyes. "Pass the milk, Dad."
Hank Smith:	<u>00:46</u>	Yeah. Standing ovation. Sometimes people say, "You're just such a great teacher. Thank you so much," and then I go home and my wife says, "You can do the dishes." "Don't you know who I am?" She says, "Yep, you're the guy who does the dishes."
John Bytheway:	<u>01:01</u>	Precisely.
Hank Smith:	<u>01:02</u>	On our Instagram page, someone said, "I love to hear that you guys are learning too. Sometimes I think we forget that even

older people or church leaders are learning and still have so much to learn. It's awesome to know that we are all going through the same things." I think you and I have made that ... Yes, let's mention the older people. Thank you for that. But also, John, I think we have learned more than anyone.

John Bytheway: 01:25

Well, this is why I love doing this because it has changed my Doctrine and Covenants so far and so much, and so I feel like especially today, with our wonderful guest, I'm going to be taking a lot of notes.

Hank Smith: 01:40

Yeah. Why don't we introduce him, John?

John Bytheway: 01:43

I will do that. Today, we have with us Dr. Robert L. Millet. And Brother Millet was born in Baton Rouge, Louisiana. He served his mission in the Eastern States Mission. He married Shauna Sizemore. They have six children. He received bachelor's and master's degrees in psychology from BYU and a PhD from Florida State in religious studies. He worked with LDS Social Services, LDS Seminaries and Institutes, joined the BYU religious education faculty in 1983. He served as the Ancient Scripture Department Chair and as the Dean of Religious Education. He's done a lot of outreach with the evangelical community and has, I don't know, something like 60 different publications.

And I have a personal note, Brother Millet completely changed my life. I was in the JSB, the Joseph Smith Building, one day and I said, "Hey, what should I do with my life?" And he said, "I've been meaning to talk to you about that." And he told me about this new masters of religious education program and, probably with some help from Brother Millet, they lowered the bar and let me in, which just an amazing experience. And he has been a friend and mentor to me ever since that time, and so I'm really grateful to have him here today.

Hank Smith: 03:08

We are so excited to have you. In fact, I'm pretty nervous. I'm going to get past it, I know I'm going to get past it, but I think my kids noticed this morning. They said, "Are you recording today?" I said, "Yeah, we're doing another podcast episode." And they said, "Who is coming on this time? Is it Tony?" And I'm so casual with some of these people. And I said, "No, it's a really very important" ... Sorry, Tony, if you're listening. "It's a very important guest." And I said, "It's Bob Millet, Robert Millet." And of course, my children are going, "Is that a big deal?" I said, "Yeah." And they said, "Is he like the Mr. Beast of your world?" So if you guys don't know, Mr. Beast is a big time YouTuber that my children just love to watch. And I said, "Yes, Bob Millet is

the Mr. Beast of the religious education world." So just so you know, that's your new title.

In this week, Dr. Millet, this week in Come Follow Me, we're going to look at seven sections of the Doctrine and Covenants, and we bring up a lot of new names. Suddenly you hit section 30 and you're seeing a lot of names that you haven't seen before, names that we've maybe touched on a little bit in our previous episodes, but I'd love to hear your take on some of these. Let me read some of them off. The Whitmers, we know, but we have a name, Thomas B. Marsh, Parley Pratt, Orson Pratt. Is it Ziba Peterson or Ziba Peterson?

- | | | |
|---------------------|--------------|---|
| Dr. Robert L. M...: | <u>04:41</u> | I've heard it pronounced both way. I usually pronounce it Ziba Peterson. |
| Hank Smith: | <u>04:44</u> | Ziba Peterson. Ezra Thayer, Northrop Sweet, Sidney Rigdon and Edward Partridge. Now, some of these we've mentioned before, but if I'm a first-time reader of the Doctrine and Covenants, this was really my first jump into church history, I want to know a little something about these people. What can you tell us about these men and how they've become acquainted with Joseph Smith and this brand new church? |
| Dr. Robert L. M...: | <u>05:09</u> | Well, if you look back on how people came into the church, and who came into the church, and under what circumstances, you gain an appreciation, maybe a new appreciation, for the expression the field is white, all ready to harvest. We hear that and almost always Latter-day Saints will think of it's a great day to do missionary work, and that's true, but I think of it too in terms of the Lord has so orchestrated things that he put people in key positions, and men and women that were raised up to do very significant things in the kingdom just happened to be here and there, and this person happened to be a good friend with that one, and suddenly you have a growing church. And so I think these early sections are a testament or a testimony of God's ability to see the end from the beginning and be able to put people in just the right place at just the right time. |
| Hank Smith: | <u>06:04</u> | Yeah, because it seems like all of a sudden the floodgates open, here we are three or four months in and all these key players start coming onto the scene. |
| Dr. Robert L. M...: | <u>06:14</u> | One other thought, and that is how many of these early saints were in a mode of preparation, a mode of looking for what they often used to call the ancient order of things. You have people that are serious students of the Bible, you have people that are very prayerful. They're searching for truth. They're not finding it |

and not satisfied. That whole mindset amongst so many people, I mean and it isn't just true here, think about later in the history of our church, as Wilford Woodruff discovers what? 600 people praying for the ancient order of things to come back. Well, that's what you're seeing in the early days. In these early sections, they aren't as filled with what we might call heavy doctrine, but they're teaching a great lesson about the Lord's omniscience.

John Bytheway: 07:06

I like the phrase that I've heard Tony Sweat use about seekers. There were just a lot of seekers back then really looking, and it's nice to see that ... Would you call it a cultural backdrop of how many people were seeking? I mean here's Parley Pratt that goes on his own to be a preacher, but they're all seeking something better.

Hank Smith: 07:26

Should we talk about Parley and Ziba? Do we want to talk about these as individuals? Thomas B. Marsh. This is section 31 and 32. What do we know about these specific individuals? Is there anything unique about them that we should know?

Dr. Robert L. M...: 07:40

Most people know about Thomas B. Marsh, the bad side. They've heard about the milk and the milk strippings, but he's a fascinating guy. He's born in 1799, so he's six years older than young Joseph. He runs away from home at age 14 and supports himself in various jobs. After he was married, he and his wife moved to Boston and it's in Boston that he joins the Methodist church. This becomes interesting because a surprising number of Latter-day Saints had been Methodists prior to coming into the church. We baptized a lot of Methodists. And I think that says something about the teachings of John Wesley. I think it says something about how very close they were to having the fullness but they didn't.

He feels spiritually directed, Thomas does, to go West. He goes West, he stays there for a few months. He's approached by a woman who just says, "Have you heard about Joseph Smith and the Golden Bible?" He looks into it, he goes back to Boston, talks to his wife about it, and she becomes touched the same spirit that he felt, the spirit of inquiry and interest. Moved to Palmyra in 1830 and soon met Joseph Smith. Baptized by David Whitmer. This is a man had great capabilities. This is a man who became the first president of the 12 when the 12 are called. And so it's a man who clearly has been moved upon and prepared by the Lord.

Hank Smith: 09:22

Yeah, that's a beautiful thing. And I remember when you go visit the Grandin Building there in Palmyra, you'll hear Thomas B.

Marsh read the book of Mormon. It wasn't even completed. He was able to grab one of those 16 sheet sections and just read that. So already the book of Mormon is doing its work in just tiny little pieces. What can you tell us about the Pratts and Ziba Peterson?

Dr. Robert L. M...:

09:47

Parley's autobiography is a classic. I mean this man has more revelations in a year than I will have in a lifetime. Just an amazing person. Again, a seeker, a true seeker. Born in 1807, two years after Joseph. Burlington, New York. As you read those early years of Parley, he marries Thankful Halsey is her name. He takes her to Ohio, he makes contact with, comes to know Sidney Rigdon, who at this point is a companion, co-worker with Alexander Campbell. Alexander Campbell, he and his father, Thomas Campbell, had been Scottish Presbyterians. They leave Scotland, they come to America, and as they get here, they both decide that they're not satisfied with what they're finding in Presbyterianism. Neither one of them like the creeds.

And so Alexander in particular begins doing something else, he becomes known as a Reformed Baptist. Of course, Alexander Campbell eventually becomes what we call the father of Disciples of Christ or the Church of Christ. It was a restorationist group. They were looking for the ancient order of things. And so Sidney meets him and they come together, and they often call their movement Campbellism. Campbell was anti creedal. He would say the only creed is the Bible or the only creed is Christ. So anti creedal, anxious for this ancient order of things, but he had differences with Sidney in this sense, most people that read or know about Alexander Campbell know he's a brilliant man, he's a rationalist. Now, he believes in spiritual experience, but he's very nervous about spiritual experiences, and so he's nervous about the gifts of the spirit.

These two men differ in two ways, one is Sidney believes the gifts of the spirit should exist, they should be around. There was a sentiment called cessationism, it's still present today, where people believe that the ancient gifts died with the apostles in the first century. So they disagree over that. The other thing is Sidney took very seriously chapters four and five in Acts about the saints having all things in common, this holy economic order, and Campbell is opposed to that. And so they break, and then Sidney is going about his business as a Reformed Baptist when Parley and his group were on missions, the Lamanite mission. Parley says, "I think we ought to go to Ohio." He meets his old friend Sidney, converts him, and then a humongous number of people come in, both from the Campbellite

movement, the Methodist, et cetera, 125 or so people are baptized in that short amount of time.

Hank Smith: 12:40

And doubles the size of the church.

Dr. Robert L. M...: 12:41

It did.

Hank Smith: 12:43

In this little mission that we're going to talk about. So what's interesting is it sounds like a lot of these people know each other before they know Joseph.

Dr. Robert L. M...: 12:53

No, that's right.

Hank Smith: 12:54

Yeah, and they bring each other in.

Dr. Robert L. M...: 12:55

Something as simple as Oliver Cowdery and David Whitmer, they become in-laws. Oliver marries a Whitmer. Hiram Page is married to a Whitmer.

Hank Smith: 13:04

Yeah, and then they end up joining as families, as groups.

John Bytheway: 13:08

Let's take a look at some of the verses in section 30, and I read the first couple of verses there and I thought okay, is this for me? "Your mind has been more on the things of the earth." I mean right there in the proclamation on the family, it says I'm supposed to be a provider, and that occupies a lot of my thoughts and a lot of my time. I mean we have any comments on some of these things that Lord's telling them?

Dr. Robert L. M...: 13:35

Well, in those first two verses, I mean let's just read, "Behold, I say unto you, David, you've feared man and have not relied on me for strength as you ought, but your mind has been on the things of the earth more than on the things of me, your maker, and the ministry whereunto you've been called." I think most historians agree that this refers to the fact that David was rather swayed by Hiram Page's argument with the peep stone. That is he was pretty convinced there was something to this. There are really two things that could have kept David from going that way, the promptings of the spirit, or he could have talked to the Prophet Joseph about it. He did neither of those. And so consequently, David got sucked into this cultish movement that Hiram Page is involved with and the Lord is scolding him for it here.

And so you have different people, Peter Whitman Jr, et cetera, that are named. Sections 28 and 30 really go together. 28 refers to the Lamanite mission, 30 refers to the Lamanite mission. So

we're talking about Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitman Jr. Those four become the missionaries that feel the strong need to go and preach the gospel to the Lamanites. And you can look back and say well, they didn't have great success among the Native Americans. No, here's another one of those situations where the Lord has them meet someone and suddenly all things break loose.

Hank Smith: 15:02

Right. And when-

PART 1 OF 4 ENDS [00:15:04]

Dr. Robert L. M...: 15:00

... and suddenly all things break loose.

Hank Smith: 15:02

Right. And when we talk mission, we don't think, "Oh, they're going from New York out towards Independence. Independence, Missouri." We don't think of it as that far. This is a long way.

Dr. Robert L. M...: 15:18

It's well over 1,000 miles that they walked. I don't like to drive 1,000 miles.

John Bytheway: 15:25

And it was in snow. Don't we have reports they were knee-deep in snow and stuff? It sounded horrible.

Dr. Robert L. M...: 15:32

And here's the other thing, this is so stunning to me, these are brand new members. These are people that have just come into the church a matter of weeks ago.

Hank Smith: 15:41

And now you're going on 1,000 mile walk for the church. And we've had missionaries previous to this. We had Samuel Smith going around New York, Joseph Smith Sr. served as a missionary for a small period of time. But this has got to be the first major, big-

Dr. Robert L. M...: 15:58

Missionary ever.

Hank Smith: 15:58

... mission. Yeah. We're going to go pretty far out to the Lamanites and it's just that they stopped by Kirtland on the way.

Dr. Robert L. M...: 16:06

Parley Baer's testimony of the Book of Mormon to Sydney, gives it to him, he's converted, and then Sydney goes around to those little pockets of people and converts them.

