



EPISODE 40

GUEST: BRAD R. WILCOX



"Arise and Come Forth Unto Me"

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:

How did it feel to be part of the Day of Days? Dr. Brad Wilcox explores the profound and beautiful chapters of 3 Nephi when Jesus Christ appears and examines how Jesus's Atonement and teachings changes lives, even today.

Part 2:

Dr. Brad Wilcox continues to illuminate the powerful teachings of Jesus during his visit to the Americas including the power of prayer, covenants, and the process of accessing God's power.

Timecodes:

Part 1:

- 00:00 Part I - Dr. Brad Wilcox
- 02:32 Dr. Brad Wilcox bio
- 05:14 President Nelson's gift to world leaders
- 06:43 Mercy and justice of Jesus manifest
- 08:28 3 Nephi 9:13-15 - Jesus the Son of God
- 10:18 3 Nephi 11:18 - A year of miraculous change
- 13:29 3 Nephi 9:20 - A voice and a choice
- 17:59 A voice bears witness of Jesus's divinity
- 21:53 Parallels to Helaman 5
- 23:55 Hosanna, Jesus descends
- 27:27 3 Nephi 11:18-19 - Jesus bows and kisses Jesus's feet
- 32:34 Keys and baptism
- 37:57 3 Nephi 11:32-38 - The doctrine of Christ
- 39:03 3 Nephi 12:3-6 - The Beatitudes
- 43:41 Happiness that comes after death
- 47:10 3 Nephi 12:1-6 - Beatitudes and temple covenants
- 49:44 3 Nephi 11:6-9 Our desires and contention
- 55:28 "Peacemakers Needed" by President Russell M. Nelson
- 56:46 3 Nephi 12:10-12 - Salt and light
- 1:00:44 3 Nephi 12:21-29 - A higher law
- 1:06:24 End of Part 1 - Dr. Brad Wilcox

Part 2

- 00:00 Part II - Dr. Brad Wilcox
- 01:22 Three levels or attitudes
- 03:02 3 Nephi 12:31-32 - Divorce and adultery
- 05:11 3 Nephi 12:48 - Perfection, completion, finished
- 10:17 Using Jesus's Atonement to be cleansed and changed
- 12:39 3 Nephi 13 - Ezra Taft Benson's talk on pride
- 16:58 Prayer: connection and power
- 22:23 Vain repetitions and the "net" of prayer
- 25:32 3 Nephi 14:21-23 - "I know a guy"
- 31:44 Contract thinking vs. relationship thinking
- 33:04 3 Nephi 14:1-6 Judge not
- 35:27 3 Nephi 14:15 - Righteous judgment and other sheep
- 39:13 Jesus reveals himself and reminds them of their heritage
- 41:25 3 Nephi 16 - Remember who you are.

- 46:33 The Rome Temple is a “hinge point”
- 48:10 How does the Book of Mormon stand against other books?
- 53:37 Becoming like Christ is a process
- 57:17 End of Part II – Dr. Brad Wilcox

References:

Barrionuevo, Mark Anthony. “The Teachings of Jesus Christ: A to L.” Amazon. Accessed September 22, 2024. <https://www.amazon.com/Teachings-Jesus-Christ-L/dp/1105434648>.

Bercot, David. “Will the Real Heretics Please Stand Up: A New Look at Today’s Evangelical Church in the Light of Early Christianity.” Amazon, 1989. <https://www.amazon.com/Will-Real-Heretics-Please-Stand/dp/0924722002>.

Bradley R. Wilcox Second Counselor in the Young Men General Presidency. “Worthiness Is Not Flawlessness.” General Conference April 2021 - The Church of Jesus Christ of Latter-day Saints, October 2, 2021. <https://www.churchofjesuschrist.org/study/general-conference/2021/10/35wilcox?lang=eng>.

byquoteresearch. “We Cannot Go Back and Start Over ...” Quote Investigator, March 17, 2022. <https://quoteinvestigator.com/2015/11/05/new-ending/>.

Elder Boyd K. Packer of the Quorum of the Twelve Apostles. “The Candle of the Lord.” Ensign, January 1983, 51–56 From a Talk Given at a Seminar for New Mission Presidents, 25 June 1982 - The Church of Jesus Christ of Latter-day Saints, January 1, 2004. <https://www.churchofjesuschrist.org/study/manual/teaching-seminary-preservice-readings-religion-370-471-and-475/the-candle-of-the-lord?lang=eng>.

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles. “The Purifying Power of Gethsemane.” General Conference April 1985 - The Church of Jesus Christ of Latter-day Saints, April 2, 1985. <https://www.churchofjesuschrist.org/study/general-conference/1985/04/the-purifying-power-of-gethsemane?lang=eng>.

Elder Dallin H. Oaks Of the Quorum of the Twelve Apostles ImageElder Dallin H. Oaks. “The Challenge to Become.” General Conference October 2000 - The Church of Jesus Christ of Latter-day Saints, October 2, 2000. <https://www.churchofjesuschrist.org/study/general-conference/2000/10/the-challenge-to-become?lang=eng>.

Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. “Judge Not and Judging.” BYU Speeches, September 19, 2024. <https://speeches.byu.edu/talks/dallin-h-oaks/judge-judging/>.

Elder Dieter F. Uchtdorf of the Quorum of the Twelve Apostles. “For the Strength of Youth: The Savior’s Message to You.” For the Strength of Youth - The Church of Jesus Christ of Latter-day Saints, March 1, 2024. <https://www.churchofjesuschrist.org/study/ftsoy/2024/03/14a-for-the-strength-of-youth-the-saviors-message-to-you?lang=eng>.

Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. “Be Ye Therefore Perfect-Eventually.” General Conference October 2017 - The Church of Jesus Christ of Latter-day Saints, September 30, 2017. <https://www.churchofjesuschrist.org/study/general-conference/2017/10/be-ye-therefore-perfect-eventually?lang=eng>.

Elder Russell M. Nelson of the Quorum of the Twelve Apostles. “The Canker of Contention.” General Conference April 1989 - The Church of Jesus Christ of Latter-day Saints, April 2, 1989. <https://www.churchofjesuschrist.org/study/general-conference/1989/04/the-canker-of-contention?lang=eng>.

Hafen, Bruce C. “Bruce C. Hafen: The Mind, the Spirit, the Soul.” Y Magazine, March 31, 2022. <https://magazine.byu.edu/article/bruce-c-hafen-the-mind-the-spirit-the-soul/>.

Hilton, John. “Voices in The Book of Mormon.” John Hilton III, February 15, 2024. <https://johnhiltoniii.com/voices-in-the-book-of-mormon/>.

Hopkin, Shon D. ““To the Convincing of the Jew and Gentile That Jesus Is the Christ.” “To the Convincing of the Jew and Gentile That JESUS Is the CHRIST” . Accessed September 22, 2024. <https://rsc.byu.edu/coming-forth-book-mormon/convincing-jew-gentile-jesus-christ>.

