



## Show Notes & Transcripts

### 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 Wednesday.

### Podcast Episode Descriptions:

#### Part 1:

Are Nephi and Isaiah speaking to their day or ours? Dr. Camille Fronk Olson explores the historical context of Assyria and Babylon to address the need for trust in Jesus Christ, to follow the Covenant Path, and to prepare for the Second Coming.

#### Part 2:

Dr. Camille Fronk Olson examines Nephi's deep connection to the words of Isaiah and his understanding of the coming Messiah and its relevance to contemporary times.

# Timecodes:

## Part 1

- 00:00 Part 1–Dr. Camille Fronk Olson
- 00:43 What to expect this week
- 02:24 Introduction of Dr. Camille Fronk Olson
- 03:09 A warning
- 05:24 Outline of today’s lesson
- 06:39 Historical context
- 10:13 Singing about the Ten Tribes
- 12:21 Wickedness and agency
- 15:15 Justice
- 16:47 2 Nephi 20:12,15 Boasting
- 20:15 “The Destruction of Sennacherib” by Lord Byron
- 24:09 2 Kings 17-25 The Boston Celtics vs Provo High
- 26:13 2 Nephi 20:28-32 Assyria at the gates
- 28:44 *Isaiah for Airheads* by John Bytheway
- 29:32 2 Nephi 20:18-26 Trees and Gideon
- 34:11 Sennacherib’s return to Assyria
- 36:59 Isaiah’s role
- 38:45 2 Nephi 21 Moroni
- 41:36 D&C 113 Rod, branch, and grafts
- 45:13 2 Nephi 21:10-13 Ensign
- 49:35 2 Nephi 21:16 The Covenant Path
- 52:38 2 Nephi 22 Psalm of praise
- 55:20 “Trust in the Lord” by Richard G. Scott
- 58:46 2 Nephi 23 Babylon as type of the Second Coming
- 1:01:10 Cyrus: King of kings
- 1:04:02 Herodotus and the destruction of Babylon
- 1:05:45 2 Nephi 24:10 Babylon, Lucifer, and symbolism
- 1:09:18 2 Nephi 24:20-22 Fall of Babylon and Jesus’s return
- 1:12:15 End of Part 1–Dr. Camille Fronk Olson

## Part 2

- 00:00 Part II–Dr. Camille Fronk Olson
- 00:07 Babylon as type of the destruction of the Second Coming
- 01:50 Why leave Bountiful?
- 03:33 Dr. Olson shares a story about a student’s question
- 06:47 Elder Robert D. Hales shares a story about spiritually pedaling
- 07:51 2 Nephi 24:1-3 The downfall of Lucifer
- 11:46 2 Nephi 24:4-11 Isaiah sends a prophetic letter
- 13:29 2 Nephi 24:12 Meaning of the name Lucifer

- 15:17 2 Nephi 24:20-24 Satan won't have a body and Assyria won't prevail
- 16:46 2 Nephi 24:23, 32 The Lord founded Zion
- 17:12 2 Nephi 24:1-8 Why Nephi teaches Isaiah
- 23:25 2 Nephi 24:9 Pride and warnings from the Lord
- 25:40 2 Nephi 24:12-13 Jesus will be crucified and resurrected
- 26:21 2 Nephi 24:14-16 The Scattering and Gathering
- 30:01 2 Nephi 25 Nephi's sources
- 31:16 2 Nephi 25:17-19 His name shall be Jesus Christ
- 32:53 2 Nephi 25:20-24 Nephi writes to bear testimony of Jesus
- 37:00 2 Nephi 25:24-26 The Law of Moses and Jesus Christ
- 41:31 Dr. Olson shares a story about teaching grace to Evangelical Christians
- 44:21 "What is so Amazing about Grace?" by Camille Fronk Olson
- 49:29 John shares a story about speaking with Robert Millet and Greg Johnson
- 51:49 What is required for exaltation?
- 55:57 Emily Watts and Laundry Nirvana
- 58:49 Dependence on Christ and Dr. Olson's testimony of Jesus and the Book of Mormon
- 01:06:10 End of Part II– Dr. Camille Fronk Olson

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## Biographical Information:



Camille Fronk Olson was an associate professor at Brigham Young University when this was written teaching New Testament, Book of Mormon, women in the scriptures, and Pearl of Great Price. Sister Olson was born in Tremonton, Utah. She served a full-time mission for The Church of Jesus Christ of Latter-day Saints in Toulouse, France. She is married to Paul F. Olson. Before BYU, Sister Olson taught seminary and institute and was dean of students at LDS Business College. She received a PhD in Sociology of the Middle East, a master's degree in Ancient Near Eastern Studies, and a bachelor's degree in education. Her areas of expertise include Palestinian families, women in the scriptures, early Christian Church, and Near Eastern studies. Some of her areas of research are New Testament, general church doctrine, the life of Christ, and culture and history of the Bible. Sister Olson can read in French and Biblical Hebrew.



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## Assyrians Invade Temple Square

GUEST: CAMILLE F. OLSON



- Hank Smith: 00:00:03 Hello, my friends. Welcome to another episode of followHIM. My name's Hank smith. I'm your host. I'm here with my rejoicing co-host, John Bytheway. John, we are back in Isaiah at followHIM. What are you looking forward to? How are you feeling about Isaiah, so far?
- John Bytheway: 00:00:19 I love this stuff. I'm excited to see where Isaiah speaks of the burden of Babylon. He starts talking to different nations, not just Israel. So, that's going to be fun. And then after that, we have Nephi talking about what he just talked about, which is great. Yeah, I'm looking forward to it.
- Hank Smith: 00:00:35 Dr. Hopkin last week made me think, "Oh, there's just so much. This is not something to be skipped." John, today, we are joined by our good friend, Dr. Camille Fronk Olson. Camille, what are we looking forward to today, as we go through what, 2 Nephi 20-25?
- Dr. Camille Olson: 00:00:51 Yes, thank you. This is an exciting part of the Isaiah chapters in the Book of Mormon. We'll do the last four of those chapters in this big book, which as you mentioned, talks about Babylon, and Assyria, events that happened before Nephi, and just after Nephi was in Jerusalem. That story is really important for understanding where we're going, because he likens it to events in the last days. Here's an invitation for us to recognize how we can better prepare and learn from those that went before us. And then with chapter 25, we get the first chapter of Nephi prophesying and teaching based on the inspiration he's had from studying these Isaiah chapters, and that we can feel his application for where he's thinking, and that help us to reinforce if we are picking up from Isaiah what Nephi hopes we will get from him. These are great chapters.
- Hank Smith: 00:02:00 Yeah, it's quite a blessing to have someone read Isaiah to you before and after they say, "Look for this," and then we get done. "Hey, did you see?" "Did you see this?" John, Camille is not new to our podcast. We have had so many wonderful

episodes with her. I hope everyone will go back and go find those on our YouTube channel or anywhere you get your podcast. John, introduce her to maybe the handful of those who haven't heard of Camille.

John Bytheway: 00:02:24 We're so happy to have Sister Camille Fronk Olson back with us. She's from Tremonton, Utah. She served her mission in Toulouse, France. She's married to Paul F. Olson. She was a professor at BYU, and the dean of students at LDS Business College. This is cool, Hank. She received a PhD in Sociology of the Middle East, a master's degree in Ancient Near Eastern studies, and a bachelor's in education, and her areas of expertise include Palestinian families, women in the scriptures. I know, I've got a couple of books by her about women in the Old Testament, New Testament, the early Christian Church, and Near Eastern Studies. And we're really happy to have her back. Thanks for joining us again, Camille.

Dr. Camille Olson: 00:03:07 Thank you. Nice to be back.

Hank Smith: 00:03:09 We love having you. Camille, let me read the introduction from the manual, and then let's jump in. It says this, "The writings of Isaiah include strong warnings, but they also offer hope and joy. This is one reason Nephi included them in his record." And then they quote Nephi here, 2 Nephi 11, "I write some of the words of Isaiah. He said that who so shall see these words may lift up their hearts and rejoice. In a sense, the invitation to read Isaiah's writings is in an invitation to rejoice. You can take delight as Nephi did in Isaiah's prophecies about the gathering of Israel, the coming of the Messiah and the peace promised to the righteous. You can rejoice to live in the prophesied day when the Lord has set up an ensign for the nations, and assembles the outcasts of Israel. When you thirst after righteousness, you can with joy, draw water out of the wells of salvation. In other words, you can rejoice in Christ." What a wonderful opening paragraph to these chapters, Camille. Where should we start?

Dr. Camille Olson: 00:04:08 All right. I'd just like to start mentioning it's a pet peeve of mine, when we study the Isaiah chapters in the Book of Mormon. And I bring it up, because it's a warning of why we never get to the Isaiah chapters really and appreciate them. My experience has been, in whatever class I'm in, when we study this, we turn to chapter 25 of 2 Nephi and spend the entire time talking about the keys for understanding Isaiah that Nephi gives to us. And we talk about to know the prophesying about the Jews, and we go on like we understand so much about the prophesying about the Jews, when even Nephi doesn't tell us that saying, "I'm not

going to go through that." But we can spend a lot of time talking about dualism, and parallelism, and poetry, and then you say, "When we get to... You have to have a testimony of Jesus."

00:05:06 You come away with the idea, if I've got a testimony of Jesus and I know about all these things, I should be able to open these pages and just understand, and we dismiss class. People are sent home to study Isaiah, and they open it up and they go, "This is hard and it doesn't make any sense as much as before."

Hank Smith: 00:05:22 Right.

Dr. Camille Olson: 00:05:24 And, what have we done? The same thing. So, that is a pet peeve. We need to avoid that, so that we can spend time in the Isaiah chapters, and actually hear Isaiah's voice. I find it helpful that Nephi seems to appreciate particularly the themes that Isaiah writes about, that include the coming of Christ. Second, the scattering of Israel, and along with that, that shows the greatest sin it seems like, or the common sin that's bringing them down is pride. And pride comes over time and time again, and as a result of Israel's pride, they are scattered. And then the gathering, and how often we will recognize, and we'll see it over and over again, the gathering follows the same way that Nephi, and Lehi have been defining gathering, in the Book of Mormon, as coming to a true knowledge of the Redeemer. And then finally, the ultimate victory of the Lord, and the judgment of the wicked, and that millennial day, and the last days, we'll see him go in and out with these.

00:06:39 That helps us to underscore that he cares about us finding the Savior and following him. We got to do the follow him here. That's a major, major theme in these chapters. For me, the most helpful way to start breaking through some of the difficult passages is knowing more of the history. I don't want to go through a whole lot, but I think, to me, it opened it up. Now, I love history, and the history of this time period back there, ancient Near East. As we look in chapter 20 and we're getting started in this, we see from the chapter heading, The destruction of Assyria. Keep in mind that when Assyria was the great power of the ancient Near East, it was right smack dab in the middle of Isaiah's term as a prophet. These were contemporary events for him. He saw this happen firsthand, events from like 740 to 701 BC, we will see here.

00:07:46 If you look at verse two of chapter 20, here you see evidence of Israel's sin. And I say sin, that God counts very seriously, "To turn away the needy from judgment, to take away the right from the poor of my people, that widows may be their prey,

and that they may rob the fatherless." With this pride, it seems like Israel has ignored the most vulnerable in their numbers. And if there's anything we learn in scripture, reading it through the Old Testament, the New Testament, we recognize how seriously the Lord looks upon the vulnerable, and how much he cares for them, and he sees them. And it's one of the primary signs of being prideful, is that we ignore or take advantage of the vulnerable.

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| Hank Smith:        | 00:08:45 | What does he say? Grind the faces of the poor.   |
| Dr. Camille Olson: | 00:08:49 | Yes, it is serious. And think about James, where James says, "True religion and undefiled is when we visit and care for the fatherless and the widows." It's everywhere. So we have Israel in this state, and Isaiah, you can hear in the background, is preaching to them and warning them. In the meantime, here is Assyria. Now, real briefly, Assyria is to the east. It's in the area that we would say northern Iraq today. Nineveh was the capital, and they've been conquering all these peoples, and they come to Israel. And I'm sure you've talked about this, as you looked at some of the earlier chapters. But the Northern Kingdom, Israel, thinks they can make a pact with Syria that's straight north of them, and they can defeat the Assyrians. The prophets are saying, "Don't do it, don't do it." And yet, they think, "We are tough. We are stronger together, we can do it." And the Assyrians come right in. The Assyrians come in, and take Israel, and scatter them throughout all of their lands. Very quickly, the Israelites from the Northern Kingdom lose their identity as the House of Israel, lost tribes of Israel. |
| Hank Smith:        | 00:10:13 | I frequently tell my students, Camille, "You've sung about these 10 tribes." And they, "No, I haven't." And I say, "We believe in the literal gathering of Israel and the restoration of the 10 tribes." And all of a sudden they start to sing that, "Zion, the new Jerusalem." They're like, "I have sung about them." This is the 10 tribes we're talking about, this Northern Kingdom.   |
| Dr. Camille Olson: | 00:10:32 | This is it. And it was Isaiah's day, and this is very much in his mind. Look what he says in verse three, "And what will ye do in the day of visitation and in the desolation, which shall come from far?" This is the Assyrians, "What are you going to do when these Assyrians start coming to you?" Verse four, "Without me, they shall bow down under the prisoners. They shall fall under the slain." That's quite an imagery there. You see piles of the slain. "For all this, his anger is not turned away, but his hand is stretched out still." I think we have a tendency to want to read that in a way that we see the mercy of the Lord,   |

that no matter how wicked we are, he's still willing to bring us back.

00:11:20 But from the Hebrew and the context of what Isaiah is saying is, "Watch out, Israel. No, it is at hand of chastisement. You turned from me, you ignored the warnings," he says in, now verse five, talking about the Assyrians. Look at verse six. "I will send him against a hypocritical nation." "I will send the Assyrians against Israel, who's hypocritical." Because what is Israel doing? Claiming to be disciples of Jehovah. And yet, they ignore the very ones that he's asked them to look out for. They ignore his prophets. He calls them hypocritical. There's a tendency we might think that, "Oh, the Lord has chosen Assyria to humble the Israelites, therefore, he should be rewarding the Assyrians." How often does the Lord use the wicked to punish the wicked?