John Bytheway: 16:16

That he knows, yeah. It's funny, in the Come Follow Me manual, the first paragraph says no one had been a member of the

		church for more than six months when all this is happening. It's like, "Yeah, good point."
Hank Smith:	<u>16:31</u>	Not even the prophet himself, right?
John Bytheway:	<u>16:33</u>	A member of the church, yeah, formally organized church.
Hank Smith:	<u>16:36</u>	Yeah, the church is six months old.
Dr. Robert L. M...:	<u>16:37</u>	When you think about it, we have years to think about and prepare for a mission. They go on a mission after four weeks or a period of days.
John Bytheway:	<u>16:47</u>	Yeah. Thomas B. Marsh, "I've read these 16 pages and let me tell you about them."
Hank Smith:	<u>16:51</u>	Yeah. There's wonderful little snips from Doctrine and Covenants 30, and from most of these sections, that can be really applicable to missionaries today. I've got a nephew who was just called last night to serve in Columbia. And you've got this idea, "The time has come that it is expedient in me," this is verse five, "that you should open your mouth to declare my gospel." I love that. The time has come. It is now your turn. And that's my nephew, Wyatt Booth, "Wyatt Booth, it is time. Open your mouth and declare my gospel." Andrew, your son just got home, John, from-
John Bytheway:	<u>17:27</u>	Iceland.
Hank Smith:	<u>17:27</u>	... from Iceland, right. It was his time. And I love that, that the Lord says, "Now it's your turn."
John Bytheway:	<u>17:34</u>	And my daughter is in the other room as we speak, doing Zoom MTC, preparing to go to Tahiti, French speaking Tahiti.
Hank Smith:	<u>17:46</u>	Hopefully she doesn't have to walk like these guys did.
John Bytheway:	<u>17:50</u>	Not a lot of snow in Tahiti, from what we've heard.
Hank Smith:	<u>17:53</u>	Yeah, she's, "I was knee-deep in sand."
Dr. Robert L. M...:	<u>17:57</u>	This is one, again, we don't a whole lot of attention to these early sections yet I want to tell you a story about verses three and four. Is that okay? A personal experience?
Hank Smith:	<u>18:06</u>	Please.

Dr. Robert L. M...: 18:06

When I was institute director of Florida State, it was not uncommon for the full-time missionaries to come around regularly, ask questions, often ask for scriptural passages. One day they knocked on the door. I invited them in, we're sitting in my office and the senior companion says, "Brother Millet, can you give us a good Bible passage on eternal marriage? We have this great family, they're just as gold as they can be, but they're hung up on the church's belief about eternal marriage. Can you give us a Bible passage on that?" And I said, "No." And they said, "Do you mean no?" I said, "No." "Why can't you?" "Because I can't." And he said, "You can't or you won't?" I said, "I can't and I won't." I said, "I can't give it to you because it's not a biblical doctrine. Now, we can read some things into New Testament things but it just clearly isn't there."

And then he asked this question. He said, "Brother Millet, don't we believe in eternal marriage?" I said, "I think we do." And he said, "Well, how can we believe in this if it's not in the Bible?" There's this great moment here. And I said, "Elder, has it ever occurred to you that if the fullness of the gospel were in the Bible, we wouldn't have needed a restoration." And it's like he came to earth, to light again. He said, "Oh. Oh, yeah. Okay."

And then I suggest he go and read to them from a few verses, from section 132 in the Doctrine and Covenants. His response was, "I don't think they're going to pay any attention to this Doctrine and Covenants stuff." I said, "You know what? You've gone to teach them about a restoration, read the scriptures." Now I say all of that because look in verse three, three and four, to what the Lord calls upon Thomas to do, "Lift up your heart and rejoice for the hour of your mission has come. Your tongue shall be loose and you shall declare glad tidings of great joy under this generation." If we stop there, you'd say, "Glad tidings of great joy. Where have I heard that before?" Well, that's the message of the angels-

John Bytheway: 20:19

Luke two.

Dr. Robert L. M...: 20:20

... to the shepherds. Yeah. And so you might be tempted at that point to say, "Well, so do I go out? And I'm going to go out and preach the sermon on the Mount, I'm going to go out and preach the bread of life sermon. Am I going to go and tell Jesus's parables?" Well, those would all be nice to talk about and preach. But look what's said in verse four, and this is powerful, "You shall declare the things which have been revealed to my servant, Joseph Smith Jr. You shall begin to preach from this time forth. Yea to reap in the field, which is white all ready to be burned."

My old friend, Joseph McConkie used to say, "When we preach the gospel, we need stay in context." Meaning we teach our strength. We teach our contribution. We love the New Testament and of course we love to tell people we love the New Testament, but that isn't our distinctive message. Our distinctive message is what God has revealed through Joseph Smith and his successors. And so I think those are very powerful. It's a very similar message to, you'll get to it later, in section 49 regarding what Lemman Copley, Parley P. Pratt, and Sidney Rigdon are not to do when they go to the shakers. You're not to reason with them according to what you've been taught, they've been taught, or what they teach, you're to reason with them according to what you've been taught by these missionaries.

Hank Smith: 21:45

That's fantastic. It reminds me of if you go back to verse 11, when you were telling that story, "Your whole labor..." This is verse 11 of section 30. "Your whole labor shall be in Zion with all your soul and henceforth you shall ever open your mouth in my cause," that's this restoration, "not fearing what man can do. Not fearing what man can do." I think a lot of the times when we say, "Well, let's just talk about the Bible." It's we're fearing a little bit of, "Oh, I don't want to introduce these new revelations to Joseph Smith."

Dr. Robert L. M...: 22:17

The hesitancy. You remember the story, I'm sure you do, of David O. McKay's father on his mission in Scotland and they're preaching in this particular area and having zero success. They talk among themselves and they reason as follows, "What if we didn't teach Joseph Smith and restoration right now? What if we just went and taught some new Testament Christian things." And so they do that and people listened to them, of course they don't baptize anybody. But the most important thing is he said, "We found ourselves wrapped in a spirit of darkness and gloom," he said, "it stayed with us. It wouldn't go away." Early one morning President McKay's father goes out to a cave and kneels there in prayer and asks, "What are we doing wrong?" And the Lord says, "You preach Joseph Smith. You go back and teach Joseph Smith." They do so, they have opposition, but they begin baptizing people. It's stay in context.

John Bytheway: 23:20

The three of us here I know love the Bible and have taught it, you guys more than I have, but I thank you for bringing out Joseph McConkie. He had a whole book about this, that it's not common ground that we seek. There's nothing common about our message. He would say, "The ground we want to get people to is the Sacred Grove."

Dr. Robert L. M...:	<u>23:44</u>	In fact, he said, "You get them there by the most direct route to the Sacred Grove." That's how you answer their questions.
John Bytheway:	<u>23:50</u>	Yeah. How fast can we get them to the Sacred Grove? And I always loved that idea that we're not... See, we're just the same as you, but well, actually the heavens have been opened and there is the visions and blessings of all the returning, there's new revelation, and that's why we're sitting here today.
Hank Smith:	<u>24:11</u>	I think this goes back to our discussion with Dr. Muhlestein as well, John, when we talk about the gathering of Israel, that's going to happen through the book of Mormon. That's going to happen. The book of Mormon is the sign of the gathering of Israel. Israel will respond to the book of Mormon. They will. I saw that in my own mission, that people would say there was something about the book of Mormon that spoke to them. They just said, "I don't know why I'm listening to. Everyone tells me not to listen to you, but I really like this book. I really like this feeling. There's something about the book of Mormon." If you throw out Joseph Smith and the restoration and teach the Bible, which we love, we love the Bible, you're going to miss the gathering of Israel.
Dr. Robert L. M...:	<u>24:51</u>	Well, and we've lost our strength. Our strength is in our distinctiveness, not in our similarities. We certainly want to build common ground with people of other faiths. But when it comes to down to it, we have to stand up for what has specifically been given to us.
John Bytheway:	<u>25:07</u>	Yeah. We don't want to fall under condemnation for taking lightly the things we have received.
Dr. Robert L. M...:	<u>25:12</u>	That is exactly right. President Benson's favorite scripture, I think.
Hank Smith:	<u>25:15</u>	So am I correct in saying that these opening sections are all mission calls?
Dr. Robert L. M...:	<u>25:20</u>	Yes. This is just calling people to missionary service.
Hank Smith:	<u>25:24</u>	30, 31, 32, 33. As I'm reading this, I'm going, "I'm hearing almost the exact same message in all of them." Declare my gospel, open your mouth. Declare my gospel, open your mouth. I'm just seeing these same phrases over and over.

Dr. Robert L. M...:	<u>25:38</u>	And by the time you get to 33, and we'll get there in a minute, but you'll have the Lord saying, "Open your mouth," three different times. Open your mouth.
John Bytheway:	<u>25:46</u>	Yeah. I was going to ask you, Brother Millet, is there anything that we know about Thomas B. Marsh's family? Because that seems to be a focus there in section 31, we know he was a runaway, but even down to verse five, "Wherefore your family shall live." What do we know?
Dr. Robert L. M...:	<u>26:05</u>	I've read as much as I can on this and no one seems to know exactly what's being talked about there. I don't know that he had any particular health problems or challenges in his own family. And some historians have suggested it's his extended family, perhaps. But there doesn't seem to be anything specifically wrong with his immediate family.
John Bytheway:	<u>26:27</u>	Well, and these verses, if we apply them, can bless so many as well because as we go through our callings and our experience in the church, we have times where we worry about our own families or we're away from them a lot. And so I've always loved these verses, the, "I'll take care of your family."
Hank Smith:	<u>26:49</u>	Yeah. I think John, I haven't read a mission call in a while. I know they've been changed. I know they get changed every once in a while. But if I remember my mission call correctly, you can probably remember it was, "You are to leave behind all temporal personal affairs," right? You are to leave those things behind. And I think the Lord is saying, when he says the labor is worthy of his hire, that's section 31 verse five, that's Matthew 10 language, that's to the apostles. "You can have the expectation that I'm going to take care of you. That I'm going to pay you in my own way." And he calls it, "Laden with sheaves upon your back." I don't know if I would take that in a job. If someone says, "Hey, your salary, you're going to be laden with sheaves," but it sounds good coming from the Lord. If it's coming from the Lord, I'll take it.
John Bytheway:	<u>27:38</u>	Yeah. A lot of agricultural metaphors here.
Dr. Robert L. M...:	<u>27:41</u>	One other verse might be a bit mysterious and that's verse 10, "Behold, I say unto you that you shall be a physician unto the church, but not unto the world for they will not receive you." I don't know that Thomas B. Marsh had any medical training. I think it's clearly talking about a spiritual physician. You'll present the gospel and it'll have a healing blessing influence on people.

Hank Smith:	<u>28:05</u>	I like in verse seven, the Lord says, "I will open the hearts of the people."
Dr. Robert L. M...:	<u>28:09</u>	Yes.
Hank Smith:	<u>28:10</u>	That's an important point in missionary work, that you can present a message, but the Lord is the one who's going to give the increase.
Dr. Robert L. M...:	<u>28:19</u>	That idea will come up again with Edward Partridge when we get to him.
Hank Smith:	<u>28:23</u>	Yeah, "I will open the hearts of the people." the Lord is what is he... He says over and over in scripture, "I will go before your face." That's that same idea of. "I will open the hearts of the people." Your job is to teach the message.
Dr. Robert L. M...:	<u>28:35</u>	Yeah.
John Bytheway:	<u>28:36</u>	I want to go back to verses three and four, that Bother Millet talked about and just... I tried to write a book about Christmas recently and was intrigued with that, to me, it's kind of a Christmas phrase, "Glad tidings of great joy," or, "good tidings of great joy," and how often it occurs in the scriptures. And not in every case, but in many, many cases, it's about the birth of Christ. But here it talking about the restoration. And when I looked up the word tidings, it just means news, but scripturally, it's almost always good news. And here... And when we think of... Because we've heard it taught that gospel means good news and glad tidings could be equal to gospel. And here's the restored gospel is glad tidings of good news.
Hank Smith:	<u>29:27</u>	I have two notes and I want to see what you think about these, Dr. Millet, section 30 verse six. The Lord does not tell you this is going to be easy. "You will be afflicted in all afflictions," verse nine, "be patient in afflictions." So I think it's important for us to realize that when we're called to the Lord's work, this is not going to be a walk in the park. It's going to be a walk in the snow.
Dr. Robert L. M...:	<u>29:54</u>	Well, to think about where else this is said, in the book of Mormon, when the sons of Mosiah are about to go out.
John Bytheway:	<u>30:01</u>	Yeah, "Be patient in afflictions."
Dr. Robert L. M...:	<u>30:03</u>	Same thing. The Lord says, "You need to-"

PART 2 OF 4 ENDS [00:30:04]

Dr. Robert L. M...:	<u>30:00</u>	Yeah. I'd love to go out.
John Bytheway:	<u>30:02</u>	Be patient [crosstalk 00:30:03].
Dr. Robert L. M...:	<u>30:03</u>	The Lord says you need to have patience. You're going to have afflictions. You need to have patience and deal with it.
Hank Smith:	<u>30:09</u>	I want to do one other thing. I read a book... one of your books about being a man of God and look in verse nine, section 31, verse 90, he says, "Govern your house in meekness." Now this is specifically to Thomas B. Marsh, but let's talk about the idea of the righteous father. Just for a minute. I know you have plenty to say on this. I'm a young father. I've got teenagers, I've got little ones in the house. What does it look like in your mind to govern my house in meekness?
Dr. Robert L. M...:	<u>30:46</u>	<p>Meekness is an interesting virtue. Almost always, people equate it with humility. Well, they're certainly close, but they're not exactly the same. I read a book years ago written by, I think he was the institute director at a University of Utah and he wrote a book on the beatitudes. And under meekness, he said, meekness is poise under provocation. Now, think of Jesus before Annas and Caiaphas. Think of Jesus before Pilate and further, Herod. And so poise under provocation, I think has to do with... That's an illustration. I know that I'll just confess that in our early years of marriage, I would lose my temper sometimes.</p> <p>And I would say things to the children. I didn't cast them or curse them, but I would be unkind, I think. And I grieved over that until frankly, the Lord forgave, me and I was sort of changed in this. And that is, there's just no place, really, for a person who is serious about spiritual things, a father or a mother, who's constantly exploding on the family members. We've got to learn to get control. Meekness is poise under provocation.</p>
John Bytheway:	<u>32:07</u>	Hank, there was an article in the new era by S. Michael Wilcox about the beatitudes as well. I don't know if that's who you're referring to. He gave this great illustration about a car crusher that would compress a car down to a pile of metal. He said that after they demonstrated this incredibly powerful machine, the man doing the demonstration, asked somebody for their watch and nobody wanted to give them this watch. He's like, "Trust me," and they measured the watch and this machine was very

strong, but apparently very precise. And it came rushing down and stopped a millimeter from smashing the crystal of the watch and same thing on the sides. Brother Wilcox doesn't say who it was.