John G. Bytheway Of the Young Men General Advisory Council. “What’s Your ‘Attitude’?” For the Strength of Youth Magazine - The Church of Jesus Christ of Latter-day Saints, September 1, 2024. <https://www.churchofjesuschrist.org/study/ftsoy/2024/09/05-whats-your-attitude?lang=eng>.

Jones, Clifford P. “The Great and Marvelous Change: An Alternate Interpretation.” BYU ScholarsArchive. Accessed September 22, 2024. <https://scholarsarchive.byu.edu/jbms/vol19/iss2/5/>.

Judd, Daniel K. “A Scriptural Comparison Concerning Anger: 3 Nephi 12:22 and Matthew 5:22.” A Scriptural Comparison Concerning Anger: 3 Nephi 12:22 and Matthew 5:22 . Accessed September 22, 2024. <https://rsc.byu.edu/book-mormon-message-four-gospels/scriptural-comparison-concerning-anger-3-nephi-1222-matthew-522>.

Millet, Robert L. “Men of Valor.” Deseret Book: Books, DVDs, Music, Art & more for LDS Families - Deseret Book. Accessed September 22, 2024. <https://www.deseretbook.com/product/6012689.html>.

President Boyd K. Packer President of the Quorum of the Twelve Apostles. “Prayer and Promptings.” General Conference October 2009 - The Church of Jesus Christ of Latter-day Saints, October 2, 2009. <https://www.churchofjesuschrist.org/study/general-conference/2009/10/prayer-and-promptings?lang=eng>.

President Boyd K. Packer President of the Quorum of the Twelve Apostles. “How Does the Spirit Speak to Us?” From an address delivered at a seminar for new mission presidents on June 19, 1991. - The Church of Jesus Christ of Latter-day Saints, February 1, 2010.

<https://www.churchofjesuschrist.org/study/new-era/2010/02/how-does-the-spirit-speak-to-us?lang=eng>.

President Gordon B. Hinckley President of the Church Image President Gordon B. Hinckley. “This Great Millennial Year.” General Conference 2000 - The Church of Jesus Christ of Latter-day Saints, October 2, 2000. <https://www.churchofjesuschrist.org/study/general-conference/2000/10/this-great-millennial-year?lang=eng>.

President Harold B. Lee of The Church of Jesus Christ of Latter-day Saints. “The Constitution for a Perfect Life.” Stand Ye in Holy Places: Selected Sermons and Writings of President Harold B. Lee, 341–48 - The Church of Jesus Christ of Latter-day Saints, January 1, 2003. <https://www.churchofjesuschrist.org/study/manual/eternal-marriage-student-manual/foundations-for-eternal-marriage/the-constitution-for-a-perfect-life?lang=eng>.

President Russell M. Nelson of The Church of Jesus Christ of Latter-day Saints. “Hosanna Shout.” General Conference April 2020 - The Church of Jesus Christ of Latter-day Saints. Accessed September 22, 2024. <https://www.churchofjesuschrist.org/media/video/2020-04-4060-russell-m-nelson?lang=eng>.

President Russell M. Nelson President of The Church of Jesus Christ of Latter-day Saints. “Peacemakers Needed.” General Conference April 2023 - The Church of Jesus Christ of Latter-day Saints, April 2, 2023. <https://www.churchofjesuschrist.org/study/general-conference/2023/04/47nelson?lang=eng>.

President Russell M. Nelson President of The Church of Jesus Christ. “Let God Prevail.” General Conference October 2020 - The Church of Jesus Christ of Latter-day Saints, October 4, 2020. <https://www.churchofjesuschrist.org/study/general-conference/2020/10/46nelson?lang=eng>.

Proctor, Mariah. “Did Jesus Visit Russia After His Resurrection?” Meridian Magazine: Latter-day Saints Shaping Their World, January 8, 2016. <https://latterdaysaintmag.com/did-jesus-visit-russia-after-his-resurrection/>.

Richards, Mary. “Returning to Faith: ‘I Want to Be Close to God Again.’” Church News, December 3, 2023. <https://www.thechurchnews.com/living-faith/2023/12/3/23980310/returning-to-faith-byu-study-coming-back-to-church-reconnecting-with-god/>.

Richards, Mary. “Young Men and Young Women General Presidencies: Using the ‘For the Strength of Youth’ Guide to Develop Lifelong Discipleship.” Church News, August 29, 2024. <https://www.thechurchnews.com/leaders/2024/08/23/for-the-strength-of-youth-guide-byu-education-week-young-men-young-women-general-presidencies/>.

“September 30–October 6: ‘I Am the Law, and the Light.’ 3 Nephi 12–16.” Come Follow Me Manual - September 30–October 6: “I Am the Law, and the Light.” 3 Nephi 12–16, January 1, 2023. <https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-home-and-church-book-of-mormon-2024/40?lang=eng>.

Smith, Andrew C. “Dealing with Difficulty in Scripture: Divine Violence in the Book of Mormon.” Dealing with Difficulty in Scripture: Divine Violence in the Book of Mormon . Accessed September 22, 2024. <https://rsc.byu.edu/vol-19-no-2-2018/dealing-difficulty-scripture-divine-violence-book-mormon>.

Smith, Hank R. “Mourning with Hope.” Mourning with Hope . Accessed September 22, 2024. <https://rsc.byu.edu/his-majesty-mission/mourning-hope>.

Sweat, Anthony. “Active Learning and the Savior’s Nephite Ministry.” Active Learning and the Savior’s Nephite Ministry . Accessed September 22, 2024. <https://rsc.byu.edu/vol-10-no-3-2009/active-learning-saviors-nephite-ministry>.

Walker, Sydney. “President Nelson to New Mission Leaders: ‘The Truths of the Book of Mormon Are Filled with Power.’” Church News, June 26, 2024. <https://www.thechurchnews.com/leaders/2024/06/23/president-russell-nelson-new-mission-leaders-2024-book-of-mormon-truths/>.

Wallace, Mike, and Gordon B. Hinckley. “Gordon B. Hickley 60 Minutes.” YouTube. Accessed September 22, 2024. <https://www.youtube.com/watch?v=QK0PxT5Vm4g>.

Weaver, Sarah Jane. “President Nelson Calls Rome Temple Dedication a ‘Hinge Point’ in Church History.” Church News and Events. Accessed September 22, 2024. <https://www.churchofjesuschrist.org/church/news/president-nelson-calls-rome-temple-dedication-a-hinge-point-in-church-history?lang=eng>.

Wilcox, Brad, and Roger Wilcox. “Blessed Are Ye.” Deseret Book: Books, DVDs, Music, Art & more for LDS Families - Deseret Book, 2023. <https://www.deseretbook.com/product/P6017760.html>.

Wilcox, Brad. “Covenants: Agreements with Love.” Connecting with Christ, January 12, 2022. <https://www.patheos.com/blogs/connectingwithchrist/2022/01/covenants-agreements-with-love/>.