00:12:21 But what we're going to find out, that Assyrians will be punished also. Can I just read a quote? And I think this is helpful for a lot of situations when we're reading scripture? Something that it seemed like is prophesied, where someone does something wicked and the Lord is saying, "Yep, I told you that was going to happen." And we might think, "Oh, that's what God wanted him to do." He sent those Assyrians. God doesn't make the Assyrians wicked here. Here's a quote from Joseph Fielding Smith. It's Doctrines of Salvation volume one, page 61. He said, "No person was foreordained or appointed to sin or to perform a mission of evil." Let me read that again. "No person was foreordained or appointed to sin or to perform a mission of evil. No person is ever predestined to salvation or damnation. Every person has agency." And he gives two examples.

00:13:27 Cain was promised by the Lord that if he would do well, he would be accepted. Judas Iscariot had his agency and acted upon it. No pressure was brought to bear on him to cause him to betray the Lord, but he was led by Lucifer. Now, get this. "If men were appointed to sin and betray their brethren, then justice could not demand that they be punished for sin and betrayal, when they are guilty." In other words, they should be getting some great reward in heaven for doing something so evil. And he goes, "No. He does use the wicked." He said, "Go ahead wicked, you destroy the wicked." And, here he allows Assyria to come in and humble Israel. So, you follow this down and you watch, as now we're hearing the king of Assyria boast in his strength.

Hank Smith: 00:14:23 Camille, could you say it this way that perhaps Israel keeping their covenants has kept Assyria at bay, but the moment you lose that covenant, then you lose that protection. All of a

sudden, Assyria is going, "Wait, how long has that been there? We're going after that." Would that be a way to teach it?

- Dr. Camille Olson: 00:14:43 I think that is, and we'll see that in just a few years later. Because, remember, this is just the Northern Kingdom. What happens in the Southern Kingdom? They return to the Lord, and return to their covenants, and something very different happened. It's a beautiful lesson. To me, this is one of the most fascinating stories in the Old Testament, and greatest miracles that comes out of this. That again should give us incredible hope and that reason to rejoice.
- John Bytheway: 00:15:15 I love what you read in verse two about, "They turn away the needy from judgment, take away the right of the poor of my people." And I always change judgment, because it means a righteous judgment. It means justice. I have my students change judgment to justice, at least in their minds, we into them that turn away the needy from justice." And then for us, we go, "Oh," because sometimes judgment has a negative, like God judging, but we're saying, "No, this is taking away the needy from justice," and that is the bad thing the Lord is warning them about.
- Dr. Camille Olson: 00:15:47 That's great clarification. In many ways, it's a better way to translate the Hebrew word is with justice. The pride is not just in Israel, the Northern Kingdom, it's in Assyria. And here's the king of the Assyrians who is boasting. You see it here starting in about verse eight, "Are not my princes altogether kings?" And he goes through all these different cities he's been conquering, bam, bam, including Samaria, that's the capital of Israel, Damascus, that's the capital of Syria. And look at verse 10, "As my hand has founded the kingdoms of the idols, and whose graven images did excel them of Israel and of Samaria", we've got better gods than they do and "we will excel them as well." You see, he's got his sights now on Jerusalem in the Southern Kingdom.
- Hank Smith: 00:16:43 Isaiah is writing as if he's the king of Assyria.
- Dr. Camille Olson: 00:16:47 Yes, and you can hear this boasting. This is the way king of Assyria, Shalmaneser V, initially is the one who's that king. Later, we're going to see Sennacherib. But verse 11, "Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?" Oh, I'm coming, I'm coming. Now, skip 12, we're going to come back to 12, but here he is again, verse 13. This is still the king of Assyria, "By the strength of my hand and by my wisdom, I have done these things, for I am prudent." You notice this, I, I, I? We're going to see that a few times in these

chapters. Verse 14, "And my hand hath found as a nest the riches of the people, and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth or peeped."

00:17:44 It's like he's saying, I have come in, and they were sitting like eggs in a nest, and I have picked out each one of them and no one peeped, no one brought up. We mowed through the entire area. Now, here's the Lord's response. Look back at verse 12. "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and upon Jerusalem," it's not over. This Northern Kingdom has been scattered, but we've got the Southern Kingdom and wait, wait, wait. "I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." You watch how he's going to do that. Look at verse 15. "Shall the axe boast itself against him that heweth therewith?" What is he saying? Can you see this now in context? Does the creation boast against the creator? Where does anyone get any strength, any power, and how fast the Lord can whip that axe away?

Hank Smith: 00:18:49 Jehovah saying, Look, Assyria, you've been a tool in my hands to humble my people, Israel. And you're looking at me saying, we're greater than Jehovah.

Dr. Camille Olson: 00:19:00 Yes, that's exactly it. That's exactly it. You watch how this is going to happen. Jump down now, that was like 720, 722. Northern Kingdom is scattered, BC, now it's 701. Sennacherib is the new king of Assyria. Hezekiah is the king in the Southern Kingdom. Isaiah is preaching there, and Hezekiah listens. He repents, he brings his people to repent, they gather in together. Remarkable ways of preparation, but the Lord fights the battle. And what is the most fascinating story, I think as Assyria marches through and start even destroying some of the cities in Judah, they come up to Jerusalem. And this is Isaiah 36 and 37, if you want to get Isaiah telling this story. I love it when he says, "This whole huge army of the Assyrians just outside of Jerusalem woke up dead corpses." That's how he describes them.

John Bytheway: 00:20:04 "And when they arose, behold they were all dead corpses." And how do you...

Dr. Camille Olson: 00:20:07 They were all...

John Bytheway: 00:20:08 Hey, what happened?



Dr. Camille Olson:	00:20:11	I think it makes so clear who fought this battle.
John Bytheway:	00:20:14	Right.
Dr. Camille Olson:	00:20:15	Here, Jerusalem is not touched at all. I've got a poem. I mean, I just think this is such a remarkable miracle, and that sends a message what God has done for our fathers. That's one of the purposes of the Book of Mormon, to remind us about what great things he has done. Lord Byron, a British poet, 1815, have you heard this poem? It's called The Destruction of Sennacherib. Sennacherib is the king of Assyria.
Hank Smith:	00:20:45	He's the one that's waiting outside Jerusalem, "We're going to go get it."
Dr. Camille Olson:	00:20:48	And he's sending this army, and he talks in this poem about the widows of Ashur. Ashur is a city in Assyria. The women are back home waiting for the men to come with all of their loot that they've picked up from the prey that they've brought home from battle.
John Bytheway:	00:21:05	The spoils.
Dr. Camille Olson:	00:21:06	The spoils. Yes. Okay, listen to this poem. "The Assyrian came down like a wolf on the fold, and his cohorts were gleaming in purple and gold, and the sheen of their spears was like stars on the sea, when the blue waves rolls nightly on deep Galilee. Like the leaves of the forest when summer is green, that host with their banners at sunset was seen, like the leaves of the forest when autumn hath blown, that host on the morrow lay withered and strown. For the Angel of Death spread his wings on the blast, and breathed in the face of the foe as he passed, and the eyes of the sleepers waxed deadly and chill, and their hearts but once heaved, and forever grew still."
	00:21:58	"And there lay the steed with his nostril all wide, and through it there rolled not the breath of his pride, and the foam of his gasping lay white on the turf, and cold as the spray as the rock-beating surf. And there lay the rider distorted and still, with the dew on his brow, and the rust on his mail, and the tents were all silent, the banners alone, the lances unlifted, the trumpet unblown. And the widows of Ashur are loud in their wail, and the idols are broke in the temple of Baal, and the might of the Gentile, unsmote by the sword, hath melted like snow in the glance of the Lord."
John Bytheway:	00:22:53	That's great.

Hank Smith:	00:22:54	Wow.
Dr. Camille Olson:	00:22:55	<p>And that's just beautiful. They just melt like snow. The might of the Gentile, the Assyrian unsundered by the sword, no battle, hath melted like snow in the glance of the Lord. That's what happened. And that's the story of the difference between the Northern Kingdom and the Southern Kingdom. Look how Isaiah writes about it here in chapter 20:16, Then shall the Lord of hosts send forth. This is the Assyrians, fat ones, their soldiers. The Assyrians send forth their fat soldiers, meaning all arrayed in purple and gold. But he sends leanness, and under his glory, he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire and the holy one for a flame, and shall burn, and shall devour his thorns and his briers in one day."</p> <p>Now, see, if you don't know that story of how the Assyrians went down, you don't appreciate what Isaiah is writing here, his description of this, it happened overnight.</p>
Hank Smith:	00:24:09	<p>What you've said is absolutely wonderful. We did an episode, two years ago, with Josh Sears on 2 Kings 17-25, where he talks about this moment that Assyria is coming. They're sending letters into Jerusalem to Hezekiah saying, "We are coming to destroy you." And Hezekiah is going to Isaiah, "What do I do? What do I do?" And Isaiah is saying, "You'll be fine. You'll be fine. Trust the Lord, you'll be fine." Look, the Boston Celtics are coming to play Provo High and if you lose, you're going to die. Would you trust the prophet? Would you trust him when he said, "You'll be okay. You'll be okay"?</p>
Dr. Camille Olson:	00:24:45	<p>And that's what it is. It is putting the trust in the prophet, when this incredible empire is coming to conquer, and they've conquered everyone else. You look at a map of the Assyrian Empire at its greatest, it covers the ancient Near East except one polka dot.</p>
Hank Smith:	00:25:07	It does.
Dr. Camille Olson:	00:25:07	<p>And that little dot is Jerusalem. I mean, it's incredible the way the Lord protected them, and what that's going to mean by the time we get to Nephi's day? When Lehi and his family are in Jerusalem and prophets are saying, "Watch out. It's not Assyria now, it's Babylon." And yet people in Jerusalem, what are they saying? "We got the temple here. God will protect us. Remember what he did back in 701? We are invincible."</p>
Hank Smith:	00:25:37	<p>When Nephi says, neither did my brothers believe that the great City Jerusalem could be destroyed, not would be.</p>

Dr. Camille Olson:	00:25:43	Could be destroyed.
Hank Smith:	00:25:44	Could be destroyed.
Dr. Camille Olson:	00:25:45	And it's this event that did it.
Hank Smith:	00:25:48	100 years ago, God wouldn't let the Assyrians. Why would he let the Babylonians?
Dr. Camille Olson:	00:25:52	And you think, where do they put their trust? Can you feel the pride here? You see the pride in the Assyrians, but it's the pride in Israel too, that they could say, "We did this. It's us. And because we are the chosen people, God will always protect us no matter what we do."
John Bytheway:	00:26:13	If our readers, like I did as a teenager, got to these verses, they wouldn't know what to do with it. Let's start in 2 Nephi 20:28, and I don't even know if I'm pronouncing these right, which is again part of what we're up against. Verse 28, "He has come to Aiath, he has passed to Migron, which probably gave them a migraine. At Michmash, he hath laid up his carriages. They're gone over the passage, they've taken up their lodging, at Gibeah. Ramah is afraid, Gibeah of Saul is fled. Lift up thy voice. O daughter of Gallim. Cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed, the inhabitants of Gebim gather themselves to flee, like G. Let's stop right now and have a testimony. I mean, nobody knows what that means, but the footnotes help. Look down below. Footnote 28A says, the Assyrian invasion forces, introduced in verse five, progress toward Jerusalem.
	00:27:08	They're told, be not afraid of the Assyrian in verse 24. This is Gerald Lund giving a way to apply this, which is so good. He tried to compare this, and I know not everybody knows the geography of the Wasatch Front, but that's where Elder Lund was when he talked about this. And he said, "Imagine it like this. We are on Temple Square, okay? North and South Dakota are gone, Montana is gone, Wyoming is gone, Idaho is gone. Washington and Oregon are gone. Nevada is gone, Colorado is gone, all gone to the Assyrians, and Northern Utah is gone. And then the Lord says, be not afraid of the Assyrians, even if you see them reach Clearfield. And Clearfield falls, don't lose heart. When Syracuse, and Layton, and Kaysville, and Fruit Heights fall don't lose heart."
	00:27:55	Do you know where Nob is? Because it says, "The Lord, he shall remain at Nob that day," in verse 32. Nob is a hill just north and

west of Jerusalem that gives a military overlook of the city, and the Assyrians reached Nob. If we were to continue that analogy, it's like the Lord's saying, "Yes, even if Woods Cross in Bountiful go down, even North Salt Lake, even if they camp on Capitol Hill, don't you lose faith. Why? Because I have a scourge reserved for them." Here's the most brutal, massive army in the history of the world, to that point, camped within eyesight of Jerusalem, they're shaking their fists. It's not just that North and South Dakota are gone, and we are in Salt Lake. We can see them. There are 185,000 of them, and we can hear them.

Hank Smith:	00:28:42	John, I've never heard that. Where did you get that?
John Bytheway:	00:28:44	It's from this little known book called Isaiah for Airheads. Let me tell you, back in the day, they used to have a CES symposium at BYU, and this is from Elder Gerald Lund. I think, then it was Brother Gerald Lund making the scriptures live, audio cassette side A. But that made it so real. And when I teach this, I have a slide of a postcard that has the Temple and Capitol Hill in the background, and you can see how close they got.
Hank Smith:	00:29:16	Oh, okay.
Dr. Camille Olson:	00:29:17	Yeah.
Hank Smith:	00:29:17	They're right there.
John Bytheway:	00:29:18	Yeah. The way to apply that is, look, the Lord's going to keep his promises and sometimes, the Lord waits until the last minute, and it's frustrating. But he'll always come through.
Hank Smith:	00:29:30	That's great, John.
Dr. Camille Olson:	00:29:32	The geography makes a difference. The history, the geography, just to be able to say, okay, the people at the time Isaiah wrote this to those that he preached to, they understood, because they understood the geography, and what was going on there. But this is a different thing for us. Chapter 20, I think, it really sets an incredible foundation for this. He likens this army of the Assyrians to trees in a forest, and 18 and 19, he's saying how this fire of the Lord goes through and levels them.
	00:30:09	Verse 19, "The rest of the trees of his forest shall be few." By the time this is over, there are so few left. It says, "That even a child may write them." It's the idea that you can count them, there's so few of them. But look what the response is. This is something I go, "Okay, can we learn from this?" Verse 20, "It

shall come to pass in that day, that the remnant of Israel," those that are left, "and such as are escaped of the house of Jacob," saying the same thing, "shall no more again stay upon him." Or if you look in the footnote, another word to use for that is rely on. "They shall no more rely on him that smote them."