But he says the church leader turned and said, "We have just seen the greatest demonstration of meekness I have seen. Meekness is great power under complete control." And that sounds very much like poison under provocation. Kind of the same thing. It was a topic that we spent some time here in the, by the way house, because my son, Andrew said, "Dad, the church is trying to turn us all into a bunch of meek little church boys. And so, I punched him in the face. No I didn't. No, I'm not. I don't think when we looked up the dictionary. com definition of meekness, it was timid, spiritless, tame. I don't see Jesus that way. I don't see captain [Merona 00:33:38] that way.

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| Dr. Robert L. M...: | <u>33:39</u> | I had a teacher in college. Somehow the word meekness come up and the teacher said... the professor said, "There is no way in this world I want any of my children to be meek. People will step all over you." Well, to me, that's silly. There's nothing. There's nothing weak about Jesus. Nothing weak about Joseph Smith. He was meek as well. |
| Hank Smith: | <u>34:00</u> | I love that. Do you remember that story we heard the other day, John, about the man who was it? It was Abner Cole, who was trying to print the book of Mormon without the copyright. And he writes to fight Joseph Smith. He says, "Take your coat off Smith. Let's go settle this outside." What do you say? "Mr. Cole. It is cold. Put your coat back on and stop printing my book." |
| John Bytheway: | <u>34:22</u> | And he did. Yeah. |
| Hank Smith: | <u>34:24</u> | He did. Should we move forward into 32, 33. Have we- |
| Dr. Robert L. M...: | <u>34:28</u> | There's not much on 32 we haven't covered. It's basically about the Lamanite Mission. |
| Hank Smith: | <u>34:32</u> | By the way, speaking of this Lamanite Mission, let's make sure everybody knows what they're being asked to do here. Do they know where they're going to go? |
| Dr. Robert L. M...: | <u>34:42</u> | I think they must have some idea. They go to one group of native Americans. The Cattaraugus Indians, then later, a group of them goes across the Missouri river to a group of Indians. And I think [Pearly 00:34:58] probably gives us more detail in his autobiography than anyone where he just says were well- |

received, they identified with the God about which we were speaking, and so forth. No converts that I know of.

Hank Smith: 35:11

And they're out there just a day or two right, across the Missouri.

Dr. Robert L. M...: 35:14

It's a bit like Zion's camp. The great thing that came out of Zion's camp wasn't we're going to lift the difficulties for the saints. The great thing is the men that came through that, became the leaders of the church. The 70 and the apostles. And I think the same way here, what really comes out of that Lamanite Mission is the discovery of people over there in Ohio who are just ready for the gospel.

Hank Smith: 35:40

Yeah. I think as we move forward in this, we're going to find that one of the strategies of the Lord is to command us to do something. We think we know why, and he's got a completely different idea in mind that we did not foresee. We did not see coming.

John Bytheway: 35:58

Well, as we talked about this, the revelation came because some of the men desire to go there. And so, then the Lord says, "Yeah, go ahead." But not realizing what's going to happen in Ohio and who they're going to see. We might say by the way.

Hank Smith: 36:17

Yeah. Very good.

Dr. Robert L. M...: 36:18

That's very impressive, John. Strange that you would come up with that.

John Bytheway: 36:26

I have them all marked in my scriptures. They're all marked.

Hank Smith: 36:31

Yeah. I think the major victories that are going to come out of this are not necessarily converts, like you said, Bob, across the Missouri, but the Kirtland stop over. And also the look at Independence. Our first... They're going to step into Independence, Missouri, not knowing that this is going to be a future home for them.

Dr. Robert L. M...: 36:51

Right.

Hank Smith: 36:52

I don't think we can, overstate how important it is that Parley P Pratt had met these Kirtland Campbell lights and the other term you used these-

Dr. Robert L. M...: 37:06

Reform baptist.

Hank Smith:	<u>37:07</u>	Reform baptist. That he had known them before then met Joseph Smith. Then read the book of Mormon. Then been baptized, and then returns back to them. I don't think we can over emphasize how important Parley P Pratt is and that little connection to what happens in the future.
Dr. Robert L. M...:	<u>37:25</u>	That's what I was referring to when I said, this divine orchestration that's taking place behind the scenes that no one can see at the time, but you look back on it and you marvel at God's wisdom.
Hank Smith:	<u>37:36</u>	Yeah. Our friend, Carl Anderson, he likes to say the church was restored in Kirtland.
John Bytheway:	<u>37:43</u>	That's right.
Hank Smith:	<u>37:43</u>	It was born in New York, but it was restored in Kirtland. He is a big advocate for Kirtland, Ohio. And I am too
John Bytheway:	<u>37:53</u>	Well. And I like what brother Millet said about getting people in the same place. I remember when I was a student at BYU, elder Maxwell came and spoke in the Marriott center for some sort of a steak, elders quorum training, whatever. I was, I think in an elders quorum presidency in the Riviera. And he said something. I wrote it down as fast as I could. I've never seen it published, but as accurate as I remember, he said that within the macro plan of salvation are... The micro plan of salvation is composed of micro plans. And that God governs the intersections of our lives and the people that we meet, and when we meet them. And then very Maxwell, he said, "They are all watched over by our heavenly father and his remarkable son who said in the acme of understatement, I am able to do my work"
Dr. Robert L. M...:	<u>38:42</u>	That's beautiful.
John Bytheway:	<u>38:43</u>	And I love that idea that there's intersections, and he's watching over him. We may not even be aware of it.
Dr. Robert L. M...:	<u>38:49</u>	Over the years that I was at BYU. A number of times I'd have somebody from the business school would come and want to interview me about my goal setting programs. I haven't been a big goal setter during my life. I mean, I have a goal of the eternal life for my family and me. And looking back, I realized that some of the most important things in my life that happened, happened with an impulse. I'm sitting. I'm a seminary teacher. I'm sitting there thinking about the lesson I'm

about to go give. And suddenly the impression comes, you need to get into Institute and end up Tallahassee, Florida.

I meet people in Tallahassee, Florida who's impact on me, I can't measure the kind of training, the kind of leadership they had, the power. I'm just a different person. And throughout my life, I just find again and again, a door opens. And unless it looks like an evil thing to do, I've generally speaking, taken the door. I have no regrets at all and looking back. I realized now those little impulses were small promptings.

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| Hank Smith: | <u>40:00</u> | Just this last year, I did not have time for a podcast. John, you didn't have time for a podcast. This stumbled into our lap with our good friend, Steve Sorenson, and look what's happened. If I would have said, "No. I've got other goals. I've got other plans." I think I would be missing out. So, I'm really impressed by that. |
| John Bytheway: | <u>40:20</u> | I'm writing this down because that's so true. It was an impulse. I didn't have a goal. I've run into brother Millet. He says, "Get into this program." I didn't have a goal. That's a really interesting point. |
| Hank Smith: | <u>40:34</u> | I was going to bring up a statement from president Benson, who said, "Those who turn their lives over to God will find he can make a lot more out of their lives than they can." And one of those things that we've been talking about here, definitely for the prophet and for all of these people involved, that he would raise up friends. |
| John Bytheway: | <u>40:47</u> | Raise up friends and pour out peace and that... Yeah. And look at all these people getting them in the same place. |
| Hank Smith: | <u>40:54</u> | Yeah. Look at all these people are being raised up, not just for the prophet, but for themselves too. |
| Dr. Robert L. M...: | <u>40:58</u> | I'm sure you guys faced the same situation that I do. But because I'm more aged than you. I'm more prone to look back on my life. And when I'm saying prayers especially, look back on my life and there comes to mind key people whose testimonies changed me. Whose whose way of living the gospel made me different than what I was. I mean, those people that were there that were so crucial a Sunday school teacher that I had when I was 12, a priest advisor who changed my life. |
| Hank Smith: | <u>41:31</u> | Is there anything in section 33 that we need to look at specifically? |

Dr. Robert L. M...:	<u>41:35</u>	Yes, of course there is.
John Bytheway:	<u>41:37</u>	I have a comment on verse one. And then we got to do the open your mouths thing that brother Millet mentioned already.
Hank Smith:	<u>41:44</u>	Do we know anything about these two men? Ezra Thayre.
Dr. Robert L. M...:	<u>41:47</u>	We know more about Ezra Thayre than we know about Northrop suite. Ezra Thayre born about 1791, I think it was. So he's what, nine... 14 years?
Hank Smith:	<u>41:58</u>	He's 14 years older than prophet.
Dr. Robert L. M...:	<u>42:00</u>	<p>Some of Ezra's work men began to tell them about Joseph Smith and the book of Mormon. And he angrily just rejected the idea. He knew the Smiths, both the father and Joseph, and the brothers because they'd work for him. And he definitely knew they were not educated men. But so he just said, "I can't see what could come of that." And he became upset when different members of his family began to become interested. Ezra's brother came to visit from Auburn, New York and, about 40 miles to the East. And he insisted that Ezra go with him to hear the Smith's, Hiram and Joseph preach. The two brothers traveled about 12 miles to the Smith farm in Manchester.</p> <p>They arrive. They discover this large crowd at the Smith home and Hiram preaches. And as he preaches, Ezra's resistance to listening to the message just melted away. Here's the way he described it. I wrote this down. Every word touched me to the end most soul, he said. After the sermon Hiram approached Ezra with a copy of the book of Mormon. Ezra opened the book and immediately sensed, it was true. I have a dear friend that I say was trained as a Southern Baptist pastor. Out of the blue and out of nowhere, he's going along about his business as a pastor preaching.</p> <p>When he and his wife independent of one another, get a feeling they should move to Missouri. Where to? Well, they feel like they should go to Independence. They don't know anything about Independence, but they go there. They get there and he's there one day when his neighbor knocks on his door and gives to him a copy of the book of Mormon. The neighbor left. He said, "I picked up the copy of the book of Mormon. I opened it and I read the first verse, and the spirit bore witness to me that this was true." I mean, most people have to work a little harder than that. He had a witness when you'd read the first verse. He felt the power of the book.</p>

And so Ezra feels that power. He's baptized in October of 1830 by Parley P Pratt. The fourth conference of the church which would have been in June of '31. He's ordained a high priest. So he marches in Zion's camp, proved to be a real strength to the church. Sadly, after the martyrdom of Hiram and Joseph, he didn't follow the saints West. Ended up finally in 1860, joining with the reorganization. The reorganized church of Jesus Christ of latter day saints. Ezra Thayer, Northrop suite, we know not very much at all. Born in 1802. So he's three years younger than Joseph. Born in New York. Joined the church there. He apostatizes in 1831.

Hank Smith: 44:53

That's quick-

John Bytheway: 44:55

Very soon.

Dr. Robert L. M...: 44:55

Here's a point I want to make too. These are two people that aren't exactly among the great known...

PART 3 OF 4 ENDS [00:45:04]

Dr. Robert L. M...: 45:00

... aren't exactly among the great known powerful leaders of the church. But how interesting it is that so many wonderful and powerful things are in this section. It reminds me of the Book of Mormon, think about where some of the great discourses are? They're given to people either in serious sin or in apostasy, right?

John Bytheway: 45:21

Cory Hansen.

Dr. Robert L. M...: 45:22

Abinadi talking to the Priests of Noah, Alma talking to [Ezra's 00:45:25] son. Here you have-

John Bytheway: 45:27

He got some great stuff.

Dr. Robert L. M...: 45:29

... powerful things being said in here in this section to two men that most of the saints have never heard of.