Wilcox, Brad. “His Grace Is Sufficient.” BYU Speeches, August 30, 2024. <https://speeches.byu.edu/talks/brad-wilcox/his-grace-is-sufficient/>.

Wilson, Keith, Brad Wilcox, Joshua Sears, and John Hilton. “Book of Mormon: Christ’s First Day Ministry in 3 Nephi 11-18.” BYU Religious Education. Accessed September 22, 2024. <https://www.youtube.com/watch?v=pWu9Ri2fSoA&list=PLc5yYrpPFm2vyDwtqZKGP-X4728vHZYBf&index=19>.

Biographical Information:



Bradley (Brad) R. Wilcox was sustained as the First Counselor in the Young Men General Presidency on April 1, 2023.

Church Service

Bradley (Brad) R. Wilcox was sustained as the First Counselor in the Young Men General Presidency for The Church of Jesus Christ of Latter-day Saints on April 1, 2023. Prior to his call, he had been serving as Second Counselor since April 2020.

Other Church callings include serving as a member of the Sunday School general board, president of the Chile Santiago East Mission (2003–2006), high councilor, stake Young Men president, counselor in a young single adult stake presidency, bishop, and full-time missionary in the Chile Vina del Mar Mission.

Professional Life

Brother Wilcox received his bachelor's and master's degrees from Brigham Young University and his doctorate in education from the University of Wyoming.

He is currently a professor in BYU's Department of Ancient Scripture. He is the author of the book *The Continuous Atonement* and the BYU devotional address "His Grace Is Sufficient."

Personal Life

Bradley Ray Wilcox was born on December 25, 1959, in Provo, Utah. He and his wife, Deborah, have four children.

Fair Use Notice:

The *Follow Him Podcast with Hank Smith and John Bytheway* may make use of copyrighted material, the use of which has not always been specifically authorized by the copyright holder. This constitutes a "fair use" and any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this podcast is offered publicly and without

profit, to the public uses or the internet for comment and nonprofit educational and informational purposes. Copyright Disclaimer under Section 107 of the Copyright Act of 1976, allowance is made for fair use” for purposes such as criticism, comment, news reporting, teaching, scholarship, and research. In such cases, fair use is permitted.

No copyright(s) is/are claimed.

The content is broadcasted for study, research, and educational purposes.

The broadcaster gains no profit from broadcasted content. This falls under “Fair Use” guidelines:

www.copyright.gov/fls/fl102.html.

Note:

The *Follow Him Podcast with Hank Smith and John Bytheway* is not affiliated with The Church of Jesus Christ of Latter-day Saints nor Brigham Young University. The opinions expressed on episodes represent the views of the guest and podcasters alone. While the ideas presented may vary from traditional understandings or teachings, they in no way reflect criticism of The Church of Jesus Christ of Latter-day leaders, policies, or practices.



- Hank Smith: 00:00:04 Hello, everyone. Welcome to another episode of followHim. My name's Hank Smith. I'm your host. I'm here with my co-host, John Bytheway, who, John, I learned this week that you pray for me because in 3rd Nephi 12:44 it says, "Pray for them who despitefully use you and persecute you." And I know I have persecuted you, John.
- John Bytheway: 00:00:24 You have?
- Hank Smith: 00:00:25 Yeah, so I'm grateful that you pray for me. No, John Bytheway is the best man on the planet. People get after me sometimes, "You tease him too much." I said, "Well, I know, but that just shows how close we are." We had a great week last week with Dr. Huntsman, the Day of Days, Jesus Christ appears to the people of Nephi. We're going to continue on with that discussion. Looking at [3rd Nephi 12 through 16](#). What are you looking forward to?
- John Bytheway: 00:00:53 The sermon is similar to the Sermon on the Mount, that this is the sermon at the temple. The audience is different. It's those who were considered more righteous that are still there after the destructions. How is he going to talk differently to them and they are also astonished, but for a different reason. Fun to see what a different audience is and yet how consistent he is on what he teaches.
- Hank Smith: 00:01:18 For the first time reader in the Book of Mormon, this is breathtaking. Hearing from the Savior again, the Savior of the Bible, the Gospels has more to say. It's a miracle that we have this book.
- 00:01:30 John, we are joined by someone we both adore and have for many, many years, Dr. Brad Wilcox. He's just Brad to us, but he did earn that title Dr. Brad Wilcox.

	00:01:43	Brad, what are we going to do today? As you look at 3rd Nephi 12 through 16, what stands out to you? What are you going to teach us?
Dr. Bradley R. Wilcox:	00:01:50	First of all, we're going to talk about repentance because you need to repent for persecuting John.
Hank Smith:	00:01:55	Okay. I will. Pray for them which tease you. Yeah.
Dr. Bradley R. Wilcox:	00:02:02	After that, I am really looking forward to talking about the Beatitudes in this context. Like John said, it's a different audience. And in this different context, we see the Beatitudes through a different lens. I'm excited to be able to talk about that.
Hank Smith:	00:02:18	Brad, I love that. Let's walk through the Sermon on the Mount. Again, you can't hear this sermon enough. It's something that needs to be read. I think that's why the Lord gives it to us because he wants us to read it. He wants us to read it often.
	00:02:32	John, I know you could do this from memory. You could give us a bio of Brad because how long have you known each other?
John Bytheway:	00:02:37	When I was an EFY counselor right after my mission, Brad was one of the speakers and I thought, "This guy is amazing."
Dr. Bradley R. Wilcox:	00:02:47	I started in 1985. Would that be the right year?
John Bytheway:	00:02:52	That's when I thought. He's got every kid listening, even the ones that mom had to force to be there. He was fun and delightful and he taught them powerfully and I was like, "Wow, listen to this guy." I've been a fan and an admirer ever since.
Dr. Bradley R. Wilcox:	00:03:09	Well, and we've been friends. We've team taught together for years and years and years. Same with you, Hank. Many, many years of teaching together. I love it. I love that we still have the opportunity to reach out to the youth. Beautiful.
Hank Smith:	00:03:25	Except you guys have been doing a lot longer than me. That sounded like a long time ago.
Dr. Bradley R. Wilcox:	00:03:30	Oh, here comes the persecution. Here comes persecution.
Hank Smith:	00:03:34	Here comes persecution. Was Lorenzo Snow there with you guys at the-
Dr. Bradley R. Wilcox:	00:03:37	He was in the next room.