Hank Smith: 00:30:52

It says depend upon. Same idea, right?

Dr. Camille Olson: 00:30:56

Depend upon, yeah. "But shall stay upon, depend upon the Lord, the Holy One of Israel." It was a major wake-up call. And then look at 21, "The remnant shall return." In Hebrew, that word could also be repent, return, repent, lashuv. "The remnant shall return to the Lord. Yea, even the remnant of Jacob, unto the mighty God. And though thy people Israel be as the sand of the sea, yet the remnant shall return," return to Christ. "The consumption decreed shall overflow with righteousness." That's again verse 24. "O my people that dwellest in Zion, be not afraid of the Assyrian." And he gives an example there in verse 26. He likens it to like Gideon and the Midianites. He talks about Midian at the rock of Oreb. If you look in the footnote, send you back to Judges, remember the story of Gideon? He gets an army together to fight against the Midianites, which were as numerous as grasshoppers, and the army was way too big.

00:32:06

And the Lord says, "O Gideon, you need a smaller army." He's making it smaller until they just have a few hundred. And then remember they circled around where the Midianites were, and each had a lantern and each had a shofar or trumpet and they blew them. And the Midianites thought that was a whole army behind each one and they scattered. In that same way, the Lord says, "I'll take care of you." It's the same thing that happened with the Assyrians. They woke up dead corpses. Bottom line chapter 20, look at verse 32 and 33. You read this, John. "Remain at Nob that day. He shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem." But verse 33, "Behold, the Lord of hosts shall lop the bough with terror," you can see that same forest trees metaphor, "and the high ones of stature shall be hewn down, and the haughty shall be humbled." He brings down the proud.

John Bytheway: 00:33:09

It's interesting how often trees are compared to people in the scriptures. And here the Lord is like this lumberjack that comes down and hews them down. And one of the things that our listeners may have heard is the legendary Cedars of Lebanon, was this legendary forest, and it became a symbol for pride. The very last verse, "He shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one." So I think he means the cedars of Lebanon there. I think it might be nice to

give our listeners that exact verse for the rest of the story, that we're joking about. And that is Isaiah 37:36. And it says, "Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and four score and five thousand, and when they arose early in the morning, behold, they were all dead corpses."

Hank Smith:	00:34:03	When they arose.
John Bytheway:	00:34:05	Which is like how do you rise?
Hank Smith:	00:34:07	A fun way to say that.
Dr. Camille Olson:	00:34:09	It is a great way.
John Bytheway:	00:34:11	So Sennacherib, or however we say that, Sennacherib had to go back alone and report what had happened. And there's an extra biblical source that says, "I had the king of Judah locked up as a bird in a cage." But that's all he could write in his journal, because he never entered Jerusalem. And so I love we're talking about this backstory, this memory is in the minds of them when Lehi comes out and says, "No, the Babylonians are coming this time."
Dr. Camille Olson:	00:34:41	And I think that that is critical for this and it's critical to recognize, yes, Lehi and Nephi, this is relatively recent history, and the fact that their mindset, so many of those in Jerusalem are saying, "We can never be destroyed. We can never be invaded. It's never happened. God will always protect us." And how often can we feel that way in life that, because of whatever situation, where we live, or what our faith is, whatever church we belong to, or something that somehow that protects us from any challenges and difficulties, and that we can become prideful ourselves, and think that nothing ever could happen?
Hank Smith:	00:35:25	Camille, is this why back in chapter 18, Isaiah said, "You've rejected the waters I offered you, the waters of Shiloah."
John Bytheway:	00:35:32	That goes softly, so here comes...
Hank Smith:	00:35:36	The flood of Assyria, and it says it'll go all the way into Judah, all the way to the neck. So that's them right outside Jerusalem, right?
Dr. Camille Olson:	00:35:44	Yes, right there, because they did. They got Lachish. I mean, how many other cities talk about the Assyrians in Judah, but not Jerusalem?

Hank Smith:	00:35:53	Let me make sure I understand what both of you are saying. This happened around 700 BC. Assyria comes in, couldn't take Jerusalem.
Dr. Camille Olson:	00:36:02	701, if we want it exactly. It is 701.
Hank Smith:	00:36:06	So you're saying a 100 years later, when Lehi is saying, "Look, it's not Assyria, they're gone now. It's Babylon. They're coming." The people are saying, "No way."
John Bytheway:	00:36:15	Yeah.
Dr. Camille Olson:	00:36:16	Yeah. Jeremiah is a really good one to read of that time period, because he's a prophet at the same time as Lehi. And he's seen this when the Babylonians come and they're saying, "Oh, your words, Jeremiah, the prophet's words are taking power away from our military." Yeah. No one wants to follow the military if you listen to the prophets, because the prophets are saying don't fight them. And they're saying, "Oh, but a temple, a temple." You can almost hear them saying, "We've got the temple, therefore we're protected. We're not going to get it." Where we put our trust, where we put our faith, if it is not on the Holy One of Israel, there're surprises, and these are dramatic ones.
John Bytheway:	00:36:59	That's one of Isaiah's roles. He's an advisor to kings of Judah. Sounds like his message is, don't make alliances with other nations, let God be your ally. That's it. Because they're constantly thinking, "What do we do? Here's Assyria, here's Assyria. What do we do?" And the Lord's saying, "I'm your ally. Make me your king and don't worry about those other kings."
Hank Smith:	00:37:20	Maybe Egypt can help us. Maybe Egypt can help us.
Dr. Camille Olson:	00:37:23	Yes. So keep that in mind. I think that's just, I mean, critical. After this chapter, a message that Isaiah is sending is, "Put your trust in the Lord and make no alliance with others. Only he can save us. Only he can protect us. It's His might that we rely on. It isn't our own mind, it isn't our own wisdom." I think that's a really important thing.
Hank Smith:	00:37:52	Well, that's amazing, Camille, where chapter 20 would be almost a different language to me. I now understand.
Dr. Camille Olson:	00:37:59	With the history, it makes a big difference, and a little bit of the geography. To me, that's what makes it alive. Okay 21 is very

different. And this is Isaiah. He goes in and out of all these different themes.

- Hank Smith: 00:38:13 He doesn't really love chronology, does he?
- Dr. Camille Olson: 00:38:16 No, not the way we do.
- Hank Smith: 00:38:18 Yeah.
- Dr. Camille Olson: 00:38:19 And the fact that he can be talking about different time periods at the same time.
- John Bytheway: 00:38:23 Oh, he doesn't know where he is. He's multiple time zones at the same time. And we'll see that when we get to 2 Nephi 24, when he sees the king of Babylon, it says, "Oh, Lucifer, how you, son of the morning?" And you're like, "Wait, wait, where did you just go?"
- Dr. Camille Olson: 00:38:37 Because king of Babylon is a type of Lucifer, and you can go back and forth just like that.
- John Bytheway: 00:38:41 Right. All of a sudden, he's in the Premortal existence. You're right.
- Dr. Camille Olson: 00:38:45 So chapter 21, what's cool for us as members of the Church of Jesus Christ of Latter-day Saints is the fact that Moroni cited this chapter three times to Joseph Smith, that night in September of 1823, when he appeared to him.
- Hank Smith: 00:39:04 And even the next day.
- Dr. Camille Olson: 00:39:04 Yes.
- Hank Smith: 00:39:04 A fourth time the next day, so.
- Dr. Camille Olson: 00:39:08 And then the fourth time the next day, and he says that this is about to be fulfilled. It was the wording he had, that you read about in Joseph Smith history verse 40. And then we have section 113 of the Doctrine and Covenants, especially the first two verses, where Joseph asked the Lord, "Help me understand what this symbolism is here?" Especially in verses one and 10, the Rod that comes out of the stem of Jesse, and a branch that grows out of his roots, and the root of Jesse over in verse 10. The answers that the Lord gives him in Section 113 really help us to understand this better. But this is a chapter where we see the Lord Jesus Christ and a description of him, we get a little taste of millennial reign, because of what he does, but how he



does it in a gathering that happens later, that we see from the Lord's answers include Joseph Smith, and his role in setting up an ensign to the nations.

00:40:23 This is about gathering of Israel. It's about the power, and wisdom, and enabling power of Jesus Christ, the peace that comes as we follow him. Let's take a look at some of this, shall we? And see what we come up with based on those sources to help us. Verse one, "There shall come forth a Rod out of the stem of Jesse." It's interesting other words that from the Hebrew, to me, it seems like that stem of Jesse is a trunk. This Rod coming out of it, I think we would call it a branch. You think of a tree, and a branch comes out of the trunk. And then a branch shall grow out of its roots. This is a branch that comes out of the roots. We'd probably call it a shoot. My dad was Mr. Fruit Tree. Trees are all over the place. We're grafting, and we have shoots and branches, and pruning.

Hank Smith: 00:41:21 Camille, that's a good childhood for a future religion.

Dr. Camille Olson: 00:41:23 Yeah. I know, I know. I still do my trade.

Hank Smith: 00:41:26 Your dad didn't know. Did he know?

Dr. Camille Olson: 00:41:26 Well, I was raised on a farm.

Hank Smith: 00:41:29 Did he know he was training?

Dr. Camille Olson: 00:41:31 I know. I go, "Teach me about grafting."

Hank Smith: 00:41:34 Yeah.

Dr. Camille Olson: 00:41:36 From Section 113, and we can turn there and read that if you think that would be helpful, but it becomes very clear that the rod is Joseph Smith, this branch that grows out of the stem of Jesse, and this trunk that it grows out of is Jesus Christ. It could be no other but Jesus Christ. Do you think about where does Joseph Smith get his power and authority? He comes right out of him, and this shoot that grows out of the roots is the Savior, Jesus Christ, who is a direct descendant of Jesse, the house of Judah, the kingdom of David, that he is the king of kings, the rightful king there.

00:42:22 And then verses two through five is really a description of the Savior, of Jesus Christ, where the source of all this power. "The spirit of the Lord shall rest upon him, Jesus Christ. The spirit of wisdom and understanding, the spirit of counsel and might, the

spirit of knowledge and of fear of the Lord. And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge the poor."

00:42:57 What we talked about earlier from the last chapter, he gives justice to the poor, and the vulnerable. "With righteousness, he shall judge the poor and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips, shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The description of his goodness and therefore, anyone who grows from him, who comes from him will reflect some of those characteristics and qualities.

Hank Smith: 00:43:37 I think you were with us last year, Camille, when we talked about the Last Supper.

Dr. Camille Olson: 00:43:41 Yes.

Hank Smith: 00:43:42 Where Jesus talks about being connected to him, "Abide in me."

Dr. Camille Olson: 00:43:47 Yes. And if we are not, if we're cut off, we wither up and die, there's no life. Look at verses six through nine is talking about the peace and glory that comes with the millennial reign, as a result of what the Savior does, because of his righteousness, because of his judgment, because of his power. And it's a beautiful one. I'll read verse nine, the peace that is there. "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." I mean, is that the most beautiful description as far as truth that covers the entire earth like the waters of the sea, in a day where we get so many sources of lies, and conspiracies, and twisted reports, we don't know what is truth, and what is error so often, who can you trust? He talks about truth covering the entire earth like the waters of the sea. It is beautiful.

John Bytheway: 00:45:03 And Nephi loves this verse. He quotes it again in 2 Nephi 30:15. "They shall not hurt nor destroy in all my holy mountain."

Dr. Camille Olson: 00:45:13 Anyone who desires what the Lord desires would look forward to this day. But how does it come about? What is closer to home for us? Verse 10 now. In that day, this is a later day, there shall be the root, a root of Jesse, Joseph Smith, which will stand

		as an ensign of the people. What's an ensign? Something we hold up-
John Bytheway:	00:45:43	A church magazine.
Dr. Camille Olson:	00:45:45	Church magazine. That's it. A banner that you hold up that draws people to them. That's what a college, there's a college named that now.
John Bytheway:	00:45:54	No, it's a banner, right?
Dr. Camille Olson:	00:45:55	Yes, yes. You have to hold up an ensign as you call people to gather for war.
John Bytheway:	00:46:02	It's a standard.
Dr. Camille Olson:	00:46:03	That's a standard. There's a good one. Shall hold this up to bring the people, "To it shall the Gentiles seek." Now, isn't this interesting? It's not just Israel. Now, it's calling Gentiles. "And his rest shall be glorious." "And it shall come to pass in that day, that the Lord will set his hand again the second time to recover the remnant of his people, which shall be left." And he mentions all these places again, because where was Israel scattered? All through that area. And now he says, "This second time in these latter days, I will try to gather them again." And then verse 13, talking about the envy of Ephraim, and the adversaries of Judah. "Ephraim shall not envy Judah. Judah shall not vex Ephraim." There's reconciliation here. The Greek word for atonement is reconciliation. So there's atonement again in bringing us together. This is only because of Christ, but because of this ensign, and the restoration of the gospel through Joseph Smith, there is this surge of gathering that's happening again.
Hank Smith:	00:47:18	Historically speaking, does he mean Ephraim as in the northern kingdom of Israel, Judah, the southern kingdom of Israel? They had divided after Solomon's reign and one day, they'll be back together again, and that could be symbolic of all of Israel all over the earth coming together again.
Dr. Camille Olson:	00:47:35	Yes. Thank you for clarifying that. Yeah, that's exactly it. It's this becoming one, at-one-ment, because we're one, not necessarily in a place, but we're at one with Jesus Christ. Joseph Smith made a statement that I quote very often that what the ultimate purpose of the gathering of Israel is for, and it fits so well with the Book of Mormon teachings that are so clear in what the gathering is, and I loved it, Elder Christofferson cited this in our last general conference. Let me read this quote. This

is Joseph Smith. "What was the object of gathering the people of God in any age of the world? At any time, what is the whole purpose for the gathering? The main object was to build unto the Lord a house, whereby he could reveal unto his people the ordinances of his house, and the glories of his kingdom, and teach the people the way of salvation, for there are certain ordinances and principles that when they are taught, and practice must be done in a place or house built for that purpose."