Hank Smith: 45:37

I love that. I think that can tell us a little bit about the character of the Lord because he might just say, "Well, these two, they're not going to stick around for the long haul. So, let me talk to somebody who's going to be around for a while." In fact, let me ask you, before we get into this section, what do I do when my children... because I know my children are going to ask, how come so many of these people joined up and then eventually left like the Whitmers and Ezra Thayer and Northrop Sweet. I

don't want to come across as, "Well, let's start judging people by how long they stayed in the church." How I do I-

- Dr. Robert L. M...: 46:15 Let's take Ezra Thayer, for example, when does he leave? When Joseph dies. President Harold B. Lee said he had served a mission in the Western States Mission, and he said, "We met as a group of missionaries at the Carthage Jail." His President turned to them and said, "When Joseph Smith died, many of the saints died with him." Then he said, "And so it has been through the years, people unable to shift their allegiance to a new leader." Albeit Joseph Fielding Smith isn't like David O. McKay. Albeit Thomas Monson doesn't do things the same way Gordon Hinckley did. That important ability to shift allegiance was an issue. Let's take David Whitmer. David Whitmer was an amazing man, and boy, think of how foundational he was to the early church.
- Hank Smith: 47:11 Yeah, the whole family, right?
- Dr. Robert L. M...: 47:12 And yet look what happens, he gets... Richard Anderson, Richard L. Anderson, when he wrote about the witnesses, he describes David this way, he said, "So very often, and it certainly was the case with David, pride was the big issue. David, for example, didn't want the church to change. He liked it back when he first came into it. He was ordained a high priest, but he didn't think you should have the office of high priest." He couldn't move with the church, he couldn't adjust. In other words, one thing about a true and living church, things that are living move, things that are living change, and some people just could never make the change.
- Hank Smith: 47:50 That's good, I like that. Let's look at these individuals and what happened? We'll leave their judgment between them and the Lord, we'll just look at what happened and maybe see what we can learn from each of these individuals. because a lot of them, Thomas B. Marsh, is going to be another one who-
- Dr. Robert L. M...: 47:50 Of course.
- Hank Smith: 48:06 ... is going to struggle later with the church.
- Dr. Robert L. M...: 48:10 With pride.
- Hank Smith: 48:10 Ziba Peterson, yeah, Ziba Peterson, same way. They're all going to struggle. You know what, that gives me hope that I'm going to struggle too and the Lord here he is speaking to these men.

Dr. Robert L. M...:	<u>48:24</u>	Well, look at verses three and four, there's what he states all the time, the Lord, "The field is already to harvest. It is the Eleventh Hour." That's the only place I can think of in the Doctrine and Covenants where that expression is used, "It is the Eleventh Hour and the last time that I shall call laborers into my vineyard," and that just smacks of the language of Jacob 5, doesn't it? When the Lord of the vineyard says to his coworker, "It's the last time we'll call laborers into the vineyard. My vineyard has become corrupted everywhere. There is none that doeth good, save it be few. They are in many instances because of priest crafts all having corrupt minds. Same language as the Book of Mormon language.
Hank Smith:	<u>49:03</u>	Right, and he's also bringing in the Eleventh Hour, the parable of laborers in the vineyard.
Dr. Robert L. M...:	<u>49:08</u>	That's correct.
John Bytheway:	<u>49:10</u>	I, actually, wrote in my margin next to verse three laborers in the vineyard and next to verse four, Zenos allegory. I've heard Brother Millet lecture on this amazing thing that Jesus did towards the end of his time with the righteous in the new world and said he expounded all the scriptures in one. I thought, "Boy, I'd like to have a ticket to that." But look how he's putting these different revelation together right there.
Dr. Robert L. M...:	<u>49:36</u>	<p>It's showing how all of the revelations bear a united witness of the Christ, and they aren't to be... I don't think they should be taught independent of one another. I had an occasion once where, when I was Bishop years ago, where a woman in our ward was our gospel doctrine teacher and she was amazing. She was really an excellent teacher. I slipped into the back of the chapel to listen to her one day, and we were studying the Old Testament, and the lesson that day was on Abraham. She taught a great lesson, and a number of questions were asked. After the lesson, I went down and talked to her and told her I really enjoyed it. It was well done.</p> <p>I said, "I have a question for you." She said, "What?" I said, "A number of the questions that were asked, you could have answered by referring to the book of Abraham and the Pearl of Great Price." She said, "Bishop, we're not studying the Pearl of Great Price. We're studying the Old Testament." I said, "No, no you're studying the gospel, and anything that sheds light on this verse or that passage, we draw upon." I think, John, that's what you're talking about, to expound all the scriptures in one is to take occasion where you bring everything together. One other experience and I'll shut up, I promise.</p>

Hank Smith:	<u>50:47</u>	Please don't.
Dr. Robert L. M...:	<u>50:50</u>	It was the first of a semester, I was teaching New Testament. I think it may have been the first or the second day of class, maybe the second day of class. I remember walking over to the Martin Building thinking about the lesson. Our lesson that day was John 1:1-18, 19 verses. Thinking about it, I get there, and as I'm walking back after the class, I thought to myself, "What did we just do? Well, we read and discussed John 1:1-18. We read and discussed the Joseph Smith translation of John 1:1-18. We read section 93, verses 12-20 and talked about that in John's record." I began, "Oh, and we read statements from Orson Pratt, John Taylor and Bruce R. McConkie stating their belief that John the Beloved had drawn upon the record of John the Baptist." It hit me that probably, in a poor way, but in a way we had expounded all the scriptures in one, you know what I'm saying?
Hank Smith:	<u>51:52</u>	Yeah, absolutely, when the Lord comments on these things and he brings them back in, there's so much to learn. When he says it is the Eleventh Hour, I can go to Matthew 20 and I can learn that there's a way to dive deep into that verse for a minute. Then I come out, this is the last time I call the laborers in my vineyard. Then I go to Jacob 5 and say, "Well, what does he mean by that?" I can go study Jacob 5. The Lord it seems likes scripture. It seems that he likes scripture. Anything else?
Dr. Robert L. M...:	<u>52:22</u>	By the way, one of the reasons why the leaders of the church wants so desperately for us to become more conversant with them. What a blessing for a child who says, "Mom, I need to talk to you, mom. I have a problem." For that mom to be able to say, "Boy, I know what you're talking about." And to either share personal experience or to say, "You know what, it reminds me of a scripture that I've always loved, dah, dah, dah." Oh, also in the Book of Mormon, the same thing. In quiet ways, we can expound the scriptures.
Hank Smith:	<u>52:52</u>	That's beautiful. I noticed three times in three verses, "Open your mouth," verse eight, "and it will be filled." Verse nine, "Open your mouth and spare not." Verse 10, "Open your mouths and they shall be filled. Cry a repentance." The Lord seems to be saying, "Don't be shy about your message."
Dr. Robert L. M...:	<u>53:11</u>	Yes, yes.
John Bytheway:	<u>53:13</u>	When I went to the MTC, the MTC President was Elder Joe J. Christensen, and our very first meeting, we got in one of those big auditoriums and he read Section 33. He read those three

verses of the three times in a row, open your mouth, I never forgot that. That was the first fireside we had in the MTC.

Hank Smith: 53:39

Then he quotes John the Baptist, who is quoting Isaiah, all of these scriptural layers, "Repent and prepare ye the way of the Lord and make his path straight for the kingdom of heaven is at hand." That is definitely John the Baptist language.

Dr. Robert L. M...: 53:54

One of the things I love about this section, starting in verse 11, it is one of the finest explanations of what the gospel is, "Notice, repent and be baptized every one of you for a remission of your sins. Be baptized even by water and then cometh the baptism of fire and the Holy Ghost. Behold verily, verily, I say unto you, this is my gospel. And remember that they shall have faith in me, or they shall in no wise be saved, and upon this rock, I'll build my church." It occurs to me that, in scripture, the Lord defines the gospel in a couple of ways, slightly different. In both the Book of Mormon and in the Doctrine and Covenants, the Lord defines the gospel as the atonement, the saviors atoning sacrifice.

But there are other times when he defines the gospel as how we take advantage of that atonement. How we appropriate the atonement and the answer is through faith, repentance, baptism, and the Holy Ghost. So you get this wonderful discussion, verse 14, "You shall remember the church articles and covenants to keep them." Well, the church articles and covenants, where what you and I would know as sections 20 and 22. Many of the missionaries would go out and preach from section. But we have a sections 20 and 22. Notice verse 15, "Who so having faith, you shall confirm in my church by the laying on of hands," and get this, "I will bestow the gift of the Holy Ghost upon them." There it is. You lay your hands on their head, but I'm going to give them the Holy Ghost.

Hank Smith: 55:29

Right, I will do it. That's interesting. It's very 3 Nephi, 3 Nephi 27-

John Bytheway: 55:34

Yeah, the rock.

Hank Smith: 55:35

... 3 Nephi 31, repent, baptism. I've always said, as we read the Book of Mormon, here is the day of days, 3 Nephi 11, the savior comes. He shows them who he is. They come up and one by one touch his hands and his feet, and he is going to give a sermon. He talks about faith and repentance and baptism and the Holy Ghost.

Dr. Robert L. M...:	<u>55:55</u>	For that matter, think about what he did, what the savior did, in Joseph F. Smith's vision of the Redemption of the Dead. Here you have people there, the faithful from days gone by and the savior preaches faith, repentance, baptism, Holy Ghost.
John Bytheway:	<u>56:11</u>	Do you know what I love about it is that there are so many gospel topics that are so fun and so interesting, and so we have this phrase, "But what are the first principles?" I always make my note to Article of Faith 4 when I see stuff like verse 11 or the Doctrine of Christ 2 Nephi 31. I mean, here there's so many, but what are the most important? What are the first principles? Oh, okay, faith in Christ, repentance, baptism by immersion for the mission of sins. I told Hank on an earlier podcast that someone had asked me, "You've been teaching Book of Mormon how many years, what has stood out to you?" I told them, "I think it's how often first principles show up, faith in Christ and repentance." Sometimes adding the ordinances.
Dr. Robert L. M...:	<u>57:04</u>	Think about this 1 Corinthians 15, that great chapter on the resurrection. The opening verses gives to us the first principles and ordinances. But the way the Lord speaks about him, he says, "I've delivered unto you, first of all, dah, dah, dah." Other translations render that this way, "I've delivered unto you that which is a first importance.
John Bytheway:	<u>57:29</u>	Oh, man.
Dr. Robert L. M...:	<u>57:29</u>	That the savior died, was buried, rose again the third day, ascended into heaven. You see what I'm saying? That, which is a first importance.
Hank Smith:	<u>57:40</u>	Yeah, this section I've never noticed before as we're looking at it, this is really a coming together of scripture because you've got him mentioning the Eleventh Hour workers. He's talking about Jacob 5, the laborers in the vineyard. Here at the end, he mentions the Parable of the Ten Virgins. You have your lamps trimmed and burning. You've got the articles and covenants that he mentions, Doctrine and Covenants Section 20. So this really is a, how did you describe it [inaudible 00:58:08], all things together in one type section of the Doctrine and Covenants where the Lord really is saying, "Look, all of this comes together into one message, which is go preach repentance. Open your mouth and tell them that the Kingdom of heaven is at hand."
John Bytheway:	<u>58:27</u>	To people that didn't last that long, but all of us are getting the benefit of what's taught here.

Dr. Robert L. M...: 58:35

Right.

John Bytheway: 58:38

Please join us for part two of this podcast.

PART 4 OF 4 ENDS [00:58:48]

EPISODE 15 • PART II

Dr. Robert L. Millet



D&C 30-36

John Bytheway:	<u>00:00:02</u>	Welcome to part two of this week's podcast.
Hank Smith:	<u>00:00:07</u>	What stands out over and over, John, in our reading is that... What section is it? "He who repents-"
John Bytheway:	<u>00:00:14</u>	"Is my church."
Hank Smith:	<u>00:00:15</u>	"Is my church."
Bob:	<u>00:00:16</u>	"Is my church."
Hank Smith:	<u>00:00:17</u>	Yep.
Bob:	<u>00:00:18</u>	And, "Contend against no church, save it be the church of the devil," in section 18.
Hank Smith:	<u>00:00:23</u>	Yeah, that was section 10, verse 67, "Whosoever repenteth and cometh unto me, the same is my church." Hey, let's move to 34.
Hank Smith:	<u>00:00:31</u>	[crosstalk 00:00:31].
Hank Smith:	<u>00:00:32</u>	Yeah, 34 and 36. Two names that are very important to the history of the church: Orson Pratt and Edward Partridge. Let's talk about Orson Pratt here for a minute. What do we know about Orson and maybe Edward as well?
Bob:	<u>00:00:45</u>	You know, obviously Orson is the younger brother of Parley. Parley goes back when he gets the gospel and he visits with Orson, teaches him the gospel. He's baptized on the 19th of September 1830, his 19th birthday.
Hank Smith:	<u>00:00:59</u>	Oh, wow.