Hank Smith:	00:03:39	... at that session. John, do you have a bio for Brad, an official one?
John Bytheway:	00:03:44	Yeah, I have an official one. He received his bachelor's and master's degrees from BYU and his doctorate in education from the University of Wyoming. Go Cowboys. He was a mission president in Chile where he also served as a missionary. You were Santiago East Mission, right, Brad?
Dr. Bradley R. Wilcox:	00:04:00	That's the one I presided over. And the one I served as a young man was Viña del Mar.
John Bytheway:	00:04:07	Viña del Mar. When Brad left on his mission, he was a professor in education and he specialized in children's literature. Since that time he's been teaching in religious education. Currently, the first counselor in the young men's general presidency. We love hearing you speak and everything, Brad. And I wanted to show the folks you and your brother Roger, see, all my bookmarks, wrote a book about the Beatitudes. In fact, Hank, I've used some of the stories from here for our followHim stories. That book is called Blessed Are Ye. Using the Beatitudes to understand Christ's Atonement and Grace by Brad and his brother Roger Wilcox.
Hank Smith:	00:04:46	John, we've said this before, we've had Brad on many times, but his landmark talk 2011, BYU speeches, His Grace is Sufficient . Most downloaded talk in BYU speech history, you can get that at speeches.byu.edu . I was there for that talk. I wanted to support my friend. I knew when it was being given this was a life-changing message. It has touched many lives.
	00:05:12	Brad, we're glad you're here.
Dr. Bradley R. Wilcox:	00:05:14	Thank you. Always love to be with you. And I love that we're going to be diving into 3rd Nephi. Now, I know that this week we're not covering before chapter 11, but I'd like to go back and set a context.
	00:05:30	At the Mission Leader seminar where the new mission presidents are instructed by the Apostles and by the first presidency and others, President Nelson spoke and he talked about the importance of the Book of Mormon, the power of the Book of Mormon, and he said, "When we have leaders come, world leaders come to visit us as a first presidency here in Salt Lake," he said, "we give them a gift." And then he said, "Do you want to know what gift we give them? It's a copy of the Book of Mormon."

- 00:06:01 Not only do they give a copy of the book as a gift to the people who come to visit, they actually sit down and read from 3rd Nephi 11. I thought that was amazing to think of the first presidency sitting down with ambassadors and first ladies and presidents and rulers and to be able to have them actually sit down and read to them part of the scriptures that we're going to be covering today. I thought that really reinforces the importance of this book and the importance of these chapters that we're reading right now in our lives as Latter-day Saints.
- 00:06:43 Let's get back a little bit to set a context. If we go to chapter 8, we see that there are tempests and earthquakes, fires, whirlwinds, physical upheavals that many people are destroyed and that darkness covers the land for three days. Now, [Andrew C. Smith](#) talks about how the purpose of the Book of Mormon is for Christ to manifest himself to all nations. And then he says right here in the Book of Mormon, we see three manifestations of Christ. And at first I was like, "What? What's he talking about? Christ only comes the..." And he says, "No." He says, "We see the justice of Christ manifest. We see the mercy of Christ manifest. And then he talks about a third manifestation. He points out that Christ's voice actually takes primary responsibility for the destruction.
- 00:07:38 We are seeing the justice of Christ. And then when he comes in chapter 11, we are definitely seeing the mercy of Christ. But look in between, look at chapter 9 and look at verse 13. "Oh, all ye that are spared because ye were more righteous than they, will ye not now return unto me and repent of your sins and be converted that I may heal you?" Between the justice and the mercy, we see a Christ who offers us a choice. We have a choice as to how we are going to be received by him, with justice or with mercy and he gives us a choice.
- 00:08:28 Notice in verse 15, Jesus says, "Behold, I am Jesus Christ, the son of God." Josh Mattson points out that Jesus never said those words in the Bible, which really shocked me. Other people say it about him. They say, "Thou art the son of God." But Jesus never says He is the son of God. It's only in the Book of Mormon that we read, "Behold, I am Jesus Christ, the son of God." He is testifying of his own divinity and He's giving us a choice. Without justice, there is no order. And without mercy there is no hope. But without justice and mercy, there is no choice, there's no freedom. And where there is no freedom, where there's no choice, then there's no growth, there's no change.
- 00:09:28 The third manifestation that Brother Smith talks about is a God who gives us a choice, a God who has preserved freedom. Yes,

Jesus is a God of justice. Yes, he says God of mercy, but there's a third manifestation that we see here, and that is that he is a God who gives us choice, and with that choice, the chance to be changed.

00:09:59 Now listen to this. In 8:5, it says, "And it came to pass in the 30 and fourth year, in the first month, on the fourth day of the month." We're talking however they measured time, however they measured the years, we're talking about the beginning of the year.

00:10:18 But now skip over and we're going to take a look at verse 18 of chapter 10 and it says, "And it came to pass that in the ending of the 30 and fourth year." Although there was darkness for three days, this time period has lasted about a year, and that gives us a completely different way to look at the beginning of chapter 11. They've gathered at the temple, they're conversing one with another. It says, "They were marveling and wondering one with another and were showing one to another the great and marvelous change which had taken place."

00:11:02 Now, all my life I always thought they were talking about the change in the land, got beachfront property. And I didn't used to have beachfront property. Or I've got a mountain in the backyard and there wasn't a mountain there before. I was thinking that that's what they were marveling about, but when I recognized how long the time had been between chapter 8 and chapter 11, how much time had passed, then I started thinking, "No, maybe they're marveling about the change that has taken place in them."

00:11:37 It's [Clifford P. Jones](#) that has written an article about that and he says they were conversing about this Jesus Christ. Maybe they were talking about when they heard Jesus's voice, when he issued an invitation, he said, "Come unto me. Repent of your sins and be converted that I may heal you."

00:12:01 Maybe the change they're talking about is that healing that had taken place, what had happened in their hearts and souls as they made the choice to welcome Jesus into their lives, and that is a choice we make that welcomes change. It welcomes transformation. It welcomes his power into our lives.

00:12:24 I don't know if you've put that together before, but that was really eye-opening to me when I looked at the time and I looked at what Brother Smith had said about those three manifestations and I started putting it all together and suddenly I was seeing 3rd Nephi in a completely new light.

Hank Smith:	00:12:45	Brad, I love that, the chapter 11 verse 1, "They were showing to one another the great and marvelous change which had taken place." That's not just about land, that's about hearts and people and society. I really liked that.
Dr. Bradley R. Wilcox:	00:13:01	It took time. Jesus says, "You were more righteous than the ones who were destroyed," but then he doesn't define righteousness as perfection. He says, "Come and repent, because it's through the process of repentance that good people get better." It's through the process of repentance and coming to Christ that we use our agency to choose to have him reach into our hearts and change them.
Hank Smith:	00:13:29	One thing that we didn't talk about with Dr. Huntsman that I wanted to mention was 3 Nephi chapter 9 verse 20, where, Brad, you brought this up in chapter 9 where the Lord says, "Be converted and I'll heal you." And if you go to verse 20, he says, "Come to me with a broken heart and a contrite spirit and I'll baptize you with fire with the Holy Ghost as the Lamanites because of their faith in a time of their conversion were baptized with fire."
	00:13:55	He's talking about Helaman chapter 5 there. If you go back to Helaman 5, this is where Lehi and Nephi are in prison. There's darkness all over. Sounds a lot like 3 Nephi 8, 9 and 10. And, "What do we do? How do we get out of this darkness?" And it's Aminadab who says, "Repent and cry unto the voice." "You're right. You have a choice to make. You're in darkness. What do you want to do? I'm not going to force this on you. What do you choose?" I really like that, Brad.
Dr. Bradley R. Wilcox:	00:14:26	Those who make that choice, then they welcome Christ, and you can't welcome Christ without welcoming change. Suddenly he is able to reach in and change them. And Clifford P. Jones says, "That's probably the change that they were discussing as they were conversing about this Jesus Christ of whom the sign had been given."
	00:14:53	You'll remember that they heard a voice, they heard a voice and they didn't recognize the voice. And if we look in verse 3, it says it was a small voice. Now if you follow the footnote down to the bottom, it gives us 1 Kings 19:12. That is where we talk about it's not in the fire, it's not in the earthquake. It's a still small voice. And do you remember when President Hinckley was on 60 Minutes? Right on 60 Minutes, national broadcast, millions of people watching and the guy said, "Oh, so you're a prophet? So you talk to God? What does God sound like?" And without