00:48:47      So you say, is gathering happening today? Of course it is. All over the world. Wherever a temple is dedicated, there's evidence of gathering happening. And it's not one place, it's all over. The idea, you come to him, you find him at the temple, you learn the truth of him, that reconciliation. Animosity, envy, melts like snow in the glance of the Lord. It's healing. It's true healing. When Moroni said, "This is about to be fulfilled," that ensign was about to be erected.

00:49:35      And verse 16, "There shall be a highway for the remnant of his people." I like to just make that way, because sometimes we get too caught up in a highway. But if we think I am the way, the truth and the life, he set up a way, he set up the path, the covenant path, and that is Jesus Christ, to lead us, "Those which shall be left, from Assyria." Assyria is representative of the wicked of the world, like as it was to Israel in the day that he came up out of the land of Egypt. We come, and this along the way back to the Lord. Chapter 21 gives us hope, and gives us the plan of how this is going to happen. And that in many ways, we can say we are part of that process going on right now.

Hank Smith:      00:50:30      So Camille, verse 11, he'll set his hand the second time and then they reference 15, 16. Isaiah references the children of Israel leaving Egypt. So this is the second time he's going to bring Israel back home, like he did back in Exodus.

Dr. Camille Olson:      00:50:47      Yes.

John Bytheway:      00:50:48      Yeah, that was the first time. I love that you brought up that statement of the Prophet Joseph Smith, that the purpose of gathering in any age of the world was to build a temple, and I just wanted to bring up, this is Abrahamic covenant, we're supposed to bless all of the families of the earth. What is the best thing we can offer? Is for families to be sealed together. So that's how the Abrahamic covenant fits in with why we're gathering.

Hank Smith:	00:51:12	I wonder if this reminder of Moses at the Red Sea, it will look impossible. It will look like you can't get to that other side, but I'll make a way. I often think of that as I'm at the Red Sea, and the Celestial Kingdom is on the other side, and the Lord's like, "You're not going to get there on your own, are you? I'm going to have to open up a way."
Dr. Camille Olson:	00:51:36	Keep that in mind. I think that is the take home in these chapters. I'm not going to make it on my own. We need to remember that. It's the antithesis of pride, and it is the symbol of true faith in Jesus Christ. And I think that Nephi is stressing that, Jacob was stressing that, Isaiah has just beat his head against the wall so many times, so many of his people would not hear that. And sometimes, just getting the big picture, and Isaiah's trying to give us and them that big picture that's saying it's worth it. Egypt, and the Red Sea, and the children of Israel so beautifully, and powerfully depict the power of God in the most incredible odds. How many people later cite that again to help them to remember, if God did that, then we know his power, he can do whatever he sets his hand to do.
Hank Smith:	00:52:38	Camille, these first two chapters have been fantastic. Let's keep going. 22, I notice is not as long.
Dr. Camille Olson:	00:52:44	Well, it isn't. I mean, you think about where we've been, and 22 is just like that other pause saying, "Can we just stop and rejoice?" This is like a Psalm of praise to the Lord. You can almost sing it.
John Bytheway:	00:52:58	Oh, you can hear the song in verse two.
Dr. Camille Olson:	00:53:00	Yeah. Look at verse two. "Behold, God is my salvation. I will trust, and not be afraid." You think about what happens with the Assyrians. You think about what the future may hold, and what 21 tells us about the future and saying, oh, verse three, "Therefore with joy shall ye draw water out of the wells of salvation." It is a chance to and sing praises to Jehovah for what he has done, and what he will do, and that we have placed our trust in him. So, it's a beautiful repose right there.
John Bytheway:	00:53:38	Yeah, I can hear parts of a hymn in verse two. He is my joy and my song by day and by night.
Hank Smith:	00:53:45	That was really good, John.
Dr. Camille Olson:	00:53:46	We do have hymns of praise that we sing and I say, Ooh, can we sing them with fervor and real intent? Hallelujah. What he has

done, it's an opportunity for us to recognize his hand in our lives.

- John Bytheway: 00:54:05 I remember, once in a sacrament meeting, I was a young teenager. But we started singing and the chorister just stopped us all, and looked at us like, "Really?" You guys are just... Look at these words. Look at what's going on here. It was really good. Reminded us to sing it like you mean it type of a thing.
- Dr. Camille Olson: 00:54:29 Yeah.
- Hank Smith: 00:54:29 Isaiah teaches this lesson and it's basically a song.
- Dr. Camille Olson: 00:54:33 It is.
- Hank Smith: 00:54:33 Jehovah is my strength, not Egypt, not Syria, not my allies, my potential allies.
- Dr. Camille Olson: 00:54:43 And I will trust. "I will trust, and not be afraid."
- John Bytheway: 00:54:47 Think of the Assyrians in your life that seem to be coming for you, and what are those things? Where do you put your trust when those things are coming? We all have Assyrians. I hope not. They were pretty brutal.
- Hank Smith: 00:55:00 But we do have things that we fear.
- Dr. Camille Olson: 00:55:02 Yes, that's right. I think that's it. We have some disconnect in relationships that cause consternation. And I think there's just all of this in here is saying then, with trust in the Lord, we can have peace and reconciliation.
- Hank Smith: 00:55:20 Camille, as we've been talking here about chapter 22, the Lord is my strength. And then both of these chapters 20, and 21, and now 22, there was a talk that really had impact on me. It was the year I was graduating from high school, October of 1995. Richard G. Scott gave a talk called Trust in the Lord. And if you were to ask me of all the talks I remember from Elder Scott, this would be in the top three that I remember. Let me just read a couple of sentences from that talk. "To exercise faith is to trust that the Lord knows what he is doing with you, and that he can accomplish it for your eternal good, even though you cannot understand how he can possibly do it." That's Assyria coming. There is no possible way we are going to survive this.
- 00:56:05 And then he says this, "We are like infants in our understanding of eternal matters and their impact on us here in mortality. Yet

at times, we act as if we knew it all. When you pass through trials for his purposes, as you trust him, exercise faith in him, he will help you. That support will generally come step-by-step, a portion at a time", probably not 185,000 Assyrian soldiers dying in one night, but line upon line. "While you are passing through each phase, the pain and difficulty that comes from being enlarged will continue."

00:56:42 I remember it being like, "No, while you're passing through each phase, it should get easier." He's saying, No, it won't. "If all matters were immediately resolved at your first petition, you could not grow. Your Father in heaven and his beloved Son love you perfectly. They would not require you to experience a moment more of difficulty than is absolutely needed for your personal benefit, or for that of those you love." The whole talk is wonderful, but that specific paragraph stands out to me with, "Here comes Assyria and I've got no chance." I mean, think about that in someone who feels like they can't overcome an addiction, "It's going to drown me. This is going to take my life. Here comes Assyria and it's going to just go all the way past my neck and drown me."

Dr. Camille Olson: 00:57:31 That is real life. It isn't a quick fix, because there's something about the process of experiencing those trials and all the odds against us. That gives us the opportunity to really learn to trust, unshakably trust. And that could not happen if every prayer was answered in the way we hoped it would be, and as quickly as we would ask. And God is about creating here, developing a people who will be unmovable, and create this Zion. And that cannot be without challenges so great. It's like I've said so very often, if we will let him, God will take us to that place where no one can help us but him, and it's in that place where we truly find him. That's what he wants these people, and today, what he wants for us. And that can't happen without opposition in all things. So this is the good news and it's the hopeful news, but it's also the endure to the end news too, isn't it?

00:58:46 And we've got still another couple of chapters of Isaiah that we get to look at. Chapter 23, we get to destruction of Babylon as a type of the second coming in the last days. And there's where we get this burden of Babylon that John mentioned at the beginning of the podcast. And this is happening now, what he's talking about is after Babylon has come in and destroyed Jerusalem, has destroyed the temple. Yes. The very thing that the residents thought for sure, would never happen, that Laman and Lemuel were saying, "No, this could never be," that Lehi promised, "This is going to happen. I have seen it."

Hank Smith:	00:59:33	Camille, this happens after Lehi leaves.
Dr. Camille Olson:	00:59:36	Yes, Lehi leaves in 600, and Babylon has already started to make inroads and take some people, but the real destruction happens in 586 BC. That's where you have, en masse, people taken back to Babylon. Different from the Assyrians that scattered them all over, Babylonians kept them together in Babylon. And they retained their identity, but they're completely out of their homeland. They know the temple has been destroyed.
Hank Smith:	01:00:12	This is where Daniel comes in.
Dr. Camille Olson:	01:00:13	Daniel is here. Meshach, Shadrach, and Abednego. Yes, that's where we are. And here is now the Lord, and how he is going to take care of Babylon. Don't fear the Babylonians. In the same way, don't fear the Assyrians. And yes, the Southern kingdom, the people of Judah, or we'll call them Jews later in the Greek version, have had their hand slapped, more than that as they've been taken into captivity. But the Lord has not forgotten them and he will offer to recover them yet again. This burden of Babylon, they are saying, "Wait a minute. We were the powerful ones. We were the great ones. How can this be?"
	01:01:02	What is an interesting thing I think that Isaiah is doing is, he talks about the millennial day and the second coming of the Lord in him coming. He does it as a type. As a type, he looks at how the Babylonians were taken down. The Babylonians have taken Israel, taken them back to Babylon. But you look over here in verse 17, let me just skip over there. "Behold, I will stir up the Medes against them." That's Persia. And do you remember who the king of Persia was who takes over Babylon? It's our lovely Cyrus, right?
Hank Smith:	01:01:42	He wants king of kings written on his headstone.
Dr. Camille Olson:	01:01:45	Yes. And in some ways, Isaiah uses him as a type of Christ here. There is the Cyrus Cylinder. It's an ancient artifact from the time of Cyrus, this huge stone cylinder that on it is written Cyrus's way, his version of how they took down Babylon. It's one of my favorites. Marduk was the God of the Babylonians. And Cyrus will say, I'm paraphrasing here, mind you, he says, "Marduk, the God of the Babylonians looked all over the world and said, 'who do I want to rule my people?' And he chose me." Cyrus says that he walks in, and the Babylonians were so thrilled to have him as their king. They just opened the gates, and let him come in, and he overthrew the Babylonian empire without a fight, without a battle at all.



Hank Smith:	01:02:45	Cyrus saw himself as a liberator, like I'm freeing you from this evil.
Dr. Camille Olson:	01:02:50	And in some ways, I'd like to say, he did some remarkable things. He's different from other ones like the Assyrians, and the Babylonians. He allows each of the different peoples that were conquered by them to worship their own God. Babylonians worship Marduk, he wants me over you, and so he's happy, and you can worship him. And what does he tell the Jews, the people of Judah? "Go home. You can go home and rebuild your temple. Oh, and by the way, here's all this stuff that the Babylonians took out of your temple. You can have it and take it back, rebuild." So in that way, it was a very novel approach, and the Persians remained in power for a long time. That's about 50 years after Jerusalem is destroyed, so about 539 BC.
Hank Smith:	01:03:50	Camille, so while Nephi is getting older, he's probably an old man on the other side of the world. This is when the Persians come, and allow some of the Jews to return.
Dr. Camille Olson:	01:04:02	Yes. Now, let me just tell you, while we're doing a little history on this. Herodotus, a Greek historian, gave a different version, and his version matches a little bit more of what Isaiah is using as a type here, the destruction at the last days. According to Herodotus, they diverted the Euphrates River, so that there's no water going through Babylon, and they walk in on dry ground, besiege the city, and some incredible atrocities happen as they brought down the capital, and therefore the rest of the empire.
Hank Smith:	01:04:40	This is the Persians coming in with Cyrus?
Dr. Camille Olson:	01:04:42	The Persians coming in. That's the version. And we do know that after that, Babylon never revived as a city. It became a desolate area, and that would make sense as far as the water being diverted.
Hank Smith:	01:04:56	Let me cover our timeline here, Camille. For those of us who are going, okay, how do I keep track of all this? Northern Kingdom of Israel taken down by Assyria, then Assyria falls to Babylon. Then Babylon takes Judah, the Southern Kingdom. That's when Lehi leaves. Then 60 years later or so, Persia from the Far East comes and takes Babylon.
Dr. Camille Olson:	01:05:21	And that includes the Holy Land. Yes.
Hank Smith:	01:05:26	It really helps to know that little bit of timeline.