Bob:	<u>00:01:01</u>	And then what does he do within a matter of days? He's on a mission.
Hank Smith:	<u>00:01:06</u>	Yeah.
Bob:	<u>00:01:06</u>	He goes to Colesville as an ambassador of the Lord to preach the gospel. This revelation to Orson Pratt to me is just... So let me just say, and of course, Orson Pratt became one of the great minds of this dispensation. When you start listing the great intellects of our dispensation you think of James Talmage and you think of John Widtsoe and so on and so on. Orson Pratt would be right up there. A brilliant man, not formally trained as far as education goes, but trained by God. I mean, he had an amazing mind.
Hank Smith:	<u>00:01:39</u>	He does. He's one that I've read about who wants to learn Hebrew. He wants to learn Greek. He's studying math, he's studying English grammar. We're getting ahead of ourselves here, but he's going to be I think one of the first two people to enter the Salt Lake Valley. He just seems to be a go getter. He wants to be in front learning and leading.
Bob:	<u>00:02:01</u>	And he lives until 1881. So he lives to be 70. He's another illustration of someone, for example, who had his disagreements with President Brigham Young.
Hank Smith:	<u>00:02:11</u>	Yeah.
Bob:	<u>00:02:12</u>	I think that's worth noting. They loved each other, they respected each other, but they have differences. In this case, Brigham was right on those issues. But Brigham Young also said of Orson Pratt, "I believe if we took this man and cut him up into a hundred pieces, each piece would cry out 'Joseph Smith was a prophet of God.'"
Hank Smith:	<u>00:02:31</u>	That's a great statement.
Hank Smith:	<u>00:02:35</u>	So he's converted by his brother. As I'm just... We've read just a couple of sections here. Parley P Pratt is instrumental.
Bob:	<u>00:02:43</u>	Well, if he didn't teach him, he baptizes them.
John Bytheway:	<u>00:02:47</u>	Right. He's going to bring John. John Taylor is going to be a product of Parley P Pratt.
Bob:	<u>00:02:52</u>	That's correct.

Hank Smith:	<u>00:02:52</u>	I don't know, Parley P Pratt never becomes the president of the church, but the impact of Parley P Pratt still is with us today.
Bob:	<u>00:03:01</u>	Maybe our greatest literary mind. Just to read all the poetry that Parley P Pratt wrote. I mean, well think of the hymns by Parley P Pratt that we sing. Amazing man.
Bob:	<u>00:03:16</u>	This section to me is fascinating for a number of reasons, but I just want to show you one or two reasons. Obviously it begins with the Lord bearing his witnesses in terms of who he is, the Redeemer. Verse three, "Who so loved the world that he gave his own life." It sounds very much like John 3:16. So Orson is called to prepare the way of the Lord for the Lord's second coming. But I want you to look at verse 10. "Wherefore, lift up your voice and spare not, for the Lord God hath spoken; therefore prophesy, and it shall be given by the power of the Holy Ghost."
Bob:	<u>00:03:54</u>	I think that's the only person in the doctrine and covenants that's told prophesy, and you know what? He does. Just yesterday, I grabbed my 26 volume set of the Journal of Discourses and went through and glanced at all of the sermons by Orson Pratt between 1851 and 1881. Okay?
John Bytheway:	<u>00:04:17</u>	30 years [inaudible 00:04:19].
Bob:	<u>00:04:18</u>	Now, of that time period, Orson Pratt delivered 23 addresses on the signs of the times, the second coming and the millennium. "Therefore prophesy." Orson Pratt had more to say about the last days than any other person in this dispensation.
Hank Smith:	<u>00:04:37</u>	Wow.
Bob:	<u>00:04:38</u>	He took it seriously.
Hank Smith:	<u>00:04:39</u>	That's incredible. You know, it talks about him: preach my gospel. You are called me to preach my gospel. I think I read, maybe it was in Susan's book, he crosses the Atlantic Ocean 16 times in missionary work. What does he say? "Lift up your voices with the sound of a trump long and loud." He was going to do this for a long time. Like you said, till 1881. I think he's going to be the last surviving member of the original 12.
Bob:	<u>00:05:06</u>	That is correct. And think about this as a distinction for Orson as well: while Orson is a basically mission president over in Scotland, he writes a little pamphlet about Joseph Smith's visions, which includes the first vision. It's published in 1840 and

happens to be the first published account of the first vision.
Orson Pratt's account of what Joseph told him.

- Hank Smith: 00:05:29 We have got missionary section after missionary section after missionary section. I think those of us who want to do more missionary work, who feel it, "Oh, I just want to share the gospel more," I think you can gain inspiration from these sections from Come Follow Me this week. It's let me just study this verse by verse and say, "How can I be a better missionary? What can I gain for myself?" And for me personally, it's open your mouth and maybe today, the Lord would say, "and post on Instagram and post on Facebook and tell people who you are and what you believe."
- Bob: 00:06:05 Here's a thought. I get asked occasionally, as you're reading and studying the doctrine and covenants, how do you know which things are time-specific and specifically intended for that person versus which things really do apply to all of us, right? And maybe this is superficial, but it occurred to me: those things that are doctrinal in nature, that's available to all of us. The Lord's teaching. Occasionally you'll read something, whether it's to Emma Smith, about what she's to do with the handbook. On the other hand, what does it say at the end of section 25? "What I say unto one, I say unto all."
- John Bytheway: 00:06:40 Say unto all.
- Bob: 00:06:42 So many, many times we can read a revelation, we see certain things pertain to Orson Pratt. He was to prophesy. But so many of these verses are for everyone.
- Hank Smith: 00:06:50 "Blessed are you because you are called of me to preach my gospel." That is a say into all type verse.
- Bob: 00:06:57 Yes.
- Hank Smith: 00:06:57 Preach, teach and heal. Should we talk about Edward Partridge in 36?
- Bob: 00:07:02 Sure.
- Hank Smith: 00:07:02 Because I'll tell you what, you're going to see me get excited. I sure love Edward Partridge. And anytime I see a bishop just wearing out their life in the service of their ward, I got to think of the church's very first bishop, Edward Partridge. Tell us about Edward. What do you know, Bob?

Bob:	<u>00:07:20</u>	Well, born in 1793 in Pittsfield, Massachusetts. I know Pittsfield, Massachusetts. That was in the Eastern States mission. And so we used to go to Pittsfield on Monday and play basketball, the elders did, in the gym there. So that's my connection. 1793. So he's what, 12 years older than Joseph. He's known for being a hatter. He apprenticed for four years under a hatter, a man who makes hats. And he went into his own business, owned his own hat shop.
Hank Smith:	<u>00:07:53</u>	And for those who are listening, who are thinking, "What in the world, a hatter?" We've got to say that a hat, a top hat, any hat was part of formal wear. If you're going to dress up nice, you're going to wear a nice hat.
Bob:	<u>00:08:08</u>	It's a different world now. When I was on a mission in primitive times, I was in the Eastern States Mission. Our dress was to be the dress of the men on Wall Street, which meant dark suits, dark tie, and a hat. I wore a hat the first six or eight months of our mission. Hats added some dignity, you know?
Hank Smith:	<u>00:08:32</u>	Yeah. And so someone might today might think, "What? He mad a job making hats?" Yeah. It was very much like making a suit coat, right? Or being a tailor. Something like that.
Bob:	<u>00:08:43</u>	Here's an interesting thought for you. Edward Partridge was fascinated with Unitarianism and universalism. Now I understand, I think almost perfectly why that's the case. Joseph describes this as one... A very... A man filled with piety. One of the great men, he describes him. Unitarianism, especially universalism. Universalism is the notion God will eventually save everyone, okay? It's a positive, affirming thing. Father Smith and his father Asael Smith, they started the first Universalist Society in their area. Now why? Because President Joseph Smith Senior had a soft heart and just wanted God to save everyone. I see this fits this great man, Edward Partridge so well. His wife on the other hand is drawn to the Campbellites. He is a friend of Sidney Rigdon. I mean, here we go again. Okay? So that when Sidney comes to New York, he brings Edward with him.
Hank Smith:	<u>00:09:49</u>	So let's explain that. So Parley comes to Kirtland.
Bob:	<u>00:09:52</u>	Right.
Hank Smith:	<u>00:09:53</u>	Tells them about the Book of Mormon and the whole Kirtland group sends basically to go check out Joseph Smith and what he's about. They send these two men, Sidney and Edward Partridge, saying, "Go, we'll trust you. We'll trust your

judgment." Does that sound about right? "We'll trust your judgment, come back and tell us about it."

Bob:	<u>00:10:11</u>	Yep. Once he heard the message, he said he wanted to be baptized, but he said if Joseph Smith will do it. So-
Hank Smith:	<u>00:10:18</u>	He wants to meet him.
Bob:	<u>00:10:19</u>	Joseph baptized him. He returns to Ohio. He returns to Ohio and three days later, he's called the first bishop of the church.
Hank Smith:	<u>00:10:32</u>	Oh, now John and Bob... John, I know has served as bishop. Bob, you've served as bishop have you?
Bob:	<u>00:10:39</u>	Twice.
Hank Smith:	<u>00:10:40</u>	Twice.
John Bytheway:	<u>00:10:42</u>	Isn't Edward Partridge the one who said, "I don't think I have a bishop in me?" [Crosstalk 00:10:49].
Bob:	<u>00:10:49</u>	I identify with that.
John Bytheway:	<u>00:10:51</u>	Oh, maybe that's Newel Whitney. Well, I didn't think I had one in me either. I'm still not so sure.
Hank Smith:	<u>00:10:55</u>	Newel Whitney, yeah. The second bishop. Newel K Whitney's going to be the second Bishop, but I just-
Bob:	<u>00:10:59</u>	It's a heavy burden. It's a heavy burden and it would have been even heavier than because he's dealing with property and real estate. Oh my goodness.
Hank Smith:	<u>00:11:09</u>	He's called as the first Bishop. And he's sent to Independence. He writes back to his wife Lydia saying, "I don't know if you want to come here. It is not what we're used to."
Bob:	<u>00:11:20</u>	It's rough.
Hank Smith:	<u>00:11:21</u>	Yeah. It is a rough time. He's going to end up being tarred and feathered. I mean, we can talk about this later, John, but he dies young. Our first bishop dies at 46.
Bob:	<u>00:11:31</u>	46, 46 years old.
Hank Smith:	<u>00:11:32</u>	In Nauvoo.

Bob:	<u>00:11:33</u>	But what a noble noble soul.
John Bytheway:	<u>00:11:36</u>	Just every time I... And I don't want that to be a sign for bishops, right? That you're going to wear yourself out and die young. But if there's anybody who to me personally demonstrates the character and goodness of a bishop, it's Edward Partridge. He's just that good.
Bob:	<u>00:11:59</u>	And he has a wonderful burial plot and a large headstone telling what kind of a man he was. And he really was a great man. And the Lord later in the doctrine covenants, what section 1:24, pays serious tribute to Edward Partridge. What a great man. I mean, again, here's, Joseph's language: "A pattern of piety. One of the Lord's great men."
Hank Smith:	<u>00:12:25</u>	All right. What's the Lord's message to our soon to be called first bishop, Edward Partridge?
Bob:	<u>00:12:32</u>	Well, look at the first two verses of section 36: "Thus saith the Lord God, the mighty one of Israel, 'Behold, I say you are blessed and your sins are forgiven you.'" By the way, how often does that come up when the Lord talks to someone, when they receive the revelation? "And you're called to preach my gospel as with the voice of a trump." Now look at this: "I will lay my hand upon you by the hand of my servant, Sidney Rigdon." Isn't that beautiful? "And you shall receive my spirit, the Holy Ghost, even the comforter, which shall teach you the peaceable things of the kingdom. Lay my hand upon you by the hand of my servant, Sidney Rigdon."
Bob:	<u>00:13:11</u>	I'll tell you what it brought to my mind many years ago when I first read that seriously. It brought to mind this. I remember when I first read Elder McConkie's The Promised Messiah, came out in 1978. In the preface to The Promised Messiah, look what he writes. These are the opening words of the preface. "Since the Lord laid his hands upon me on October 12th, 1972 by the hands of his servant President Harold B. Lee and ordained me to the Holy apostleship, I have had but one desire: to testify of our Lord's divine sonship and to teach in purity and perfection the truths of its everlasting gospel." But there it is, you see? "By the hands of his servant Harold B. Lee."
Hank Smith:	<u>00:13:54</u>	That that is the Lord's hands. I will lay my hand upon you by the hand of my servant, Sidney Rigdon. That's a beautiful idea, that you can see those as the Lord's hands.

Bob: 00:14:07 Look at verse seven, this is an interesting expression. "This commandment shall be given unto the elders of my church, that every man which will embrace it with singleness of heart may be ordained and sent forth even as I have spoken." I don't think we've talked enough in the church about what it means, for example, to have an eye single to the glory of God. I mean, it's such a... To me, it's a sobering verse, singleness of heart. The great philosopher Kierkegaard said purity of heart is to will one thing, or it's the early brethren of this dispensation, the Kingdom of God or nothing.

Hank Smith: 00:14:47 It reminds me of a story I'm sure we'll tell in the future, when Brigham Young asks, I think it's Lyman Johnson, "Whose kingdom are you trying to build?" Right? "The Lord's or Lyman Johnson's? Which one are you really focused on?" I've noticed over and over in these early sections, Bob, that the Lord, he'll drop little hints here and there. And it seems that he drops another one in verse eight. I think this might be the first time this comes up. "I will suddenly come to my temple."