skipping a beat, [President Hinckley](#) said, "It's not like a fire. It's not like an earthquake. It's a still small voice."

00:15:42 Listen to what [Elder Packer](#) taught about this. He said, "The spirit does not get our attention by shouting. The spirit whispers." On another occasion [he wrote](#), "The voice of the spirit comes as a feeling rather than a sound. You will learn as I have learned to listen for that voice that is felt rather than heard. It is a spiritual voice that comes into the mind as a thought or a feeling put into your heart."

00:16:17 Now that always brings up the question, then how do I know if it's my thoughts and feelings or how do I know if it's from God?" And I think we learn the answer right here in 3rd Nephi because they heard the voice, they didn't recognize it. Verse 4, "Again, they heard the voice." And then verse 5, "And again, a third time they heard the voice." Look at the consistency.

00:16:42 Joseph Smith said this, "Revelation occupies my mind and presses on my feelings. It's not every thought and every feeling that is the spirit, but I've sure learned to pay attention to the consistent thoughts and the consistent feelings."

00:17:02 One time I was getting on an airplane and I had this thought, "Oh, what if this plane went down?" And then I panicked. I thought, "Oh, is that a prompting?"

Hank Smith: 00:17:10 "Is that the spirit?" Yeah.

Dr. Bradley R. Wilcox: 00:17:10 "Is the spirit telling me not to get on this plane?" And I literally had a tug of war with the lady that was trying to take my ticket and scan it because I was thinking, "If I get on this plane and it goes down, I am going to be so mad that I did not follow this prompting." But finally I thought, "No, Brad. If God didn't want you on this plane, he's had six months to tell you about this. He's not going to wait until the last second go, 'Surprise, don't get on'." He's going to be consistent and he's going to let me know, and that has helped me a lot as I struggle to decide, "Is this a prompting or is something that is my own thought or my own feeling?" By the way, I did get on the plane and I did live to tell about it.

00:17:59 Look for the second time the voice comes. Look for the third time the voice comes. That's what they did here. And finally, they heard and they recognized that voice. Look at verse 7, "Behold my beloved son in whom I am well pleased, in whom I have glorified my name."

00:18:17 Again, most of my life I always believed that he was proud of Jesus. Same thing we always hear when we read about the first vision in whom I'm well pleased, the baptism of Jesus. Finally, one day I thought, "Maybe he's not telling us how proud he is of Jesus. Maybe he is bearing a testimony, a testimony of Christ's divinity."

00:18:40 "This is my beloved son." God is bearing his unique testimony of the divinity of Jesus Christ. So we had Jesus testifying that he is God's son when He was speaking in the darkness. In a minute we're going to see, as you pointed out, John, that Jesus Christ Himself a little later says He is God's son. And here God is saying, "This is my son. This is my beloved son in the flesh." Then they see a man descending out of heaven. He's clothed in a white robe. In verse 10, "Behold, I am Jesus Christ" and he says, "I've performed the atonement." 11. "I have drunk out of that bitter cup. I have met the demands of justice so that I can now come to you in mercy." Then he's resurrected. He's showing them a resurrected body.

00:19:44 [Hank](#). You once wrote, I'm quoting you now. You said in the one chapter you did on mourning, you talked about how the resurrection is the greatest of all miracles. And then you described it in a way that I've never forgotten. You said, "Take all the breathtaking moments of your life, the times where you literally have been in awe. Put all of those together. And then in that you can start understanding what the resurrection means." Have I quoted you correctly?

Hank Smith: 00:20:23 I think so. It's never happened before on followHim. I'd like to stamp this moment with the followHim approval stamp.

Dr. Bradley R. Wilcox: 00:20:30 If I'm quoting Hank, I'm doing well.

John Bytheway: 00:20:33 Oh, thank you for this, Brad. I've always looked at verse 4 and thought, "Here is yet another attempt to describe the spirit, which even [President Packer](#) in that article you quoted said that, "We don't have the words. Even the scriptures don't have the words to perfectly describe the spirit," but we've got, "Okay, it's small, it's not harsh, it's not loud, but it pierces to the center." I really like that part.

Dr. Bradley R. Wilcox: 00:20:59 Yeah. At the bottom of verse 3, it pierces to the center.

John Bytheway: 00:21:03 Yeah, I like that in verse 5 it talks about they heard it, they heard it again, they heard it a third time, but then they did something different. They did open their ears to hear it. My

mind went back to Amulek who said, "I was called many times and I would not hear. Therefore, I knew concerning these things, yet I would not know."

- 00:21:26 There was a point where they had to open their ears to hear it, which I'm fascinated by what they actually did. Sounds like there's an eagerness to hear and to listen that suddenly became a part of why they were able to understand then what they were hearing.
- Hank Smith: 00:21:43 I think it goes back to what Brad said with the choice. "You make a choice. And when you turn, come to me and I will come to you. Turn towards me. I will come to you."
- 00:21:53 Go back to Helaman 5. The pattern is still hitting there. Aminadab says to them, "Repent. Cry unto the Lord. The darkness disperses." Does this not sound like 3rd Nephi? Then they hear a voice. And this is how it's described in Helaman 5:44, "They were filled with that joy which is unspeakable." It's very difficult to describe "and full of glory. The Holy Spirit of God did come down from heaven, did enter into their hearts. They could speak forth marvelous words." And then it's described this way, a pleasant voice, A pleasant voice as if it were a whisper. Here's testimony again. "Peace be unto you because of your faith in my well-beloved."
- 00:22:35 These two chapters are meant to be paralleled. And we learn in both chapters what the Holy Ghost, what that revelation is like. Really like what you said, Brad, what did Joseph Smith say? Revelation...
- Dr. Bradley R. Wilcox: 00:22:46 Yeah. He says, "Revelation occupies my mind and presses upon my feelings."
- Hank Smith: 00:22:55 That's a wonderful way to describe it.
- John Bytheway: 00:22:58 Just to give Aminadab another shout out, who was this guy? He was in prison. He had once belonged to the church of God but had dissented from them, and yet deep in his heart he knew exactly what to do and he knew exactly what to tell others to do. "This is what you have to do." And their question, "What shall we do that this cloud of darkness may be removed from overshadowing us?"
- 00:23:22 "Cry unto the voice."