Dr. Camille Olson:	01:05:29	Yeah. 722, 586, 539.
Hank Smith:	01:05:37	And Camille, you're saying Isaiah saw this as basically the fall of evil, this is what will happen to evil.
Dr. Camille Olson:	01:05:45	Yes. And he sees that in the long run. And therefore the king of Babylon is going to be symbolic in chapter 24 of Lucifer, and the fall of evil. That's where we're headed. If we come back and you see this day of the Lord in verse nine, "Cruel both with wrath and fierce anger." Because what is he doing? He's coming to lay the land desolate. Now, you just think as far as what's going to be happening to Babylon, "And he shall destroy the sinners thereof out of it." And then in verse 10, we hear a lot of times with second coming talk, that the stars of heaven will not give their light, the sun will be darkened, and the moon will not cause her light to shine. And the fact that this is the Lord behind it in verse 11, "I will punish the world for evil."
	01:06:40	I think, for a long time, I always thought of that as being, because there'd be so much pollution, and evil, and darkness from the earth that covers the sun, that you cannot see the light. But let me suggest another. If this is the true king of kings, this is the Lord of light. We read in the end of Revelation, John's Revelation that there will be no sun, nor no moon in the celestial kingdom, because Jesus Christ, and our Father in heaven are there. He is the source of light. What happens if he comes in all of his brightness, what happens to the sun? What happens to the brightness of the stars? You can't see them.
Hank Smith:	01:07:32	It's like having a flashlight at noon. It doesn't do anything.
Dr. Camille Olson:	01:07:35	Yes, exactly. I've been thinking of this, looking at it that way, as he comes and he says, "I will punish the world for evil and the wicked for their iniquity, and I will cause the arrogance of the proud to cease," there's the pride again. And the idea of pride is that I think I can do it without him, I don't need him, I am the powerful one. "I will lay down the haughtiness of the terrible." I look at verse 15. "Everyone that is proud shall be thrust through yea, and everyone that is joined to the wicked shall fall by the sword." That to the wicked, in verse 15, again, is not in the King James version of Isaiah. It just joined them, I think is in italics.
	01:08:26	This is clarifying, "Everyone that is joined to the wicked shall fall by the sword," and it tells about atrocities that are happening. Oh, I just can't even read out loud verse 16. It just makes me weep. But I'm thinking of so many places on this earth right now, where women and children, the vulnerable are just having atrocities happening. But now, look at verse 19. "And Babylon,

the glory of kingdoms." Oh, could anything be better than Babylon? "The beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." We can make that parallel. And you think about the water diverted.

- Hank Smith: 01:09:13 Yeah. The great and spacious building falls, right? And great was the fall thereof.
- Dr. Camille Olson: 01:09:19 Yes. There's no foundation. There's nothing to hold it up. The pride of the people. So in verse 20 it says, "Babylon shall never be inhabited, neither shall it be dwelt in from generation to generation." I mean, that's profound. This is an ancient record. Whether you want to make up a story of who wrote Isaiah or if this is really from the very time of... It's ancient, and look what's happened to that area. There's no Babylon. And verse 21, "Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures." They're not people that are living there. Verse 22, "The wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces, and her time is near to come, and her days shall not be prolonged, for I will destroy her speedily. Yea, for I will be merciful unto my people, but the wicked shall perish." You can see this as a type back there with Babylon, and the fall of Babylon to the Persians. But Isaiah sees it in a bigger way, when the Savior comes again.
- Hank Smith: 01:10:32 And this is a hard chapter to read, Camille. But I think it's important for us to realize that this is the natural consequence of being Babylon. If you rule that brutally, you will fall.
- Dr. Camille Olson: 01:10:45 Yes. And trusting in this arm of brutality, and intimidation, and cruelty, and thinking this is where power is, the Lord is saying, "You ain't seen nothing."
- John Bytheway: 01:11:00 I wanted to go back to verse 12. "I will make a man more precious than fine gold." Well, of course, we're all precious in God's sight, but precious in this context means rare or scarce.
- Hank Smith: 01:11:12 To the people of Babylon.
- John Bytheway: 01:11:13 Yeah, because of the destructions that are coming in. "Even a man than the golden wedge of Ophir." Ophir was a place renowned for the purity of its gold. But actually, when I first saw the golden wedge of Ophir, it reminded me of some really excellent cheese pizza that I had once, that we referred to as the golden wedge of Ophir. There's an Ophir Utah. There's a place out by Tooele or something named Ophir.

Hank Smith:	01:11:39	Really?
Dr. Camille Olson:	01:11:40	Did it come from O for cool.
John Bytheway:	01:11:43	O for cool.
Hank Smith:	01:11:43	Cool. Hey, listen, you guys, I've always thought that the fact that Utah County does not have a Parley P. Pizza is a travesty. That is an easy way to go.
John Bytheway:	01:11:53	There should be a Parley P. Pizza. And they could serve that there. They could serve the golden wedge of Ophir there.
Hank Smith:	01:12:00	We just started a business idea.
John Bytheway:	01:12:01	And then they could have the shake of the heavens from the next verse. The shake of the heavens, probably that-
Dr. Camille Olson:	01:12:04	I think you two should start one.
Hank Smith:	01:12:04	The shake of the heavens.
Dr. Camille Olson:	01:12:06	You would make it. Yes.



## Satan, I Thought He'd Be Taller

GUEST: CAMILLE F. OLSON



- John Bytheway: 00:00:01 Welcome to part 2 with Dr. Camille Fronk Olson, 2 Nephi chapters 20 through 25.
- 00:00:07 Camille, I like what you've done, this idea that the very first line, "The destruction of Babylon is a type of the destruction of the second coming." And we saw that same thing in 2 Nephi 20, the destruction of Assyria is a type of the destruction of the second coming. And like Isaiah does so often, a current event becomes as well a foreshadowing of a coming event.
- Dr. Camille Olson: 00:00:29 And helpful to know what that history was, that current event from their time so that we know what we're dealing with.
- John Bytheway: 00:00:37 It talks about the day of the Lord. And we might think that's one singular day, but there are many different days of the Lord and they're a day of judgment. There's a day of judgment on Babylon. And it's also sounds like it's talking about a day of the Lord in the latter days, in the second coming type context.
- Dr. Camille Olson: 00:00:57 Yeah, that is true.
- Hank Smith: 00:00:58 I think I brought this up in the Book of Revelation. Just before Babylon or the great building falls, there's a great verse where the Lord actually speaks to the people in the building. Revelation 18:4, "I heard a voice come out of heaven." So here's Babylon or the great and spacious building or Satan's kingdom and it's about to fall and the Lord says, "Come out of her, my people, that you be not partakers of her sins and receive not of her plagues." Camille, maybe that's something I can take, is don't have a home in Babylon because it's coming down.
- John Bytheway: 00:01:36 Didn't we bid thee farewell already?
- Hank Smith: 00:01:38 Yeah.
- Dr. Camille Olson: 00:01:40 Oh, Babylon. Oh, Babylon.

Hank Smith:	00:01:42	Right. We bid thee farewell.
Dr. Camille Olson:	00:01:43	We bid thee farewell. Mm-hmm.
John Bytheway:	00:01:45	I was thinking when we were recording our last one, Hank, that we're supposed to leave Babylon. And sadly, we see some people leaving Bountiful. We've got these great and terrific blessings. Why would you leave Bountiful?
Hank Smith:	00:01:59	Let me find that great Elder Maxwell quote.
John Bytheway:	00:02:01	You would think there'd be more to do in such a spacious building, like maybe a bowling alley.
Dr. Camille Olson:	00:02:05	Like a bowling alley.
John Bytheway:	00:02:07	Yeah. But the activity of choice is to go to the windows and point.
Dr. Camille Olson:	00:02:11	And I love that Minerva Teichert painting of the great and spacious building, Lehi's dream. It's hanging in the Joseph Smith building at BYU. It's really close to the path, one. Most of the paintings you see, it's so far away. You kind of see this in a distance, but right there you can see the whites of their eyes in the great and spacious building.
Hank Smith:	00:02:33	Oh, wow.
Dr. Camille Olson:	00:02:34	I mean, I think the mocking, it's real personal. But then you look and you can see sky through the window. It's like a facade. You think it's on air. And the way Minerva painted it, it's just the facade. The facade, it tells you, the only thing they know how to do is mock. And they get other people there, and then what do they do? Turn around and their only activity is yeah, mocking those at the tree.
John Bytheway:	00:03:01	Yeah. If you read 1 Nephi 8, there's a place where Lehi says, They were mocking at those who are partaking of the fruit of the tree. And then later it says they were pointing their fingers at me and those who are partaking of the tree. And I thought, Whoa, see, there'll come a time when it gets personal.
Dr. Camille Olson:	00:03:17	That's why I like that painting. It's really unique that way because it all feels so close.

John Bytheway:	00:03:23	If you could have the Tree of the Fruit of Life most delicious, why would you have stale Twinkies in the vending machines of the great and spacious building?
Dr. Camille Olson:	00:03:33	I had a student at BYU in a freshman Book of Mormon class. We were talking about Lehi's dream and we got to the passage where there were those that made it to the Tree of Life and had actually partaken of it, but then became ashamed as they watched people in the great and spacious building. One student raised her hand and she said, "Perhaps they were ashamed because they thought they don't deserve the Lord's love." It is a very different one. I've never forgotten it. I've never forgotten it. You think the adversary works in so many different ways that would lead someone to think, "I don't deserve him." And we talk about pride here in these chapters where we think, "I don't need him."
Hank Smith:	00:04:24	It's flipped.
Dr. Camille Olson:	00:04:25	That's a different side, and I think, oh, how much he is saying come? "Come. Without money and without price, come."
John Bytheway:	00:04:36	That tree is available to everyone. We have lots of people listening who may be in that kind of a place right now. I love that in Alma 33:16 when they're quoting Zenos and Zenock, it says, "Thou art angry, oh Lord, with this people because they will not understand thy mercies." It's not they cannot. They will not. "No, that can't apply to me. I'm too messed up." And it's like, "No, actually you've got to understand his mercies and how complete they are." So I like that.
Dr. Camille Olson:	00:05:08	Yes.
Hank Smith:	00:05:08	Yeah. By definition, mercy is something you don't deserve. The moment you deserve it, it's not mercy. By definition, right?
John Bytheway:	00:05:15	Yeah.
Dr. Camille Olson:	00:05:15	Yeah.
Hank Smith:	00:05:16	Elder Maxwell said, I have this in my margin of chapter 23, "Let us once and for all establish our residents in Zion and give up the summer cottage in Babylon."
	00:05:29	I love the tree, but every once in a while I go visit the building.

Dr. Camille Olson:	00:05:34	I think it goes back to what we saw in chapter 20, a hypocritical nation. There's one thing about going through the motions as a disciple of Christ, and another thing is far as keeping that foot in Babylon and saying, ooh, but the way I behave, the way I dress, the way I speak, I don't want people to think that I'm not just like them. And we get ashamed of our residents in Zion and trying to keep that summer home in Babylon flourishing. He calls it a hypocritical nation.
John Bytheway:	00:06:12	Yeah. Let me share something. "It's impressive how thoroughly and completely the glorious city of Babylon was not only conquered but leveled to the dust, leaving hardly a trace that had ever even existed." Elder LeGrand Richards remarked that when Howard W. Hunter and Spencer W. Kimball came back from the Holy Land after Christmas of 1961, LeGrand Richards asked Brother Hunter if he saw Babylon. He said, "Well, I saw what was left of it."
Hank Smith:	00:06:39	Yep.
Dr. Camille Olson:	00:06:46	That's it. And Isaiah prophesied that, that that would be the case. I think that's important.
Hank Smith:	00:06:47	Before we leave chapter 23, I wanted to tell you both a quick story from Elder Robert D. Hales. This is the July 2002 Ensign. "When I was a boy, I used to ride my bicycle home for basketball practice at night. I would connect a small pear-shaped generator to my bicycle tire. Then as I pedaled, the tire would turn a tiny rotor which produced electricity and emitted a single welcome beam of light. It was a simple but effective mechanism, but I had to pedal to make it work. I learned quickly that if I stopped pedaling my bicycle, the light would go out. I also learned that when I was anxiously engaged in pedaling, the light would become brighter and the darkness in front of me would be dispelled. Some people ask, 'Why do I have to go to sacrament meeting? Why do I have to live the word of wisdom? Pay tithing?' Why can't I have one foot in Babylon? May I tell you why? Because spiritual pedaling takes both feet."
Dr. Camille Olson:	00:07:45	That is great. It's like you cannot serve God and mammon.
Hank Smith:	00:07:48	Mm-hmm. Spiritual pedaling takes both feet.
Dr. Camille Olson:	00:07:51	All right. Chapter 24, the chapter heading, "Israel shall be gathered and shall enjoy millennial reign and Lucifer is cast out of heaven." You get a little bit at the beginning here of this gathering, which is a very important part of it, but most of the



chapter is the downfall of Lucifer. The type of him is the king of Babylon, so that's how Isaiah is taking again something and that would be very important to Nephi, I think, is he would know who would be familiar with the king of Babylon when they left Jerusalem. Stories would've been spreading all around about him.

00:08:30 And verse 1, "For the Lord will have mercy on Jacob and will yet choose Israel and set them in their own land. And the strangers shall be joined with them and they shall cleave to the house of Jacob." There's a lot in that one verse, but you get this not only gathering together of all of Israel, the 12 tribes, but you also have strangers who were gathered to them. And I ask, who could those strangers be? I think of Gentiles, converts. I think of Ephesians in the New Testament chapter 2 where he says, "Because of Jesus Christ, there are no more foreigners and strangers but fellow citizens of the kingdom of God." This is so much bigger than ever Israel was in Old Testament times. This is from every nation and people on the earth.

00:09:33 And look at the wording here in verse 2, "And the people shall take them and bring them to their place. These strangers are welcomed in. We are all one. Yea, from far to the ends of the earth. And they shall return to their lands of promise." I love lands. The Book of Mormon is really big of having lands of promise rather than a single land of promise. Although Isaiah, in the King James version, it is still singular. But the Book of Mormon, Nephi's account, it is plural. "And the house of Israel shall possess them."

00:10:12 I don't know if the them has referenced to the strangers that they are all part of it. I think that's what it is because then we say, "And the land of the Lord shall be for servants." The fact that this Israel now encompasses Jew and Gentile, people from all over who have made covenants with the Lord. And where are these lands of promise? Going back to what we said before, can you just see wherever temples are, there is a land of promise? There is gathering happening.

00:10:47 And verse 3, "And it shall come to pass in that day." Isaiah in the King James version says, "The day." It's easier to understand. "It shall come to pass in that day that the Lord shall give thee rest from thy sorrow and from thy fear and from thy hard bondage." I think there could be a lot of different ways we could understand hard bondage when you think about people who are being occupied by another people who are enslaved by another people. But we're also in bondage to our anger and vengeance against others of our sins and shortcomings that

keep us from embracing the fullness of the spirit. But he said, Yep, in that day, I'll give them rest. It's a little snapshot as far as the gathering, but it's a beautiful one, isn't it?