John Bytheway: 00:15:14 And they don't have one yet.

Hank Smith: 00:15:16 Yeah, and they're going, "Wait, what?"

John Bytheway: 00:15:18 "Which one?"

Hank Smith: 00:15:19 He did that earlier with Zion, the cause of Zion. And he's kind of just saying, "I'm just going to give you a little taste here. Let that sit for a little while and we'll be talking about this. We'll be talking about this later so don't forget it."

Bob: 00:15:32 Yes, yes. That's good.

John Bytheway: 00:15:33 Yeah. I read that too. That's the first mention of temple. And then I put underneath it, because I started noticing in the end of section 33, "Behold, I come quickly." In the end of section 34. "Behold, I come quickly." In the end of section 35: "Behold, I come quickly," but in end of section 36, "I come suddenly and it's to my temple." And I often joke with my students: "What does quickly mean to you? Because he said this over 200 years ago or about 200 years ago, and I don't think-

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John Bytheway: 00:16:03 ... this over 200 years ago or about 200 years ago. And I don't think that's very quick. But if you look at it as a synonym with

suddenly, I think that McConkie says, "It will be in an hour you think not. There won't be time to prepare."

Bob:	<u>00:16:16</u>	Unexpected.
John Bytheway:	<u>00:16:17</u>	Yeah. It'll come with suddenness. And that's a fun way to notice quickly, suddenly, maybe are synonyms there. But maybe not because it says, "Suddenly to my temple." The Kirtland Temple experience hasn't happened yet, but that was fairly-
Hank Smith:	<u>00:16:31</u>	That's got to be recent in those terms.
John Bytheway:	<u>00:16:33</u>	Yeah. More recent.
Hank Smith:	<u>00:16:34</u>	Relative terms.
Bob:	<u>00:16:36</u>	And that whole expression, "I will suddenly come to my temple," it also has on occasion mains to the earth. I will come to the earth.
John Bytheway:	<u>00:16:45</u>	It's a Malachi phrase. Isn't it?
Bob:	<u>00:16:46</u>	That's right.
Hank Smith:	<u>00:16:47</u>	I love to see the Lord laying out these just line upon line here in the doctrine and covenants helping this tiny, what we call the toddler church right now, John, just grow a little bit at a time. Not never overwhelming them with too much. But just give them enough to where they can chew on it for a little while, digest it. And I'm going to give you a little bit more.
John Bytheway:	<u>00:17:12</u>	Well, I have to admire him because I would feel overwhelmed if I were Thomas B. Marsh and the Lord said, "Oh yeah, you just joined. You read 16 pages in the Book of Mormon. Rejoice, the hour of remission has come. See you later."
Hank Smith:	<u>00:17:22</u>	Wow.
Bob:	<u>00:17:23</u>	Go be Bishop.
Hank Smith:	<u>00:17:27</u>	Can you imagine? So we've looked at all these missionary sections, but in the sections that we have for this lesson, section 35 stands out as a little bit different. This one comes to Sidney Rigdon. They talk about the translation of the Bible here. Now we've mentioned this a little bit on our podcast. But I'd love to hear, Bob, tell us what we know about Sidney. First of all, we've talked a little bit about him today. What we know about Sidney.

Because I think most members of the church at least have heard the name. They know a little bit about this man. He becomes very important to the early church. And then also the project of the translation of the Bible. We'll let you take it

Bob: 00:18:09 Born in 1793 in St. Clair township, Pennsylvania. Pennsylvania is his home. He likes to go back to Pennsylvania. And sometimes when he shouldn't. As we said, he was an associate of Alexander Campbell, eventually called, as we know, to be the first counselor to Joseph Smith in the first presidency in 1832. He's with Joseph Smith in the John Johnson home when they received the vision of the glories. Only a short time later, he and Joseph were both dragged out of their homes in the middle of the night and tarred and feathered. And in the case of Sidney Rigdon, if I understand the circumstance, they tied his legs together and dragged him from a horse, dragged his head hitting the ground as they went. It was March 20th. That means really cold, solid ground. Sidney Rigdon, I remember hearing of the Milt Backman, which one of the great church historians say, he said, "My study tells me Sidney Rigdon was never the same after that."

Bob: 00:19:14 And so I've been a little more patient with Sidney Rigdon. That's a tough thing. I mean, basically, he at least had a concussion. But it may have done some major damage. There are times when he just does crazy things, like in Liberty Jail, or in jail where he cries out and says, "No one has suffered. I've suffered more than Jesus Christ." I've always been a little more patient with him than prone to condemn him because of that. But we're talking about somebody who played a really significant role.

Bob: 00:19:48 Let's talk about the JST. We don't know the exact date that the Lord commanded that this be done, the Joseph Smith translation of the Bible. But we know on two different places in the doctrine and covenants, section 42 and section 76, the words that are used, "The work to which we were appointed. The work to which we were appointed." I mean, when in 1 Nephi 13 we're told that, "Part of the restoration will be the restoration of plain and precious truths and many covenants of the Lord." Well the Joseph Smith translation and the Book of Mormon have to be the bulk of the restoration of those kinds of things.

Bob: 00:20:24 The earliest date we have would be June of 1830. If you look at the manuscript, you will see that's the first thing. And what we read right away is what you and I have as Moses chapter one. That is the revelation given to Moses on an unnamed mountain. And so then they begin working with the book of Genesis. Move

through Genesis. And they get as far as chapter 19, I think it's verse 42. When the Lord gives a revelation, that is to us section 45 of the doctrine and covenants, saying, it's on March 7th, 1831, "I want you to turn now to the new Testament." So they've only gone 19 chapters into Genesis. And they begin the very next day, Brother Matthews, Robert Matthews, who had such influence with this great work said, "I'm convinced they must have gotten that revelation at night or he'd have started right then."

- Hank Smith: 00:21:20 Bob, you mentioned that they're working on the Bible. What does this look like? Do we know? Joseph Smith, are they reading together?
- Bob: 00:21:29 I think we have a pretty good idea. Backing up just a little bit. On the 8th of October, 1829, Oliver Cowdery goes to E. B. Grandin store and purchases a large pulpit style edition of the Bible. It's a King James version produced by H & E Phinney Company in Cooperstown, New York. It weighs about five pounds. This is the Bible they worked with. And by that, what do I mean? Well, in the beginning, Joseph begins reading from the Old Testament and dictating to his scribe. Now his first scribe was Oliver Cowdery. But Oliver's called on a preaching mission to the Lamanites. Right? So John Whitmer steps in. Emma was involved. I've seen the manuscripts and there's a section in Genesis, beautiful handwriting. The only beautiful handwriting of all the scribes.
- Hank Smith: 00:22:21 Emma's handwriting.
- Bob: 00:22:22 But it's Emma's handwriting. And eventually Sidney Rigdon becomes the principal scribe. Sidney Rigdon is to the JST what Oliver Cowdery was to the book of Mormon. Okay?
- Bob: 00:22:33 So Sidney joins them. So it seems to me, they're sitting down. Joseph is reading. And as he reads, dictating what's to be changed. At this point early in the process, the scribe is writing out everything long hand. I mean the whole Old Testament. Okay? And in there, there would be the changes. And so it's holding the Bible. Reading from it. The scribe copying down.
- Bob: 00:22:59 As they move into the New Testament and as they get to about John 6, I think it is, they determined upon a shorter method. And the shorter scribal method works like this. "I'm going to read this and include the changes, but you're just now on the manuscript, just going to put the change, just put the change." In other words, you'd have a line and then here's the word that's been changed. And so that's the way it looks.

Bob: 00:23:24 And now at that point, you have a problem. How do you know when you look at the manuscript where the change is going to go or where it should be fitted? Answer, at this point, Joseph began first in pencil marking the Bible. He would make, for example, a colon, as we know it. Two little dots. That had a meaning. He would make four little dots, two around the word. That meant remove the word. The two little dots meant insert something. Occasionally he would circle a word, underline a word. Those markings in the Bible become very important.

Bob: 00:24:04 When the LDS church produces the first edition in 1867, they hadn't yet figured out the relationship between the manuscript and the marked Bible. Their 1944 New Corrected Edition, as it was called, they finally figured out by then where the changes were to go exactly. And so they're moving through, now making just changes on the manuscript.

Bob: 00:24:31 For example, when they're working on a John 5 and they're still writing things out at length, they come to verse 29. It talks about the resurrection of life and of damnation. And at first they just went on and wrote it out. But you can see that life and damnation have been crossed out and above them had been written, "Just and unjust." Now Joseph then says, "We marveled at that change." I remember thinking many a time, "Well it's not what you call an earth shaking change. But maybe they're marveling at why would we change it?" But they did. And it's at that point that the vision of the degrees of glory is given to them. A remarkable thing.

Bob: 00:25:16 And of course in that room, you have ... Spencer Fluhrman, and can talk to you about this more. But you have in that room 12 people there are watching as Joseph Smith and Oliver Cowdery are just lit up with light and they know something's happening. And they'll occasionally hear ... Philo Dibble says, Joseph would say, "What do I see? I see this." And Sidney would say, "I see the same." And Sydney would say, "What do I see? I see this." And Joseph would say, "I see the same."

Bob: 00:25:43 Well, they did this at some length. And these 12 men just sit there silently watching. A cute little episode where at the very end Joseph is robust and just on top of the world. And Sidney, he's described as being, "As limp as a washcloth." And Joseph says, "Sidney's not as used to this as I am."

Hank Smith: 00:26:07 Great moment. That is a great moment.

Bob: 00:26:09 I think the other thing I'd say about the JST, Hank, is that tremendous influence upon the revelations that are received

thereafter. The number of key revelations that came directly as a result of the translation or indirectly. This was not just a parlor game for Joseph and Parley to play. This was serious stuff. Joseph called it, "A branch of my calling." And I think as a church for many, many years, we just did not take it seriously enough. And it wasn't really until the work of Robert J. Matthews in the 1960s and '70s, in which he was finally given access to the marked Bible and to the manuscripts that we're able to determine the fact that the published version, 1944 on, of the JST is to be trusted. It's accurate. It's what Joseph Smith intended.

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|----------------|-----------------|---|
| John Bytheway: | <u>00:27:05</u> | Robert J. Matthews is one of those who has had such an impact on the modern church. And people don't even know who he is. And he was a giant of a man who was not very tall. |
| Bob: | <u>00:27:18</u> | And had a bald head. |
| John Bytheway: | <u>00:27:19</u> | Do we have a number of directly or indirectly sections of doctrine covenants received during the process of doing the work on the JST? |
| Bob: | <u>00:27:31</u> | Yes. 76 is one. 91, which is an interesting short revelation on what do we do with the Apocrypha? So that Bible had the Old Testament, it had the Apocrypha in the middle, and then the new Testament. And they come to this and Joseph asked the question, "What do we do with this Old Testament Apocrypha?" Is what it was. And the Lord says, 'There's some things in there that are true. Some things that are the interpretation of men. There's no need to translate it.' So 91. Maybe one of the more powerful ones they would have received as early as 1831 was section 132, the revelation that came to the prophet about eternal marriage. He first had inclinations of that as early as 1831. It's not recorded until 1843. They know about this as early as '31. And there are a number of sections as you go along, you can see that this is directly related to the translation. I think the other thing I want to say is this. It wasn't that Joseph would take six months and work on the JST and he'll take the next six months and receive some revelations. It's happening at the same time. I call it a concurrent revelatory process. Revelations are coming as a result of the Bible translation, revelations are coming in the doctrine and covenants all at one time. And so it's a pretty remarkable thing. I believe the JST is one of the greatest evidences of Joseph Smith's prophetic call. It's changed my life. You read along and you'll see some of these changes. And so when someone says to me ... I remember someone asked Brother Matthews, "Wasn't he just basically Mormonizing the Bible?" And Brother Matthews answered this way. He said, |

"Well, if Elder McConkie had written Mormon doctrine in 1830, it would have been a really short book." That was his way of saying, "There wasn't much Mormonism to use in 1830."

Hank Smith: 00:29:37

Yeah. That's a fantastic statement. And he's learning the doctrine as he goes.

Bob: 00:29:43

Obviously a central reason is to restore plain and precious truths. But boy, what takes place in Joseph's mind and heart as he goes through? You watch him when he surmises, he's always, almost always quoting a biblical passage. Often, Paul, by the way. I have no record of it saying, "He picked up the Bible and read." No, no, he's quoting. And how would he know that? That Bible translation was an intense process? And so it was a great preparation for him.

Hank Smith: 00:30:15

It seems that it may be another indication of what we talked about earlier with the Lord saying, "I want you to do this." But he has a completely different purpose in mind. Joseph and Sidney are saying, "Yes, we're going to make some corrections here. We're going to go through the Bible." And the Lord is thinking, "Yes, you're going to do that. But you're also going to be asking questions which are going to lead to the restoration."

Bob: 00:30:34

Absolutely. That's exactly what happened.