00:23:25 I love that deep down like Amulek, not exactly like it, but sort of, he knew what to do. The Lord put them there even in those circumstances to tell others, "I know what to do. You've got to cry to the voice and repent." How cool is that?

Hank Smith: 00:23:41 Even as a dissenter, he wasn't lost from the Lord.

John Bytheway: 00:23:45 And I think gives a lot of people hope that maybe somebody isn't where you wish they were right now. It's still in there. There'll be a chance for it to come out.

Hank Smith: 00:23:55 Brad, what a moment to look up to see a man descending out of heaven. And then He speaks, "I am Jesus Christ." How do you get tickets to that, right?

Dr. Bradley R. Wilcox: 00:24:11 Well, all I know is that's why I love the description that you've given me. "Take all the breathtaking moments of your life. Put them in one single moment, and that would be what you would be feeling." And then they have the chance to greet him and become special witnesses one at a time. There were about 2,500 people there, the Book of Mormon tells us in chapter 17:25. It's all about one-on-one, it's all about the individual. And the people start crying, "Hosanna! Hosanna!" Hosanna means "Save now, we pray." Do we ever say Hosanna in our church today? When do we cry hosanna, hosanna, hosanna? When do we do that?

Hank Smith: 00:24:57 That's a temple dedication.

Dr. Bradley R. Wilcox: 00:24:59 We do it at temple dedications or other special occasions. I think [President Hinckley](#) led a Hosanna shout when they dedicated the conference center. And [President Nelson](#) did an Hosanna shout in 2020 for the celebration of the 200th anniversary since the first vision and we were all in our homes because of Covid. Do you remember? And we all stood up and we did the Hosanna shout in our homes.

00:25:25 It's interesting to think back and realize that we don't wave palm leaves like they did at the triumphal entry. We wave a white handkerchief. But we're remembering the triumphal entry. And prophets have also said that we're doing some other things as well. We are told that we are remembering the time we shouted for joy in the pre-mortal life when we found out that Jesus would be our savior and that we would be able to survive mortality and become better because of it. We shouted for joy.

	00:25:59	And then Lorenzo Snow, who used to teach at EFY with John and me...
Hank Smith:	00:26:03	You and John.
Dr. Bradley R. Wilcox:	00:26:06	Lorenzo Snow says the same shout of Hosanna is what we will use when we welcome the Savior in His glorious second coming. Every temple dedication is a dress rehearsal. Now, if you've ever been in a play, you know that drama director always says, "Now, do it like it's the real thing. Do it like it's the real thing." I always give that pep talk to the teenagers before they do a Hosanna shout in a temple dedication because sometimes they stand there waving their handkerchief and looking around like, "I hope nobody can see me right now and how embarrassing that we're doing this." I want them to realize that this is the very chance they have to shout at the top of their lungs the way these people shouted when Jesus came to them because that's what we will do when Jesus comes again. Hosanna! Hosanna! Hosanna!
Hank Smith:	00:27:05	Now, once you realize what you're practicing for, it's not a weird thing at all. It's an exciting thing. It's much like the sacrament. Aren't we supposed to look forward to that meal with Christ one day that we will have? I love that you said that, Brad, that we're practicing for that future moment and we're remembering past moments when we've done it before.
Dr. Bradley R. Wilcox:	00:27:27	Exactly. Look at this in verse 18. It says he spake unto Nephi. Now, let's remember that this Nephi had already heard the voice of the Lord because this is the Nephi that was praying on the morrow they're going to kill all the believers. "Please help us," and he heard that Christ would come into the world. He had heard the voice of the Lord and now the Lord is again saying to him, "Come." And he's saying, "Come before me." And Nephi arose and went forth, verse 19, and bowed himself before the Lord and did kiss his feet.
	00:28:10	Now, I don't know Hank, are you old enough to have actually remembered Bruce R. McConkie's final testimony?
Hank Smith:	00:28:19	I have heard it but I do not remember it.
Dr. Bradley R. Wilcox:	00:28:24	This was in 1985. And if you remember, everyone knew he had cancer. They knew this was his last testimony, and he died 13 days after this final testimony. I still remember clearly hearing him bear that. Do you, John?

John Bytheway:	00:28:44	Absolutely. April '85, I was sitting next to my dad. And my dad always said during general conference, if Elder McConkie got up, he said, "Everybody, sit up straight."
Dr. Bradley R. Wilcox:	00:28:55	Yeah, listen to his words. "I am one of his witnesses. And in a coming day, I shall feel the nail marks in His hands and in His feet and shall wet His feet with my tears, but I shall not know any better then than I know now that He is God's almighty Son, that He is our savior and redeemer, and that salvation comes in and through His atoning blood and in no other way."
	00:29:26	And here's Nephi. This was not a surprise to him. "Oh, what? Jesus, you're real?" He knew already. He knew just as Bruce R. McConkie knew. This was not a new experience for him, but look at how he bowed himself before the Lord and did kiss his feet. And then the Lord gave unto him, look at 21, power, that he shall baptize.
	00:29:53	Now, I think that's so interesting because the people are yelling, "Hosanna! Hosanna!" which means, "Save now, we pray." And then he says, "Okay, you want salvation? Let's talk about salvation. Let me give you the authority and let me have you get baptized."
	00:30:11	John Hilton has done so many wonderful studies to see how many times different words are said in the Book of Mormon. He says there are 14,000 words attributed to Christ. That's about 5% of the text of the Book of Mormon. The whole text of the Book of Mormon, Jesus is speaking about 5% of the time. That's pretty impressive. And about half of those 14,000 words are right here in 3rd Nephi.
	00:30:42	John says, "No one has used the word baptize more than Jesus Christ." Isn't that something? You want salvation? Get baptized. You want salvation? Then renew that baptismal covenant. He's saying, "This is how you use your agency to choose my influence and power in your life." You get baptized, you renew that covenant relationship. And that's what is clearly important to Jesus Christ because he's telling us that it's through baptism, it's through the first principles and ordinances of the gospel that we are choosing Him, that we're using our agency and allowing Him entrance into our lives.
	00:31:35	It's in the Book of Mormon that we read that baptism is a covenant. In the Bible, we typically see baptism presented as a cleansing. But it's in the Book of Mormon that we see baptism as more than just a cleansing. It is how we enter a covenant,

how we enter a covenant relationship with God and Jesus, and that is where we find salvation is within that relationship.