Hank Smith:	00:11:43	Babylon is brutal and I'll pull them away from you.
Dr. Camille Olson:	00:11:46	Yeah. In contrast to Babylon, what's happening to the king of Babylon? You see him there in verse 4, "Thou shalt take up this proverb against the king of Babylon and say, 'How have the oppressor ceased and the golden city ceased?' How did this happen?
Hank Smith:	00:12:02	What if you were to have this picture in your mind? Here comes Persia. The king of Babylon can see them coming. It's over and they're like, "Oh, by the way, we have a letter for you."
	00:12:11	"Who's it from?"
	00:12:12	"It's from Isaiah. He wrote this a couple hundred years ago. He wanted us to give this to you just as you were being destroyed."
Dr. Camille Olson:	00:12:22	Yeah. Yeah, and going, "Oh dear."
Hank Smith:	00:12:25	Here they come.
Dr. Camille Olson:	00:12:26	You've got the juxtaposition of what's going to be happening to Babylon and what's happened to those who have followed the Lord in this rest. Verse 7, "The whole earth is at rest and is quiet and they break forth into singing." But look what's happening. Verse 9, "Hell from beneath is moved for thee to meet thee at thy coming." Okay, hell is being prepared for the king of Babylon. "We're waiting for you, King. We've got a place. It stirs up the dead for thee. We've got a big party to welcome you in."
	00:13:02	Verse 11, "Thy pomp is brought down to the grave. The noise of thy viols is not heard" or their instruments. "The worm is spread under thee and the worms cover thee." That's got to be figurative, the idea that all you have to live with are the worms that are eating your dead body.
Hank Smith:	00:13:22	Okay.
Dr. Camille Olson:	00:13:22	That's pretty good. That's a good juxtaposition, don't you think?
John Bytheway:	00:13:27	On that happy note...

Dr. Camille Olson:	00:13:29	And then you look at then and that fast, Isaiah is likening that king of Babylon to Lucifer. Verse 12, "How art thou fallen from heaven O Lucifer, Son of the morning." What does Lucifer mean in Hebrew?
John Bytheway:	00:13:47	Light bearer.
Dr. Camille Olson:	00:13:47	Yes, the shining one. Look how fast. "You are cut down to the ground which did weaken the nations." And yet what is Lucifer? King of Babylon, Lucifer. "For thou hast said in thy heart, 'I will ascend into heaven. I will exalt my throne above the stars of God. I will sit upon the mount of the congregation and the sides of the north. I will ascend unto the heights of the clouds. I will be the most high'." And the Lord says, "Yet thou shall be brought down to hell to the sides of the pit."
	00:14:28	I mean, we've seen this downfall of evil in other places in scripture. Isaiah spoke of it and to remember this is the future and to be aware of the power of God. I love verse 16, look at the response of everyone afterwards. It's so good. "They that shall see thee shall narrowly look upon thee and shall consider thee and shall say, 'Is this the man that did make the earth to tremble? That did shake kingdoms and made the world as a wilderness and destroyed the cities thereof and open not the house of his prison?'" Is this the one that held us all prisoner?
Hank Smith:	00:15:12	"Really?" Yeah.
Dr. Camille Olson:	00:15:13	"We thought he was something. This is him?"
Hank Smith:	00:15:16	"I thought he'd be taller."
Dr. Camille Olson:	00:15:17	Yes, there's no crown. Verse 20, "Thou shalt not be joined with them in burial." Maybe you talk about the worms eating the king of Babylon, but I wonder if this is Satan will never have a body. There's no body to bury. "Prepare a slaughter for his children, for the iniquities of their fathers." Verse 22, "I will rise up against them, saith the Lord of hosts and cut off from Babylon the name and the remnant and son and nephews saith the Lord." There's no one left in Babylon.
	00:15:52	You get a sense in verse 23 of a cleansing of the earth that it is renewed after Babylon is destroyed, swept clean. And then verse 24, "The Lord of hosts has sworn saying, 'Surely as I have thought, so shall it come to pass. As I have purposed, so shall it stand'." And then we revert back to the Assyrian, the time of Isaiah as our type, "That I will bring the Assyrian in my land." He

allowed Assyria to come into the land of Israel. And upon my mountains tread him underfoot, then shall his yoke apart from off them and his burden depart from off their shoulders." Then he's going to be wiped off, and that is Assyria is gone. They are freed from them.

00:16:46 Some people have thought in verse 29 the serpent's root and the cockatrice that came after might be the two kings of Assyria, Shalmaneser V and Sennacherib. But whoever they put up, they're going down. In verse 32, it is because the Lord has founded Zion and the poor of his people shall trust in it.

00:17:12 You think where we started with chapter 20 and the poor and the vulnerable, the fatherless and the widows being ignored. And here at the end of chapter 24, we are reminded that the Lord is very mindful. Not only the poor of his people, I think of poor in spirit that come unto him. "The meek shall inherit the earth." That he's saying, "Hallelujah, the Lord is victorious and evil has been put down. There's no one left in Babylon."

Hank Smith: 00:17:51 What great bookend verses.

Dr. Camille Olson: 00:17:53 Yeah, they are.

Hank Smith: 00:17:55 You have to take care of the vulnerable. You have to.

Dr. Camille Olson: 00:17:59 Yes, that comes through over and over. And it means we have to be humble. We can't be prideful. And that's where Nephi stops. He stops there and then he breaks in with his prophesying and his feelings about Isaiah. I'm on page 97 looking at hard copy of scriptures verses 1 through 8. It's where we typically just spend so much time. And it's wonderful, but let me bring out a few highlights what I think I can see Nephi's saying here.

00:18:33 It starts out, "I, Nephi, do speak somewhat concerning the words which I have written, which have been spoken by the mouth of Isaiah." He wants to talk about what he finds in these chapters. "For behold, Isaiah spake many things which were hard for many of my people to understand for they know not concerning the manner of prophesying among the Jews." But then he said, "I, Nephi, have not taught them many things concerning the manner of the Jews, for their works were works of darkness."

00:19:01 And he's not going to explain it to us here. But what does he want us to know in verse 3, "Wherefore, I write unto my people,

unto all those that shall receive hereafter these things which I write, that they may know the judgments of God, that they come upon all nations according to the word which he had spoken." I mean, let's not forget that part in talking about all the different ways of writing the poetry and the parallelism and everything.

00:19:34 And then in verse 4 is where he says, "Oh my people, which are of the house of Israel, give ear to my words, for because the words of Isaiah are not plain unto you. Nevertheless, they are plain unto all those that are filled with the spirit of prophecy." And I just think if we've gone through this, although there's certain phrases or certain things that we might not completely really understand, you get if you're focused on Jesus Christ in a testimony of Jesus Christ and you're finding him in these chapters. It makes a lot more sense. I still think the history and the geography help.

Hank Smith: 00:20:11 Me too.

Dr. Camille Olson: 00:20:12 But look at verse 5. "Yea, and my soul delighteth in the words of Isaiah and I came out from Jerusalem and mine eyes have beheld the things of the Jews." He understands more than his people do. Isn't that what he's saying? Nephi? But what does he say? "And I know that the Jews do understand the things of the prophets. And there is none other people that understand the things which were spoken unto the Jews and to them, save it be that they are taught after the manner of the things of the Jews." So he's saying when Isaiah and Jeremiah, when they're writing, they didn't write obscurely so people could not understand and they're scratching their head. They made this that they could understand.

00:20:55 In verse 6, in the middle of that verse he says, "Because I dwelled in Jerusalem, I know concerning the regions roundabout." So he's saying, "Yeah, geography help. And I know that. And I've made mention unto my children concerning the judgments of God." Let's not forget that with everything else that's going on, let's not get caught up in geography when there's a more important message going on.

00:21:19 And then verse 7, "But behold, I proceed with mine own prophecy according to my plainness in the which I know that no man can err. Nevertheless, in the days that the prophecies of Isaiah shall be fulfilled, men shall know of a surety at the times when they shall come to pass." I just chuckle on that one when people say, "Here's one of the keys to understanding Isaiah. Live when they happen." Well, die. But part of it is understanding

this before they happen. I mean, it's one thing to be there on Nob watching the Assyrians come and you're saying, "Ooh, I think we..." Or when you're seeing them coming right to the walls of Babylon or coming right to the walls of Jerusalem to destroy it. It would be nice that we get the message before it gets a little late to repent.

00:22:12 But I think that's true. I'm thinking this year as we read the Book of Mormon, more than any previous year, we see prophecies and how they can be fulfilled in our day. Don't we see our day so much more? And this time going through the Book of Mormon-

Hank Smith: 00:22:33 Oh yeah.

Dr. Camille Olson: 00:22:33 I think after we've studied the Old Testament and the New Testament, now we come to the Book of Mormon, well I think we understand that, yes, but it is kind of funny. Because then in verse 8 he says there at the end of the verse, "For I know that they shall be of great worth unto them in the last days, for in that day shall they understand them." We have a lot to help us to understand them. We understand Hebrew so much better.

Hank Smith: 00:22:58 When you have someone like Dr. Olson here, you can say, "Now I understand."

Dr. Camille Olson: 00:23:04 And we have Joseph Smith and we have the restored gospel that helps us to understand. We have scriptures that have footnotes that are very helpful. So now he wants to say, "Okay." And part of this is growing out of what he has been inspired by what he wrote in Isaiah's words.

00:23:25 But there in verse 9, he makes a very fascinating observation based on probably what he knows happens from the Babylonians and also the Assyrians and maybe how many others, maybe as the children of Israel came into the promised land initially and destroyed Canaanites when they came. Notice this, "As one generation have been destroyed among the Jews because of iniquity, even so have they been destroyed from generation to generation according to their iniquities." And remember, pride is at the base of so much of those iniquities, but get this, "And never have any of them been destroyed save it were foretold them by the prophets of the Lord." The Lord will never destroy without warning. We have prophets to warn us. If we're listening to the prophets, we have time. We understand what's going on. We repent, we're ready, we have no reason to fear the Assyrian.

Hank Smith:	00:24:32	Camille, speaking of that, my mind automatically went to the second to last paragraph of the Family Proclamation, 15 Prophets and Apostles, "We warn that individuals who violate covenants of chastity, who abuse spouse or offspring or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations, the calamities foretold by ancient and modern prophets." You're right, he always sends warning.
Dr. Camille Olson:	00:25:07	It doesn't guarantee we'll listen, but he will always warn. And if we will listen, we'll hear him, we will hear them. He reviews, Verse 10, there it is, "The Babylonians, I warned them the destruction before." And then verse 11, here he's telling them, "But they are going to come back. The Lord's going to let them come back." 539 the Persians, "They shall return again and possess the land of Jerusalem." Nephi knows this by way of prophecy.
	00:25:40	And then he comes down in verse 12. "Now we're in the time of Christ that he will come to them in the flesh and they will reject him because of their iniquities and the hardness of their hearts and the stiffness of their necks." End of verse 12. And verse 13, "They'll crucify him and he'll be in the sepulchre for three days. And yet he'll rise from the dead with healing in his wings. And those who shall believe on his name shall be saved in the kingdom of God. Wherefore, my soul delighteth to prophesy concerning him, for I have seen his day in my heart that magnify his holy name."
	00:26:21	Here you see already some of those themes of Isaiah, the coming of Christ, the scattering of Israel, the gathering of Israel in the type when they come back to Jerusalem. But then verse 14, "Jerusalem's going to be destroyed again." AD 70. And verse 15, "The Jews shall be scattered among all nations. Yea, also Babylon shall be destroyed, the world, and the Jews shall be scattered by other nations."
	00:26:54	In some ways here, Nephi's saying God will always warn us through prophets. Generation upon generation, people haven't listened to the prophets. And even at the time of Christ they won't listen. So many will not listen to the prophets, but the answer is always the same. The only one who can save us, the only one will save us, the only one to protect us, the only one to guide us, to inspire us is the Savior. Look, in future, how will you respond to the prophets?

	00:27:29	And then we get this wonderful long verse 16, which I think starts saying, okay then, what is the message? How can we be different from those who ignored the prophets? "And after they have been scattered and the Lord has scourged them by other nations for the space of many generations, yea, down from one generation to another." Until when? "Until they shall be persuaded to believe in Christ the son of God and the Atonement which is infinite for all mankind."
	00:28:02	That's the way Lehi previously defined the gathering. "Until they come to believe in Christ. And when that day shall come that they shall believe in Christ and worship the Father in his name with pure hearts and clean hands and look not forward anymore for another Messiah, then at that time the day shall come that it must need to be expedient, that they should believe these things."
	00:28:30	We're looking for a day that we're not looking for a plan B, we're not looking for someone else to be our Messiah. There is only one Messiah. In words that very much sound like what we read back in 2 Nephi 21, Isaiah's writings, the Lord will set his hand again the second time. This time instead of recover, Nephi says restored his people from their lost and fallen state. It doesn't mean that we are scattered by a nation to live in different places. We are lost and we are scattered because we know not where to find the tree. We know not where the Redeemer is in our fallen state. "Wherefore, he will proceed to do a marvelous work and a wonder among the children of men to help them find him."
Hank Smith:	00:29:25	Seems, Camille, the scattering was meant to help them.
Dr. Camille Olson:	00:29:28	Yes, the Lord brings beauty from ashes. I don't think he's saying, "Oh, in the perfect world I want them to do such evil, so I'll have to scatter them." But because we are fallen and we make mistakes and we choose poorly and we are rebellious at times, yes. But the gathering can't happen. This whole idea of the strength that can come from the gathering without those difficulties that preceded them. He makes beauty from ashes.
Hank Smith:	00:30:01	When I read 25 and I'm seeing all that Nephi is getting out of this, he's not just getting this out of the Isaiah chapters we read. He's also getting this from his own vision, from things his father has said. He's like giving a summary, like a smoothie of everything we've read so far.
Dr. Camille Olson:	00:30:16	And I think that Isaiah helped him. I mean to read Isaiah helped him kind of solidify and be able to compound all truths in one.