John Bytheway: 00:30:37

I'd like to backtrack just a little bit and tell our listeners that if you go to BYUtv.org, go under the faith section and watch a documentary called That Promised Day. And it is all about the publication of the scriptures, the quad that we have now incorporating the JST. And it is fascinating. I make my students watch it for extra credit. And you'll meet Robert J. Matthews. And he was on that scripture's publication committee. I believe he had a lot to do with the Bible dictionary that we use now.

Bob: 00:31:13

He wrote it.

John Bytheway: 00:31:14

Yeah. That's what I heard. He wrote it.

Hank Smith: 00:31:16

He had a lot to do with it.

John Bytheway: 00:31:18

And like I said, people don't even know how much of an impact he's had. Your appreciation for the scriptures we now have, and the JST, which we're talking about now. Just go watch That Promised Day about the publication of the Bible. I was in seminary. Hank was a toddler. I was in seminary the day that they said, "Pass in your Bibles. We're going to give you a new

one right now." And I will never forget personally the moment of opening my Bible and seeing Book of Mormon footnotes. That was an amazing moment.

Bob: 00:31:54 And doctrine and covenants footnotes.

John Bytheway: 00:31:55 And doctrine and covenants and Bible dictionary and topical guide. And you'll watch that documentary and you'll see that the footnote system that they invented-

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John Bytheway: 00:32:03 ... a documentary and you'll see that the footnote system that they invented was revolutionary. And three columns you'll see experiments they did, it's really good-

Bob: 00:32:10 It was an award winning Bible. Cambridge had never produced anything of that sort before. By the way and I'd say this one of the questions, the brethren, I mean the highest brethren, the senior brethren, and had to make during the production of the new Bible, the LDS edition of the King James Bible was whether the Joseph Smith translation would be included. The person that made that decision was Spencer W. Kimball, who said, "We will use it." Brother Matthews told me about that.

Bob: 00:32:42 And so what we have here in our Bibles now, we have about, I'd say 800 to 1,000 of the 3,410 changed verses but we have basically the most important ones, especially the most important doctrinal ones. So, that LDS Bible is something, that Latter-day Saint edition. Let me say, I was about to be hired at BYU and I came out and brother Matthews offered me a job and this is in the summer of 1983. And I had a free day or two, and Education Week was coming up. I went to Education Week and brother Matthews were speaking in the Marriott Center on the new Bible.

Bob: 00:33:21 I remember him making reference to the chapter headings in the Bible that they'd all been written by Elder Bruce R. McConkie, and at that point, brother Matthews became very emotional and he said, "A man like Bruce R. McConkie comes around about once per dispensation," but the thought I had, because I knew brother Matthews pretty well is, "A man like Robert Matthews comes around about once per dispensation as well."

Hank Smith: 00:33:54 I got to share a story. John, I don't think I've ever told you this, but both of you teach university classes so you'll understand

this. I went to a class, it was, maybe a one o'clock class, I had already taught an 11 o'clock class. And I had mentioned the JST, I just said, "Oh, look at the Joseph Smith Translation on this first." And I remember this distinctively. It wasn't that long ago, maybe a year or two. I said, "Do you know the story of the Joseph Smith Translation?" And they all just kind of looked at me.

Hank Smith:	<u>00:34:26</u>	I said, "Do you know who Robert J. Matthews is?" And they all just kind of looked quizzically at me. And I said, "Let me tell you this," because I heard him, before he passed away, I got to hear him tell the story, just flat out, tell the story, about when he's listening to General Conference on the radio and he hears Joseph-
Bob:	<u>00:34:42</u>	To Joseph Fielding Smith.
Hank Smith:	<u>00:34:43</u>	Joseph Fielding Smith-
John Bytheway:	<u>00:34:45</u>	An inspired version.
Hank Smith:	<u>00:34:46</u>	And he said, "What is that?"
John Bytheway:	<u>00:34:47</u>	"What's that?"
Hank Smith:	<u>00:34:48</u>	And he started asking everybody, "What is that? What is that?" And he said, "My mind I was obsessed with it." Even his mission president said, "Why are you so obsessed with this, Elder Matthews? Why do you keep asking me about it?"-
Bob:	<u>00:34:58</u>	Do you know who his mission president was by the way?
John Bytheway:	<u>00:35:00</u>	No.
Hank Smith:	<u>00:35:00</u>	No.
Bob:	<u>00:35:01</u>	Oscar McConkie Sr., Bruce's father.
Hank Smith:	<u>00:35:06</u>	Of course. I go-
John Bytheway:	<u>00:35:09</u>	Intersections.
Hank Smith:	<u>00:35:11</u>	... and just so you both know how rare this is, I use almost the bulk of my time telling this story, which just doesn't happen. In a university class, I've got to go, we've got to move forward, we've got things we've got to do, but I spend the bulk of my time in just this one class. And I thought to myself, "Wow, that

just threw us off. Now, this one class is going to be behind," but I get an email later that day. I actually have it right here.

- Hank Smith: 00:35:41 A young lady in my class said, "I just want to reach out and tell you, thank you for sharing the story of Bob Matthews in class today. He was my grandfather. I knew that he had done a lot of work with the church, but I had actually never heard this story of how he got the Joseph Smith papers, Joseph Smith Translation." Listen to this. "My memories of him usually consists of gardening and bugging him while napping. Today, brother Smith, before class, I was talking with a friend and I mentioned, 'I really want to learn more about my grandfather,' and I was so surprised when not even a half hour later, you shared the story of Bob Matthews and the Joseph Smith Translation. Thank you for sharing that story. It was an answer to a granddaughter's prayer."
- Bob: 00:36:26 We had a course and Bob had created a course in the Joseph Smith Translation. And I had begun working on it myself, independent of Bob, I was in Florida working on a doctorate, at Florida State and I was doing some work with the JST. And so I began to write Bob and I have some of the treasured letters I have asking him questions about the JST and him writing back.
- Bob: 00:36:52 When I started at BYU, Bob came to me and said, listen, "I'm going to teach the JST class," and he said, "I want you to teach the JST class in the fall and I'm going to teach it in the winter." I taught it for 25 years and I have to say, I love teaching the Book of Mormon. It's obviously a favorite of mine. I love the New Testament and so on and so on, Pearl of Great Price, [inaudible 00:37:17] taught them all. But there's something special about this because I saw more students' eyes just opened to, when I gave them the historical background, I remember we were covering some history and more than one student came up and said, "Are we ever going to get to the changes themselves?" "Yes, we're going to." "But the historical setting, the background is so inspiring."
- Bob: 00:37:41 And of course I had to tell them about brother Matthews because I sat in on his class, he never mentioned himself. And he was so instrumental in the church having it now.
- John Bytheway: 00:37:52 The only time I ever heard of say anything related to, "I was responsible for that," he a story about being in Evanston, Wyoming. Is that where he grew up?
- Bob: 00:38:00 He grew up there.

John Bytheway:	<u>00:38:01</u>	And he was like in the teachers' quorum or something. And some guy that he worked with in a garage or something said, "Hey, I've got an airplane, I'm going to take you flying this weekend," and he's pretty excited about it. And every day, "I'm going to take you flying this weekend. I'm going to take you flying." And this would have killed me because I love airplanes but finally it was Saturday and the guy said, "I'm going flying tomorrow." And brother Matthews was like, "Well, I don't think I could go. I got to go to church," and turned down that and went to church.
John Bytheway:	<u>00:38:28</u>	Well, that was in the days we went to church in the morning, came home a little bit and went back to church in the afternoon. He said, "In the afternoon I came out of church," and I think he said, "My sister-in-law said, 'Hey, that airplane crashed.'" "Is the pilot okay?" "The pilot's okay but his passenger was killed." And brother Matthew said to us, "Now, I don't know, had I gone up if I would have been killed. But if I had..." this is the only thing, he said, "you'd have a different Bible." And then he just went on with class. Then he just went on with class. And I thought that was so funny.
Bob:	<u>00:39:02</u>	Wow.
John Bytheway:	<u>00:39:03</u>	It's the only time I ever heard him say anything to pat himself on the back even a little bit, "You'd have a different Bible."
Bob:	<u>00:39:08</u>	I've heard many of the faculty ask Bob in small groups, "Do you think you were raised up to do this?" And every time he said, "Oh no, no, no." He and I, one of the privileges was to spend so much time with him over a 20 year period and we were on a church history jaunt, he and I were just traveling between Independence and Nauvoo. And I just poured question after question, after question, and one of them, I said, "You think you were raised up to do this?" He said, "Yeah, I think so." That's the only time. That's the greatest boasting I ever heard him do, yeah said, "I think so."
John Bytheway:	<u>00:39:47</u>	He's very behind the scenes. And that's why I hope I end up where he was because nobody even knows who he is, but what an impact he's had. And if memory serves, he called the church historian of the Community of Christ, the Reorganized Church, 13 years in a row, "Can I see the manuscripts?" "No, no," and finally, there's a change in leadership, he calls and the guy says, "Yes."
Bob:	<u>00:40:09</u>	Richard P. Howard became the new church historian there. And Richard Howard, I'd say it this way is a little more left leaning

and so was more open to it. And so Bob became good friends with Richard Howard and for, I don't know how many years, he would go back for three to four weeks at a time, he stayed in a cheap motel, walked to the auditorium in Independence, which is where the manuscript and the Bible were housed at the time and would sit there with his typewriter and type it up.

- Bob: 00:40:41 One of my treasures is that he made his own copy of every change, including marking where marks were made. He even created a little circle in one page and written in the middle of it is coffee stain. Somebody had spilled coffee on the original manuscript. For him to be able to say, "I brought you something," he walked in one day and he gave to me a Bible that was the same Bible that was printed in 1828, like the Phinney Bible and the Old Testament and New Testament manuscripts typed out by him with a manual typewriter. That's one of my treasures.
- John Bytheway: 00:41:23 Oh, I think that just for those listening, we need to say, okay, he asked about the Inspired Version over and over again and the message he got back, correct me if I'm wrong, guys was that, "Well, we're not sure how accurate the printed Inspired Version is, how well it corresponds with the actual manuscripts and we don't have the manuscripts, the Reorganized Church does," did I get that right?
- John Bytheway: 00:41:46 And so that's why he called every year, "Can I look at the original manuscripts?" And got the no's for something like 13 years in a row. Then finally in my memory is that he said he had photocopies at first. And then because he has made such friends with all, "Here's the originals." Because he couldn't tell if little marks were from the photocopier or whatever and so he made friends there and that's why he had to go back there to find them. And then was his master's thesis the JST or PhD or something?
- Bob: 00:42:17 His master's thesis was a comparison of the King James and the JST on the Sermon on the Mount. His doctoral dissertation, which is this thick, is the differences between the JST and the King James of the entire Bible and what is called the Bernhisel Manuscript, a manuscript that John Bernhisel, a friend of the prophet made his own, [inaudible 00:42:40] allowed him to do his own copy of the JST. That dissertation was huge. And what Bob established among other things, he learned one, there are key dates on the manuscript, which shows where these things happened in the history of the church and what it would have to do with certain revelations in the Doctrine and Covenants.

Hank Smith:	<u>00:43:00</u>	Wow.
Bob:	<u>00:43:00</u>	Two, this is crucial, the Reorganized Church had been people of integrity in terms of retaining what Joseph Smith had done. The Bible could be trusted. One of the issues was, "Yeah, but it was never finished." Well, it depends on what you mean by finished. He attended from everything from Genesis to Malachi attended to every book, did he change every change that he wanted to make or felt he should make? No, but for that matter, the Book of Mormon is not complete either. We've got more to see there. We got more revelations in the Doctrine and Covenants to come and so forth.
Bob:	<u>00:43:34</u>	So it's a majestic work. It's one that Latter Day Saints neglect at their peril. It's just too important to miss.
Hank Smith:	<u>00:43:42</u>	Well, I've always been not very happy with the JST being backed by the maps in some cases. Well, who's looking back there? Let's bring it up forward.
John Bytheway:	<u>00:43:53</u>	That's our own sealed portion back there, right?
Hank Smith:	<u>00:43:56</u>	Well, talk about the Lord orchestrating events. John, when you talked about the 1981 edition, that coincides with what Bob had been doing in the background for decades and those lined up perfectly, they just lined up perfectly. So it's another example yet of, the Lord's working his work over here, he's working his work over there and they're going to hit at the right moment with the right players in place and it continues today. It still continues today.
Bob:	<u>00:44:24</u>	Hank, let me point this to one verse, verse 20 of section 35. This is one pregnant verse. And a commandment I give unto the, Sidney thou shalt write for him, he would become his scribe and then get this language. And the Scripture shall be given even as they are in mine own bosom. Think about that. What does that mean? These are the way I understand the Scriptures. It's not bad. To what? To the helpfulness of the saints, to the convenience of the saints, no, get that, to the salvation of mine own elect.
Hank Smith:	<u>00:44:58</u>	The Lord is saying, "This is the way I want it. This is near to my heart. Yeah, these scriptures are near to my heart and it's going to bless you."
Bob:	<u>00:45:07</u>	Here's a statement from Joseph Smith's founding what's called the Far West record. Under the date of 25 October, the Far

West record reads as follows. Joseph said, the Lord will cut his work short in righteousness and get this, except the church received the fullness of the Scriptures, which was an expression described the JST. Unless the church receive the fullness of the Scriptures, they will yet fall. I think that's saying we better take them seriously.