- 00:32:05 Now, it's interesting that he gives them power to baptize. He brings the Aaronic priesthood. People are often surprised to realize that in the Book of Mormon they have the Melchizedek priesthood. There were no Levites who came with Nephi and Lehi on the ship in the barges. They didn't have the Aaronic priesthood. They had the Melchizedek priesthood, the priesthood of prophets. And that's the power that they were using to baptize.
- 00:32:34 Now Jesus comes and He says, "Let me give you the Aaronic priesthood as well as the Melchizedek priesthood" because then they have the fullness, the temporal, the spiritual, the preparatory, the fullness of the priesthood. But also in the Aaronic priesthood, we find the keys for us to be able to overcome. And it's in the Melchizedek that we find the keys to be able to become, so we need both.
- 00:33:09 Notice in the old world they had the Aaronic priesthood and Jesus comes to bring the Melchizedek priesthood. But in this world, in the Americas, they had the Melchizedek. And He now brings the Aaronic because both of those priesthoods give us a fullness, the keys for overcoming the keys for becoming.
- 00:33:35 In 25, He says, "Having authority given me of Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen." Now, most missionaries recognize really quickly that that's not exactly what we say. What do we say?
- Hank Smith: 00:33:53 Having been commissioned.
- Dr. Bradley R. Wilcox: 00:33:55 Mm-hmm. Having been commissioned. I once asked Bob Millet what's the difference, and he said, "It's how long your line of authority is." He says, "If there's one space between you and Jesus, if Jesus is right there and you're right there, then you would say having authority given me of Jesus Christ. If your line of authority is a little longer than that," he says, "that's-"
- Hank Smith: 00:34:20 Been commissioned.
- Dr. Bradley R. Wilcox: 00:34:21 ... when you say having been commissioned. Isn't that interesting?
- Hank Smith: 00:34:24 I like that. I never thought about that difference.

John Bytheway:	00:34:27	Speaking of Robert Millet , years ago, I came across a book called Will the Real Heretics Please Stand Up. Did you stand? This Protestant scholar, I wanted to say his name is David Bercot, B-E-R-C-O-T, and he talked about baptism and how important it was in the early church and said, "What happened?" He said, "Baptism seems to have replaced the altar call, but he argued that when Jesus gave the great commission, I always think of that painting in the high council room of the resurrected Jesus saying, 'Go ye into all the world, preach the gospel to every creature'," and then what's next? Baptizing them. Why have we replaced the altar call with baptism?
	00:35:11	One of the things I like about this is the preeminence of baptism is being restated and like a second witness of it right here in what you've just read, Brad.
Dr. Bradley R. Wilcox:	00:35:22	Jesus himself was baptized. A lot of people love the Chosen, and I do too. They don't portray Christ baptism because they could not get people to agree on how that should be portrayed. There are so many differences between different Christian denominations as to how baptism should be done and if it's even necessary. Some people say, "Oh, it's like a wedding ring. It's nice but it's not necessary." And here Jesus in the Book of Mormon is saying, "Yes, it is absolutely necessary."
	00:36:00	If you think about Jesus' baptism, which we read about in 2 Nephi, he never needed cleansing but he needed to fulfill all righteousness. Well, what does that mean? He needed to enter a covenant with His father so that He could choose to receive His father's power and His father's grace, which gave Him the power to be able to perform the atonement.
	00:36:33	Yes, he needed that covenant relationship with his father even though he didn't need the cleansing that the rest of us need.
Hank Smith:	00:36:43	I was asked once, "Why is baptism so important to Jesus?" The same verse always comes to mind, John, I've brought this up before, Moses 6:59, You were born into this world by water, blood, and spirit, physically. There was a lot of water, a lot of blood and a powerful spirit. I want you to be born again into my family.
	00:37:04	Baptism to me is the day you become his. John, you just had a new granddaughter born. That's the day she became a Bytheway and a Belka. She's in your family and you would do anything for her, and so would Ashley and Hans. I think this is the same way. I think baptism is Jesus saying, "Enter into my

family. You're going to be born of my blood this time and I will do anything for you. Choose my family."

00:37:37 Why is it so important to Him, Brad? You've shown us that obviously it is. This is the first thing he teaches. Can you imagine the second coming, you guys, and Jesus comes and what's he going to say? And he says, "Can I talk to you about baptism?" And we're all, "Really?" But what is it, John? If they're really the first principles...

John Bytheway: 00:37:57 Then they're really the first principles.

Dr. Bradley R. Wilcox: 00:37:59 As we finish up in 11, you'll notice that he teaches his doctrine, the doctrine of Christ. In verse 33 he says, "Believe in me." At the bottom of verse 32, he says, "Repent." We have faith. Repentance. In 33 he says, "Baptism. Be baptized." Then in 35 it says, "He will visit him with fire and with the Holy Ghost." Then in 38 we read, "Become as a little child."

00:38:30 We see faith, repentance, baptism, the gift of the Holy Ghost and enduring to the end spelled out. There's the doctrine of Christ and he says, "This is my doctrine." Now, the reason I wanted to set that as a context is because as we go into chapter 12... Now some listeners are going, "Yeah, that's the one you were supposed to be covering all along." As we go into 12, we're going to see the doctrine of Christ again, but we're going to see it in the Beatitudes. Let's go there.

00:39:06 Chapter 12. In the introduction it says he gives a discourse similar to the Sermon on the Mount. Many people in the world including some Bible scholars say that Jesus never taught the Sermon on the Mount. They say it's too disjointed in its structure to have been taught on one occasion. Some scholars say this is a compilation of his teachings on many different occasions. Others say, "No, this was all made up by Bible translators in the Middle Ages."

00:39:37 How do we know he actually taught the Sermon? Well, because it's right here in the Book of Mormon. He does it again. He teaches us a very similar sermon and he does it in one setting.

00:39:51 [Harold B. Lee](#), President Lee said, "In His Sermon on the Mount, the master has given us somewhat of a revelation of His own character or what might be said to be an autobiography, every syllable of which he had written down in deeds. And in so doing he has given us a blueprint for our own lives."

- 00:40:17 In verse 1, he says, "Blessed are ye if ye shall believe in me." And then up at the top of that verse it says, "Blessed are ye if ye shall give heed unto the words of these 12 whom I have chosen from among you to minister unto you the first principle of the gospel, faith. Faith in me. Faith in the prophets. This is the first principle of the gospel."
- 00:40:43 Then in verse two he says, "Yea, blessed are they who shall believe in your words and come down into the depths of humility and be baptized," the first ordinance of the gospel. Now, these 2 beattitudes are not in the Bible, not in the Bible as we know it now. This tells us that this audience was, as you said earlier, John, a different audience. These were people who were prepared to be able to start coming into his church and he is telling them how they can come into His church. He says faith, baptism.
- 00:41:25 Look at verse 3. Then we suddenly have the ones we recognize. "Blessed are the poor in spirit who come unto me." The poor in spirit. If you lack money, you are poor in finances. If you are like me and lack skills, then you are a poor athlete because I'm lacking skills. If your spirit is lacking something, then you're recognizing that you are not like God. You're not like Jesus Christ. You are recognizing that you need to become more like them.
- 00:42:07 Then in 4 it says, "Blessed are all they that mourn." Now, this isn't mourning at a funeral, although that is mourning, but this is a different kind of mourning perhaps, mourning because of our sins. If we have recognized in our humility that we're not like Jesus, then that gives us a reason to mourn because of our sins, and He gives us the solution. He says, "Come unto me. Repent, and that's how you can be changed."
- 00:42:41 Look at the next one. He said, "Blessed are the meek." As we meekly return to the sacrament table every week, then we are welcoming him again and again and again, day after day after day, Sunday after Sunday, weakness after weakness. We are meekly turning to Him for His strength, for His Spirit, for His grace because that's how we can be changed.
- 00:43:14 Look at 6. "Blessed are all they who do hunger and thirst after righteousness for they will be filled with the Holy Ghost." That's not in the Bible. But here it says they'll be filled with the Holy Ghost. Do you see the first principles being reiterated here? He had talked about His doctrine, and now in the Beatitudes He's teaching His doctrine again. "You will be filled with the Holy Ghost."