The fact that everyone, all these prophets are saying similar things, but what that comes together, what does that mean? And he says, "I want to say it's so plain that not only my people can understand but that God can help people in a future day to understand this." He is building on what Isaiah has said, inspired by Isaiah it seems like. But the foundation message is the same, trust in the Lord and not in Babylon.

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| Hank Smith:        | 00:30:53 | He says in verse 13, "I have seen his day." That's all the way back in Nephi's vision of 1 Nephi.  |
| Dr. Camille Olson: | 00:31:02 | Yes. And down here in verse 19 he says, "An angel of God told me that his name shall be Jesus Christ." That's back in 2 Nephi 10.  |
| John Bytheway:     | 00:31:11 | Where it says, For that's... the angel told me that would be his name.   |
| Dr. Camille Olson: | 00:31:16 | Yes. In verse 19, he learns from the angel of God, "His name shall be Jesus Christ, the son of God." That takes us back to 2 Nephi chapter 10 and Jacob telling that his revelation from an angel. And then remember 2 Nephi 11, right at the very beginning before we start writing Isaiah, he says, "Jacob and Isaiah and I have seen Him and we're three witnesses of these things." It's kind of like all three of them are all working from the same premise and the same truths and sending a very, very similar message. "In the mouths of two or more witnesses, all things shall be established." |
| Hank Smith:        | 00:32:02 | That's great. I never thought of this chapter as, "I'm putting together what my father saw, what my brother saw, what Isaiah saw, and I'm going to give you a 'Here's what you can get'."  |
| Dr. Camille Olson: | 00:32:14 | And what I have seen, yes, that we are witnesses of this, this marvelous work and a wonder we read about in verse 17. Look at verse 18. "Wherefore, he shall bring forth his words unto them which words shall judge them at the last day and they shall be given them." For the purpose of what? "Convincing them of the true Messiah who was rejected by them and unto the convincing of them that they need not look forward anymore for a Messiah to come." He prophesies in verse 19 again similar to what his father had said, that 600 years from this time the Savior will come.                   |
|                    | 00:32:53 | And then he comes to this, his conclusion in this chapter and it's like, "Let's wrap this up and saying, 'What am I saying to you? I'm saying this so plainly that you cannot err'." And he gives the  |

example of Moses in the wilderness with the children of Israel when they're bitten by the poisonous serpents. And what did they have to do to be healed? Look. Look at the serpent on the staff. And what does the serpent on the staff represent? The holy one of Israel, Jesus Christ. You look to him.

00:33:30 And why does the Book of Mormon in other places, why does it say that so many of them didn't look? Because of the simpleness of the way. What is he saying again? You want to be saved? You want to live? You want to have a fullness of life? You want to have hope and joy in life? You look to him, you trust in him.

00:33:57 In verse 21, "Wherefore, for this cause had the Lord God promised unto me that these things which I write shall be kept and preserved."

00:34:06 "That's why I'm writing this. What's the reason?" We keep our eyes on him. We look to him. We trust him. How many times have we got this from chapter 20 to here? How many times? And every time you think, "Oh no, I can do it. I don't need him. We are so great. We can do this," so then we get to verse 23. Now look at it in context. "For we labor diligently to write, to persuade our children and also our brethren to believe in Christ, to be reconciled to God. For we know that it is by grace we are saved after all we can do."

00:34:55 To come to that verse and come away and say, "We have to do all of this by ourselves first before the grace of Christ will kick in" is the most ridiculous interpretation possible. You simply pluck that verse out of context and make it say what you want it to say. It does not fit in the context of what Isaiah and before him, Jacob, and before him, Lehi and Nephi have said. Elder Ballard said, "It is by grace we are saved even after all we can do." That's M. Russell Ballard. Elder Hafen said, "Before and all we can do." I've heard others say, "Despite all we can do." If pride's the sin, what happens when we get to this verse and say, "I, I, I"? No. It is truly by the grace of Jesus Christ that we are saved.

Hank Smith: 00:35:59 Camille, wow. Wow, wow. To come at that verse, having five chapters of preparation, completely changes the verse.

Dr. Camille Olson: 00:36:10 It does.

John Bytheway: 00:36:11 Yeah, putting that in the context of everything that's come before and our total reliance on God is such a good way to look

		at that next. And after all we can do, I'm just reminded in the book of John, "Without me, you can do..."
Hank Smith:	00:36:26	Nothing.
John Bytheway:	00:36:27	Nothing. I think that's kind of the danger of taking one verse and setting it by itself instead of seeing everything surrounding it. Even the next couple of verses after that are so important to keep reading.
Dr. Camille Olson:	00:36:43	Yeah, I know. It doesn't change and say, "So did you get that? You have to do this, this, this and this and this and this. You have to climb up the ladder as far as the ladder goes before I'll drop a rope down to help you." Remember that little metaphor? That was on my mission. We had that one passed around.
	00:37:00	But yeah, verse 24, "Notwithstanding, we believe in Christ, we keep the law of Moses." So he goes from that and saying, "Yeah, we got this law of Moses because the law of Moses hasn't been fulfilled." But in reality, verse 25, "That law is dead to us because we know Christ." And we know his higher teachings and we are made alive in Christ. "And therefore," verse 26, "we talk of Christ. We rejoice in Christ. We preach of Christ. We prophesy of Christ and we write according to our prophecies that our children may look to that source, which they may look for a remission of their sins." That's the hope. That's the lesson from the Assyrians and the Babylonians from the northern kingdom and the southern kingdom from Jerusalem at the time the Babylonians came in. That's the lesson he wants us to get. It isn't depending on our own strength.
Hank Smith:	00:37:54	It's the exact opposite.
Dr. Camille Olson:	00:37:57	It's just the opposite. And it was the pride of the people that led them down this, "I did that. I can do this." How many times do we hear the king of Babylon, the king of the Assyrians, Lucifer, saying, "I, I, I, I. I'm the great one"? No, we cannot do it without Him.
	00:38:16	So here's Elder Ballard. I already miss hearing his voice now that he has passed, but I'm so glad we have so many of his writings. He said, "It is only through the infinite atonement of Jesus Christ that people can overcome the consequences of bad choices. Thus, Nephi teaches us that it is ultimately by the grace of Christ that we are saved even after all we can do. No matter how hard we work, no matter how much we obey, no matter how many

good things we do in this life, it would not be enough were it not for Jesus Christ and his loving grace."

00:39:00 Now you go on to say, "So what is all we can do?" That's another way to look at this. What is all we can do? Your listeners, if they haven't already made a cross reference from that 2 Nephi 25:23 to Alma 24 verse 11, we ought to do it. Alma 24, Clear ahead to where we've got the king of the anti Nephi, Lehi's, the people of Ammon.

John Bytheway: 00:39:31 Using exactly the same words. I'm so glad you're bringing this up.

Dr. Camille Olson: 00:39:35 It's exactly the same words. They have found Jesus Christ. They have truly converted. This is right as they're ready to bury their weapons of war in the ground and make covenants and again saying, "We will give our lives rather than ever turn from him." And verse 11, here is the king of those converted Lamanites and he said, "And now behold my brethren, since it had been all that we could do. It has been all that we could do as we were the most lost of all mankind. To repent of all our sins and the many murders we have done." What is all we can do? It is to repent, to return to the holy one of Israel, to overcome Babylon and come back to him, to come to a true knowledge of the redeemer Jesus Christ and to follow him. That's all we can do.

00:40:49 But we'll get to King Benjamin, pretty soon we'll be there and he's saying, "Even when we do that, we are blessed." So we're more indebted to him of what have we to boast. I think I learned about the incredible grace of Jesus Christ where I first, it just dawned on me, was teaching the second half of the New Testament, teaching the Pauline Epistles. It was Paul that made me face the power of the grace of Jesus Christ, and that it is only through the grace of Jesus Christ that we are saved. Once I figured it out the way Paul was teaching it, I come back to the Book of Mormon and I'm going, "Whoa, it is powerful."

00:41:31 Several years ago, I was part of a group at BYU with, there were about six of us professors at BYU in religion. We met with six evangelical professors from around the country and we would talk about all manner of doctrinal topics from scripture. It was never with the intent to try to convert each other, but better to understand each other. And once there was a conference that was established that they wanted to get students together so that they could be part of this, and this conference actually was held in Salt Lake, but evangelical students from a lot of different places came in for it. And I was coupled with a dear, dear friend, evangelical professor of New Testament that I love dearly and

we were supposed to talk about grace and how we evangelicals and Latter-Day Saints might differ in our approaches to grace. He was to teach it from the Bible, and I was to teach grace as taught in the Book of Mormon. He went first and I had to keep saying amen brother to everything he said. It was beautiful.

00:42:50 And then I got up. And so we've got a lot of evangelical students and LDS students in the audience. And I went through the Book of Mormon. It was a remarkable experience to teach from the Book of Mormon about grace, the grace of Jesus Christ and it is by Him that we are saved. Afterwards, there was a time of question and answers. One evangelical student said, "That was the most powerful message and treatises on the grace of Jesus Christ that you got from the Book of Mormon." Obviously moved, he said, "Is it possible that your church had it wrong all this time until now?" I remember quickly answering, "Actually, the Book of Mormon hasn't changed at all. I have changed."

00:43:43 And I think back on what we have had in this book and the testimony of Jesus Christ and what he has done for us and what he continues to do for us, it is overwhelming to me to recognize that it is in recent years that we have really embraced what it means to have this gift. President Nelson has asked us to find a Savior in here and you say, "Oh, he's everywhere. He's in everything." And that the more we look, the more we will find him. The more we will find him.

Hank Smith: 00:44:21 Camille, I want to share with you a story and a quote from one of my favorite teachers. Now Camille, you can't say anything until this is over. This talk is from A BYU Hawaii devotional and it's entitled What is So Amazing about Grace. This teacher tells this story that I absolutely love. She talks about being a young seminary teacher. She said, "I had been teaching release time seminary for about five years when a student I had taught when she was a sophomore came back to visit me when she was a senior in high school."

00:44:57 "After a few pleasantries, she informed me that she was no longer attending the Church of Jesus Christ of Latter-day Saints. She told me she now attended a Protestant church in the area. I felt as though she wanted me to react with alarm when she made this announcement, so I remained calm and asked, 'That's interesting. What led you to that decision?' Her answer shook me. She said, 'When I attended my LDS ward, we talked about being honest, the importance of reading scriptures and getting married in the temple, and the importance of a living prophet, but I never heard much about Jesus Christ. In this new church I attend, Jesus is the heart and soul of all the sermons'."

- 00:45:36 And then this teacher says, "My first reaction was denial. In my thoughts, I was arguing that she wasn't listening when she had attended the LDS church because certainly the Savior is the heart of what we believe and understand. In my attempt to validate these assumptions, I asked all the students in my five classes the next day what they thought. To my amazement, the great majority in every class agreed with her, concluding that we didn't speak, teach or mention much about the Savior other than in the hymns and in the prayers. I made a silent vow that day that I would never teach a lesson or give a talk without making a connection between the topic or scripture block and the atonement of Jesus Christ."
- 00:46:18 This devotional was actually given based on this verse 2 Nephi 25:23. This incredible teacher, she comes in and out. She comes back and forth from this verse trying to help Latter-day Saints see what Nephi means here. And then she finishes this way. She says, "Accepting the grace of Jesus Christ is not a weakness. It's not, 'Oh, I've got to work as hard as I can so then he can make up the difference. I don't want to be weak.' Accepting the grace of Jesus Christ is not a weakness."
- 00:46:53 And then she says, "In a legalistic world filled with warnings about being taken advantage of, we struggle to accept that Christ gives us more, infinitely more than we can ever repay. After worldly bombardments of, 'If you think it's too good to be true,' it probably is and you get what you pay for. We try to get our heads and hearts around the Savior's gift of enabling power. In our modern world, this seems just too good to be true. In contrast to pay as you go and earn what you receive and it's better to give than to receive, we encounter the doctrine of grace and we get confused."
- 00:47:30 "Grace requires us to look beyond the treasures of a fallen world. It demands our focus to be on the one whose power, knowledge and love supersede the great accomplishments that all the Korihors and Nehors can muster. Accepting the grace of Jesus Christ is not a weakness. It's not, 'I couldn't do all that I could so Jesus had to step in.' Accepting the grace of Jesus Christ is not a weakness. It is our only strength. In all that we want to do, His gift intercedes to support and enable. We can put our trust in the Lord and His unique and essential gift of the Atonement. We'll stop trying to cover our sins but turn them over to the Savior, accepting his generous offer of repentance in return. We can more consciously acknowledge his strength and wisdom in all our successes."

	00:48:26	This fantastic talk BYU Hawaii 2009, What is so Amazing About Grace, the speaker, Dr. Camille Fronk Olson. What did you think about that, that talk there, Camille?
Dr. Camille Olson:	00:48:44	Well, it was fun to go there and give a talk, that's for sure.
Hank Smith:	00:48:49	That's an incredible story about that student.
Dr. Camille Olson:	00:48:51	Oh, it changed my life. It really did. It changed the way I teach. I thought I was doing it to help students find Christ. It was about the same time that the church added the subtitle on the Book of Mormon, another testimony of Jesus Christ or another testament of Jesus Christ. I always thought it was to tell other people outside the church that we believe in Christ and then it was to help my students know that, but it changed me and forever changed the way I taught. So I thank that student for doing that.
John Bytheway:	00:49:29	I was sitting on a plane in exotic New Jersey and a guy came down the aisle with a Vote for Pedro shirt on and he said, "Why are you so dressed up?" and I said, "I've just been speaking to some missionaries in my church." And he said, "Really? So have I." He was an evangelical minister and he said, "I saw his book by Robert L. Millet called A Different Jesus?" and I said, "I know him. You know, how he and Greg Johnson do that, a Mormon and evangelical in conversation." I said, "Why don't we do that?" And he said, "Okay." And he said, "You guys believe in the Jesus of the Gaps." And the way my mind works. I thought, "I don't really know where Jesus shopped. I don't think it was the Gap." But he said, "You think you're going to do all this, and then Jesus makes up the difference at the end." And I thought, "Oh, I know where you got that idea."
Hank Smith:	00:50:19	Guess what verse he's going to come to?
John Bytheway:	00:50:22	Yeah, guess what verse he's thinking? It's a sequence. After all we can do, okay, let's add up your points. And so many recently have addressed this and Brad Wilcox has addressed this and he said, "If you never went to the temple again, could you be saved?" And I said, "I go to the temple because I think the Lord wants me to, but the temple is not the Savior. Jesus is the Savior. My mission is not the Savior. Jesus is my Savior. My keeping the word of wisdom is not the Savior. Jesus is my Savior." And King Benjamin says, "We are all beggars." There's none of us who can say, "Nope, gotta let me in. I got all the points."