- Hank Smith: 00:45:35 Yeah. So one thing I really, I think we've hit over and over so we don't need to hit it again but the Lord tells Sidney he has been prepared. Can we see that over and over in all the stories we've shared today that the Lord is preparing people for work ahead? When it comes to Robert J. Matthews or Edward Partridge or Orson Pratt, the Lord is preparing these people.
- Bob: 00:45:59 Maybe Sydney, even a little more than some of the others, because I mean that language of versus what? 4, 5, 6, he's saying, "You are an Elias. You laid a foundation for what took place."
- Hank Smith: 00:46:14 Yeah, the people in Kirtland were ready [crosstalk 00:46:18] for the restoration.
- John Bytheway: 00:46:20 But then I like in 17 and 18, it's like, but Sydney, Joseph is the prophet and verse 17, I've sent him in weakness have I blessed him, and I've given unto him the keys of the mystery of the things which have been sealed. So Sydney came with such a different background of talent and experience and everything then this weakness of Joseph but it's cool to see the Lord say now, "Okay I know who you are, Sydney, but keep your eyes on Joseph."
- Bob: 00:46:50 Do you remember the story that Parley P. Pratt tells of Philadelphia? When Parley's in Philadelphia and Joseph contacts him and says, "I'm coming to visit," and so Joseph and Sidney came to Philadelphia. They had a packed house so Joseph could speak. Joseph called upon Sidney to speak first. In the accounts Parley said, "And Sydney spoke about the gospel, illustrating all his points from the Bible." And then he said, "Joseph stood up"-
- John Bytheway: 00:47:20 Like a lion.
- Bob: 00:47:21 ... "like a lion about to roar and said, 'If nobody else can give the credit or something like that to the visions I've had, the dreams, the revelations, then I will do so and leave the event with God.'" Is the way he said it. I've heard historians and others a lot better than I do say, in some ways, Sydney never occupied quite the same place with Joseph after that. In other words, he gets up

because he's a wonderful Bible scholar, Sydney is, and he does everything from the Bible. And Joseph gets up and says, "No, we have a modern revelation to talk about."

Hank Smith: 00:47:55 That goes back to what we said earlier with preach the revelations. From what I've read, Sydney was a powerful speaker-

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Hank Smith: 00:48:03 ... and from what I've read, Sidney was a powerful speaker.

Bob: 00:48:04 I hope so because he spoke for two hours at the dedication of the Kirtland Temple.

Hank Smith: 00:48:08 Wow. I know that he represented himself out of Liberty Jail in a court case, laid on a table flat on his back, and had the court in tears, they said, of his cause. So a powerful speaker and yet, the Lord says, "I call upon," in verse 13, "the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit." So I think, I like what you said there, John. Yes, you have this incredible gift, you have these incredible talents. Joseph is the prophet and I'm going to use him almost because he is weak in these things.

John Bytheway: 00:48:48 Well, and that kind of says you're going to be converted to the message and not the messenger. If you're looking for credentials from Joseph Smith, you're going to get three years of formal education. So I'm going to take, in the world's eyes, weak, unlearned, and despised, yeah.

Hank Smith: 00:49:02 Yeah. And Sidney is the type that you would think now there's a speaker, a Bible scholar, there's a prophet. And yet, he's a member of the first presidency but he is not the prophet. And that might teach us a good applicable lesson, that you might not think the person the Lord calls as the Relief Society president or the bishop or the state president or even a general authority, is the most talented, right? Or the best for, you might not see them as best for the job but the Lord is saying, "That's who I want. That's who I'm going to use." He mentions the parable of the fig tree, "For even now, already summer is nigh." What is the parable of the fig tree? That's verse 16.

John Bytheway: 00:49:51 Okay.

Hank Smith:	<u>00:49:53</u>	The parable of the fig tree if I remember right, is the savior pointing to a fig tree and teaching a lesson to his apostles. Just like the fig tree brings forth its...
John Bytheway:	<u>00:50:02</u>	Right, you know that summer is nigh. I think that with fig trees, leaves and fruit come at about the same time.
Hank Smith:	<u>00:50:09</u>	So the idea is, once you see something happening there, you know it's time.
Bob:	<u>00:50:14</u>	Take heed. Take heed.
John Bytheway:	<u>00:50:15</u>	Yeah.
Hank Smith:	<u>00:50:16</u>	Right. So there's another example of the Lord using something right in front of me to teach a principle.
John Bytheway:	<u>00:50:22</u>	And the cursing of the fig tree, that was a different story, right? The cursing of the fig tree was, you are all hat and no cattle. You are all leaves and no fruit and so but, yeah.
Bob:	<u>00:50:32</u>	Do you find it interesting... Look over in verse 25. Well, look at 24, we get it in context. "Keep all the commandments and covenants by which you're bound, and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish. And Israel shall be saved in mine own due time, and by the keys which I have given shall they be led and no more be confounded at all." That's much of the same language Paul used in Romans 11: verse 26, where he just says, "All Israel will be saved."
Hank Smith:	<u>00:51:05</u>	This is something President Nelson of course has said over and over, something we've talked about on the podcast, is the idea of the Lord remembers the promises he made generations ago to Abraham, Isaac, and Jacob, whose name was changed to Israel, and he's going to keep those promises.
John Bytheway:	<u>00:51:21</u>	You said Romans 11?
Bob:	<u>00:51:23</u>	Romans 11:26, where Paul says, "And all Israel will be saved." That's a very interesting thought.
John Bytheway:	<u>00:51:32</u>	Jesus will say to all Israel, "Come home," to him, right?
Bob:	<u>00:51:35</u>	Mm-hmm (affirmative). Exactly.

John Bytheway:	<u>00:51:36</u>	I'm glad you pointed that out because that is very much like you said, Hank, that's a President Nelson theme is gathering.
Hank Smith:	<u>00:51:44</u>	I think a theme today in our Come, Follow Me lesson is, yes, this is the Lord's work. Yes, we are his tools but he is really preparing the way, all people, he has a plan for and is going to use you if you want to be used in this work in an important way.
John Bytheway:	<u>00:52:01</u>	Hank, I just thought maybe a nice verse to look at last if we're ready for that is verse 26. It's just so positive. "Lift up your hearts and be glad, your redemption draweth nigh." There's a lot of church history that we look at is pretty hard, a lot of trials, a lot of work, a lot of leaving your family doing missionary work. But the Lord always has a very positive way of saying things and redemption draweth nigh. Redemption cometh [inaudible 00:52:30] I said, lift up your hearts, be glad, glad tidings great joy. I love those phrases here.
Hank Smith:	<u>00:52:36</u>	Yeah, that is beautiful. I've noticed over and over you point that out, John, in these sections that the Lord finishes very positively for a lot of these. It's always, can you not read these things and rejoice, right? Here it is-
John Bytheway:	<u>00:52:48</u>	Yeah, section 19.
Hank Smith:	<u>00:52:48</u>	... lift up your hearts and be glad.
Bob:	<u>00:52:51</u>	Well, that's verse 27. To me, it's, you're going through some difficult times, you're going to go through some tough times but I'm coming. I'm coming. You won't have to do this forever.
Hank Smith:	<u>00:53:03</u>	"Fear not, little flock." The idea of I'm your shepherd, right? I'm coming. Bob, Dr. Millet, you're a scholar in every sense of the word, I mean just prolific and it's okay that we gush a little bit here. John and I, I mean I think I told before you came on, I think I said, every religion department faculty member that wants to write a book wants a foreword from Robert Millet. You must get asked to do a foreword because it's really a stamp of this book knows what it's talking about. Really, you've done incredible work and I would say that you, like all the people we've talked about, have been called and raised up for this work. I would love to just for a minute if we could get into personal feelings of Bob Millet, here's someone who has studied this full- time for upwards now of five decades. You don't look that old but upwards now of five decades as a teacher of the gospel, longer than a lot of our listeners have been alive you have been doing this.

Hank Smith:	<u>00:54:16</u>	How do you respond to those who maybe are going through a bit of a faith crisis or are fearful to learn too much because they don't want to go through it?
Bob:	<u>00:54:26</u>	An experience. During one of our interfaith meetings, I think we were in Washington, D.C. the group of Latter Day Saints and evangelical scholars came together. And it was just before Richard Bushman's book came out.
John Bytheway:	<u>00:54:42</u>	Rough stone rolling?
Bob:	<u>00:54:42</u>	Rough stone rolling came out and Richard was with us and we asked Richard to make a presentation of his book. It wasn't out yet but he was going to talk about it to this group, most of whom were a large group, by the way, many more than were in our dialogue group and a number of evangelical people were there. And Richard stood up and his opening line was this, he said, "May I ask, is Joseph Smith an impossibility for you?" Just a dead silence.
Hank Smith:	<u>00:55:14</u>	Wow. That's a great question.
Bob:	<u>00:55:14</u>	Richard said, "Maybe you didn't hear my question. Is Joseph Smith an impossibility for you?" One of their very prominent historians spoke up and said, "Well, Dick, no, he's not an impossibility. We know God can reveal himself that way." He said, "We don't necessarily believe that happened to Joseph Smith but we know those things happen spiritually." They went on and talked some more and one other number cried out, "Well, Bob," I was kind of conducting the meeting, "Bob, you have to understand, we take the Savior's words very seriously when he says, "Beware of false prophets." And I said, "And you should and we should." I said, "Nobody wants to be deceived." I said, "But one day, maybe you might consider taking seriously the very next verse in the sermon on the [inaudible 00:56:06]." "Well, what's that?" "By their fruits, you shall know them," I said, "And I think one of the important questions is, how could Joseph Smith pull this off? How could he do it?" That same historian, I was at a conference a couple of years later, he was there.
Bob:	<u>00:56:24</u>	I wasn't talking to him, I was two rows behind him, I had made a presentation. I've made a presentation at this conference and I'm sitting there, we're waiting for the meeting to start. And this fellow by the historian said, "Hey, what do you make of Millet's presentation?" And he said, "Well, it was kind of interesting." And the guy says, "What do you make of these Mormons?" And this very prominent historian said, "Well, I'm not ready to

accept gold plates or even the first vision yet but the Mormon community haunts me." He said it again, "The Christian nature, the Christianity within the Mormon community haunts me." Now, that's a long way of saying this for me, it's important to know the history, it's very important to know the backgrounds. It's important to know what was going on when and I salute all the historians, I only wish I had more training in history. Now, having said that, the way to judge Joseph Smith that we haven't given enough emphasis to is what came from him. "The Latter Day Saint community are very Christian," he said. Now, why is that the case?

- Bob: 00:57:42 Because what you believe affects what you do. What you profess affects how you act. And so for me, the greatest treasure from Joseph Smith is the doctrine that came from him. The doctrine that derives from this simple clout boy that became a prophet. And I think maybe sometimes we haven't stepped back enough and just asked, how could someone like this have come up with this on his own? No one claims for Joseph Smith that has any sense or knows any history that he was a perfect man because he certainly didn't claim it. But you know what? God certainly worked through him. I mean I feel regularly like Brigham Young who said, "I feel like shouting hallelujah when I think I ever knew Joseph Smith the prophet." One of the sayings that Joseph uttered that to me is so powerful is this... Do you remember the occasion in the New Testament when Mark's gospel gives his best, I think? Where they're in the boat, they're on the Sea of Galilee, the storm comes up, Jesus is asleep.
- Bob: 00:58:46 And of course, they cry out saying, "Master, carest thou not that we perish?" Jesus stills the storm and then what did they say? "What manner of man is this, that even the storms and the winds respond to him?" Well, in much less way, we worship Jesus Christ, we worship God, the Father and we do not worship Joseph Smith. But I'll tell you what, I hear sayings like this and they move me when Joseph said, "It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind." And I say, "What manner of man is that?" That's my thought.
- Hank Smith: 00:59:41 Wow. John, again, how does this happen every time? I'm so full, I just don't want it to stop. Dr. Millet, thank you. Thank you so much for your time and not just the time here on the podcast but your time being a mentor to people like John and me. And to so many others, thousands of students. I just, I at least want to give a public thank you for all that you've done.

Bob:	<u>01:00:11</u>	My pleasure to be with you, it's been fun.
John Bytheway:	<u>01:00:14</u>	Yeah.
Hank Smith:	<u>01:00:14</u>	We'll have to do it again.
Bob:	<u>01:00:16</u>	Okay.
Hank Smith:	<u>01:00:16</u>	We'll have to do it again. We're grateful for you our listeners, thank you so much for spending time with us out of your busy schedules. We hope that this is blessing your life. We'll hope you'll find us on social media, on Instagram, and on Facebook. Come to our website, followhim.co, for show notes and anything else that you have and when it comes to bios for our guest experts. We're grateful for our producers, Steve and Shannon Sorensen. We're grateful for our production crew, David Perry and Lisa Spice, and our social media expert, Jamie Nelson. Until we meet again my friends, come join on our next episode of Follow Him.

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