Hank Smith:	00:50:58	I did everything I could do.
John Bytheway:	00:50:59	Yeah, we are all in the position of a beggar, all of us. That experience like your student was a great experience for me. I went home and I looked up every occurrence of the word merits in the Book of Mormon and found some awesome verses, relying solely and only upon the merits of Christ. I'm so glad I sat by him because it helped me so much to get all of these verses together.
Dr. Camille Olson:	00:51:25	Because none of those references have anything to do with us. It's not our merits, it's always the Savior's merits. That's scripture.
John Bytheway:	00:51:32	And we can be willing, but he is able. The only thing we are ever called in the scriptures as far as I can see is willing. But he is able to do his work. But we can try and then mess up and try again next week. Because he's so merciful, he says, "Come back to the sacrament table next week. It'll still be here."
Hank Smith:	00:51:49	Camille, could I ask you to do something very difficult? Let's say that there's someone folding laundry right now listening or someone on their commute is listening, they're thinking, "I have to do everything I can possibly do so I can receive exaltation. I have to. I've been taught that in Sunday school, in seminary, and-"
John Bytheway:	00:52:12	"I have to run faster than I have strength."
Hank Smith:	00:52:13	"I have to. I have to." And then will you do me a favor, Camille, and sit in that laundry room or sit in the passenger seat of the car? How would you help someone break out of that paradigm into this one, where you have some freedom to rely on someone else?
Dr. Camille Olson:	00:52:33	I would tell her does she know how much the Lord loves her? Does she know how much he sees her and all that she tries to do to help others? Does she recognize that the Lord has enabling power to allow us to do the things that he needs us to do, that he will not leave us comfortless, that he's merciful? When we stumble, he delights in us trying to follow him. But we will stumble. And when we stumble, he is there to take our hand. Just like Peter as he fell in the depths of the sea, immediately he stretched forth his hand and he does that for us. He calls that progress. It's not failure, it is progress. We come closer to him and he delights in our hearts and our desire



for us to serve him. But he does not intend for us to take the load of everything upon us.

00:53:51 We are to be joyful. And to find joy, I just think there is something so profound about the opportunity we have to pray and to ask our Father in heaven to help us. 'Where do you need me today?' And there are mundane things that have to be done, but we do that and just say, "Oh, if I can have him with me as I fold laundry and sing of him and sing praises to him." And sometimes the laundry doesn't get finished, but there's someone there that needs me to be with them and to listen to them. I would ask her to learn to hear the voice of the Lord through His Spirit so that she can know when she has to make some choices that means some things don't get done, that the Lord is happy with what she has done and she's doing good things to help others.

00:54:53 Life goes on. We live in a fallen earth, and things are not perfect. And not only do we stumble and fall, we don't ever get that to-do list. To-do lists are wonderful for certain things to just kind of go, "All right, I got to remember this." But it isn't our rule. And if we let a to-do list determine our day-to-day, our minute by minute schedule, we'll be miserable to live with and we'll be miserable in our own life. Let's turn our life over to the Lord and trust him that he really will help us and lead us to what we need to be doing and to let go of the things that don't get done today. That laundry will still be there tomorrow. We'll get to it eventually. But God loves her, and she needs to know that and she needs to know and hear that from him, not from me or from anyone else. She needs to hear it from Him.

John Bytheway: 00:55:57 I was thinking of my dear friend and editor, Emily Watts, who gave a talk once about laundry nirvana, and she said, "You never get all of the laundry done because while you're doing the laundry, other people are out wearing and dirtying laundry. You never get to laundry nirvana where it's all done."

Hank Smith: 00:56:18 Isn't that like our using the gospel. Keep using it, keep using it, but just realize you're never going to get the whole thing done.

John Bytheway: 00:56:28 Yeah, it's like putting deadlines on it. It's a happy, joyful way of life. And if it isn't, then our focus is off. It's like when Giddonah said, "Why are you telling this people there will be no Christ to interrupt their rejoicing?" he said to Korihor. We should be rejoicing.

Hank Smith: 00:56:45 I frequently tell my children none of this stuff we do saves us, going to church, not watching that movie, going to the temple.

None of this stuff saves me. I'm not trying to earn anything with this. And then their automatic question is, "Well then why do we do it at all? If Jesus is going to save me, why do I have to do anything?" You guys can tell me what you think about this. Feels like the right thing to say, I hope it is. I say, "I do these things not because I hope the doors of heaven will open to me if I do them. But because the doors of heaven are open to me, I do these things, so I'll want to walk through those doors because those things change who I am inside."

	00:57:32	So Camille, if someone's in there going, "I got to do all I can. I got to do all I can," you're in the right place. The doors of heaven are wide open to you and you want to go inside.
Dr. Camille Olson:	00:57:42	And the path is there. And He is the path. He is the rod. He is the tree. He's our guide.
Hank Smith:	00:57:49	He's our judge. He's our advocate.
Dr. Camille Olson:	00:57:51	Yes. We're not left alone. Yeah, I think what you point out, motive is so important. "Why am I doing this?" And if it's to get points, it's pretty miserable. We obey because we love the Lord. We love our families. We want to serve not because we hope we get noticed or because that makes us closer to the tree in our estimation. It is because we love and we want to be like him and that's what he would do.
John Bytheway:	00:58:30	I like the word striving, but I think we don't strive in a worried way as if we're trying to earn something. We've come to Christ and now we want to become like Christ because we love him. We strive. But the striving isn't the formula for salvation. The striving is kind of like a fruit of it.
Hank Smith:	00:58:49	Camille, how wonderful that you walked us through those Isaiah chapters that led us to this verse. And if you come to the conclusion that Nephi's like, "Okay, you better rely on yourself," you just missed what the message was to Israel and Judah. All of these chapters were the whole reason you're going to be scattered is because you do rely on yourself.
John Bytheway:	00:59:15	So good.
Dr. Camille Olson:	00:59:16	Amen.
John Bytheway:	00:59:17	What was it that Robert Millet told somebody when he was young? "Oh I hope I get what I deserve." And whoever he was with said, "you better pray you don't get what you deserve."

Hank Smith:	00:59:29	Yeah. "I want my judgment to be fair." No, actually I do not.
John Bytheway:	00:59:33	"No, I don't want this to be fair." And when I was with that evangelical minister, we talk about merit. I grew up, and we grew up, Hank, in a Boy Scout world where you get merit badges and you merit a reward on that. When I discovered the word merits in the Book of Mormon and how we're saved by Christ's merits and it was a different paradigm, it was that, "I hope you earn enough to sit in the eagle's nest." For Deseret Book, I gave a talk years ago called Jesus Knows I'm a Christian because that's finally what I told him. "You might not think I'm a Christian, but Jesus knows I'm a Christian. He knows I rely on Him. And He knows I know He's not my last hope. He's my only hope. He knows that."
Hank Smith:	01:00:20	Camille, in that talk I referenced from you, What is so Amazing About Grace, I'd like you to just quick comment on this quote from Elder Ballard where he says, "Unfortunately, there are some within the church who have become so preoccupied with performing good works that they forget that those works as good as they are, are hollow unless they are accompanied by a complete dependence on Christ." How do you do both? How do you say, "You know what? I want to do a lot. I'm going to do a lot. I'm going to do what I can do, but I rely completely on Him." That's a different paradigm to, "I've got to earn my way."
Dr. Camille Olson:	01:01:05	Yeah. It is very different. And I think part of it is recognizing his hand in our successes, acknowledging that we have received his enabling power today to do what I have been able to accomplish.
	01:01:24	I remember discovering a quote from Joseph Smith when he was talking to the 12 in his day who were being praised for their good talks that they gave and he says basically it's this idea, when someone praises you for giving a good talk, don't you be taking credit for that. What are you but dust, oh man? You're nothing. If you are on the Lord's errand and you are speaking in his name, don't you think that when people praise you, you can't take that? I think of that so often. I've had the privilege of having a career where I get to teach straight out of scripture and when people say, "Oh, that was so wonderful," well, look at the material. I mean, look, you preach out of scripture and then you have someone pray that the Spirit of the Lord will be there to help us. Come on. Can we give credit where credit is due? And to look back and to see, "oh, I could never have done that without him"?

	01:02:38	It's one of the real blessings I'm finding about getting older. You have more of life to look back on and more of a perspective to see the way the Lord has shaped your life has been there time and time and time again, and that you cannot take credit for it. That our lives become witnesses of the grace of Jesus Christ.
Hank Smith:	01:03:02	Yeah, I know it's the Holy Ghost because I don't want to leave. Camille, what a wonderful day. I'm sure that we have listeners all over the world who appreciate all that you've said. And wherever you are in the world, come to YouTube, come to this episode on YouTube and tell us where you are in the world. We've never done that before, John, but we'd love to find out where you are. And hopefully the blessing that this has been to you, learning from Dr. Olson, this profound truth, all of what she taught us leading up to that verse, it is by grace that we are saved.
John Bytheway:	01:03:36	We've talked so many times to some random person out there folding laundry. I'm afraid a lot of followHIM listeners will just start folding laundry just because we talk to them so often. We're going to get closer to laundry nirvana.
Hank Smith:	01:03:49	At one point, there will be zero laundry.
John Bytheway:	01:03:51	At one point.
Hank Smith:	01:03:53	Hey, we want to thank Dr. Camille Fronk Olson for being with us today. What a treat. So, so good.
	01:04:01	We want to thank our executive producer Shannon Sorensen, our sponsors, David and Verla Sorensen. We always remember our founder, Steve Sorensen. Join us next week. We have more Isaiah to cover on followHIM.
	01:04:16	Before you skip to the next episode, I have some important information. This episode's transcript and show notes are available on our website, followhim.co. That's followhim.co. On our website, you'll also find our two books, Finding Jesus Christ in the Old Testament and Finding Jesus Christ in The New Testament. Both books are full of short and powerful quotes and insights from all our episodes from the Old and New Testaments. The digital copies of these books are absolutely free. You can watch the podcast on YouTube. Also, our Facebook and Instagram accounts have videos and extras you won't find anywhere else.

01:04:49 If you'd like to know how you can help us, if you could subscribe to, rate, review, and comment on the podcast, that will make us easier to find. Of course, none of this could happen without our incredible production crew, David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, and Annabelle Sorensen.

President Russell M. Nelson: 01:05:10 Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow him.

## AFRICAN GUARDS & ETERNAL GUARDRAILS



- Hank Smith: 00:03 Hello and welcome to FollowHIM Favorites. If you've been following us this year, you know that we've been telling a single story for each week's lesson. John, we are in second Nephi 21. 20 through 25. All Isaiah. What story do you have for us?
- John Bytheway: 00:18 In these Isaiah chapters, there's a verse 2 Nephi 21:12. "He shall set up an ensign for the nations." And what that means is they would hold up a church magazine... No, an ensign is like a flag or a banner, a gathering point, right? Hold up an ensign to the nations. There's a place in Salt Lake City, they call it Ensign Peak, where the early brethren when they came in kind of literally set up an ensign to say, "Hey, let's gather." Great story. April 2004, I think, Elder Earl C. Tingey told a story about being asked by President Hinckley to go open a certain nation in Africa to the opening of missionary work. You can imagine getting an assignment from President Hinckley. Yes, sir, absolutely. And so he went there. He said, I got 20 minutes with a cabinet member, I think it was the Minister of Religion.
- 01:06 And he said, I met with him and told him, this is what we'd like to do. This is what we have to offer. We'd love to have missionaries come to your country. And after 20 minutes, the man stood up and said, "I really don't see that you have anything to offer that we don't already have." And he stood up and started to usher him to the door. And the Elder Tingey was like, "Oh no. I failed. In a minute our meeting would be over. What do I do?" Said a quick prayer, and he said, "Sir, if you'll just give me five more minutes, then I promise I'll leave." And he said, "Okay." And he pulled out of his wallet a mini ensign to the nations, a mini for the strength of youth. It wasn't this edition, this is the newest, a couple of years old. He said, "This is something we give to all of our youth."
- 01:47 I think he had the 1990 edition. And they just started reading some of the standards. Treat your date with respect. Listen to good music. Honor your father and your mother. And the Minister of Religion said, "This is amazing. Do you expect your youth to keep these standards?" Elder Tingey said, "Yes, and

they do." And the man said, "Do you think I could get some of these for the youth in my church?" Elder Tingey, said, "Yes," and he sent those, and a few months later, the church was officially recognized in that part of the world. And I'm just thinking, okay, if a piece of paper this big can open up a country to missionary work, imagine what these awesome young adults could do if they get there and actually open their mouths. They become like an ensign to the nations. A place to say gather. I love that story.

Hank Smith: 02:46

Right, John, an ensign is a standard even.

John Bytheway: 02:49

Yeah, it's a flag. It says, "This is who we are. This is who we represent." And notice the word you used, Hank. You used stand, standards. The opposite of stand is to shrink, buckle or wilt or compromise. But we're asked to stand like an ensign. Love it.

Hank Smith: 03:05

What a great story, John. That's awesome. We hope you'll join us on our full podcast. It's called FollowHIM. You can get it wherever you get your podcasts. We're with Dr. Camille Olson this week as she walks us through this, and she's going to end up in Second Nephi 25:23. That verse about, "We know that it's by grace we are saved after all we can do." She's going to explain that in such a beautiful way. You're not going to want to miss it. And then come back, join us here next week for another FollowHIM Favorites.