- 00:43:41 Now, blessed is related to the Greek word makarios that is often interpreted as complete, whole, or fully-formed. The Beatitudes, the word comes from Beatus in Latin, which means fortunate or happy. Happy are those, fortunate are those. Fortunate are the pure in heart. Fortunate are the meek. But if we go to the Greek, it's coming from a word makarios. That's a Greek word that means more than happy. It's a happiness that can only come after death.
- 00:44:22 Andrew Skinner says if you examine the root of that in Hebrew, the word actually means exalted or holy. Wow. Holy are the, exalted are the. This isn't good advice for the world. This isn't just an ethics course. This isn't something that everybody should cross-stitch and put on their wall because it's good advice for everyone. This is Jesus teaching His doctrine. This is Jesus teaching us how we can enter into a covenant with Him, and through that covenant relationship we can be made holy, we can be exalted.
- 00:45:08 He says, "Blessed are the merciful. Blessed are the pure in heart. Blessed are the peacemakers. Blessed are they who are persecuted for my name's sake." These are the qualities that we can attain as we endure to the end, as we continue to make covenants with Christ in the temple, we can start owning these qualities because as President Lee said, "These are Christ writing an autobiography." He's saying, "I am merciful and I can make you merciful. I am pure in heart and I can help you be pure in heart. I am a peacemaker and I can help you in this covenant relationship where you welcome in my grace. It can change you and you can become even as I, and you can withstand persecution as I can withstand persecution."
- 00:46:15 Wow. In the Bible Dictionary it says, "Rather than being isolated statements, the Beatitudes are interrelated and progressive in their arrangement." There is purpose in the way this is being presented. That's what my brother and I wrote about, are these possible connections with the first principles and ordinances of the gospel. I've heard teachers before say, "These are the steps of repentance." And I've heard others compare the Beatitudes to the gifts of the spirit. And those are all wonderful insights. What if Jesus is giving us more? What if he's actually giving us the first principles and ordinances of the gospel? What if he's teaching us his doctrine, and more importantly, teaching us what can happen to us as we live the doctrine of Christ?
- Hank Smith: 00:47:10 Brad, let me make sure I have this right. And John, you can comment. These first six verses here in 3rd Nephi 12, you're right on, "Show me, give heed, believe in words," that's faith.

And then baptism can't be missed. It's in there quite a bit. Then repentance at the end of verse 2.

- Dr. Bradley R. Wilcox: 00:47:29 We see humility and poor in spirit. And humility, the proud are not going to have faith. They're not going to be baptized, they're not going to do that. We see the humility to turn to Christ and then we see the mourning for our own sins, repentance. And then we see meekness, which is what we demonstrate as we renew our baptismal covenant.
- Hank Smith: 00:47:56 3, 4, and 5, repentance. And then verse 6. And also back in verse 1, Holy Ghost. So it's verses 1 through 6.
- Dr. Bradley R. Wilcox: 00:48:07 In the book that my brother and I have done, we actually start trying to connect the other Beatitudes to the covenants that we make in the temple during the endowment. For some people, that might be stretching it a little too far. Roger and I found that very insightful to start looking at how mercy and purity and peacemaking and even the persecution that comes as we are consecrated to the cause of Christ. We found some connections that were very meaningful to us.
- Hank Smith: 00:48:42 "As I live these principles and ordinances, this is what I become." What an excellent insight, merciful, pure in heart, peacemakers, whether the connections are there or not, but that is the hope of the temple, right? That I come out of the temple more merciful, pure in heart, peacemakers, ready to be persecuted for the Lord's sake.
- Dr. Bradley R. Wilcox: 00:49:08 Remember that the Aaronic priesthood, which is power to baptize, is power to overcome. The Aaronic priesthood that gives us the keys of repentance. It gives us the chance to be able to administer and partake of the sacrament. That's the keys of overcoming. But then in the Melchizedek priesthood and the ordinances of the Melchizedek priesthood, we find the keys to become, to become more like the Savior.
- John Bytheway: 00:49:44 It might not be appropriate to pick a favorite Beatitude, but I love verse 6. "Blessed are all they who do hunger and thirst after righteousness" because I thought Jesus could have said, "And blessed are the righteous." I think all of us would realize, "Well, I'm not perfectly righteous, but I can hunger and thirst after it." I love that those desires count.
- 00:50:09 How often do hunger and thirst have to be addressed? I mean I'm one of those guys who likes to eat every day. Will there ever come a time in your life when you can say, "Oh, I'm done eating."

I ate back in 2012"? There will never come a time when we won't continue to hunger and thirst. And this Beatitude, it gives me space for becoming. I'm going to continue to hunger and thirst after it. And if I need to repent, I can do that, but I want it. I desire that. I'm going to keep coming back to that sacrament table and hungering and thirsting after righteousness. That's where that becoming, I hope, comes in like you said, Brad.

Hank Smith: 00:50:47 The desires matter. I like that.

Dr. Bradley R. Wilcox: 00:50:50 Yeah.

Hank Smith: 00:50:51 Now, Brad, before we move on from the Beatitudes, you remember John shared his favorite Beatitude. I want to share mine. This is verse 9. "Blessed are all the peacemakers for they shall be called the children of God."

00:51:05 One thing we haven't talked about yet is in 3rd Nephi 11, Jesus is teaching about baptism as you said, and then He does a little side comment, I think, where He says, "And since I've taught you about baptism, no more fighting over this thing as there has hitherto been." I wonder if everybody looked down, "As there has hitherto been" and they're, "Well, I don't know what you're talking about." He says, "If you have the spirit of contention, you're not of me, but of the devil who is the father of contention who stirs men up with anger one against another." And then he backs that up in 3rd Nephi 12:9, "Blessed are the peacemakers."

00:51:44 I wanted to get both of your comments on this. Both of you will remember this story. It wasn't very long ago. [President Nelson](#). "During my surgical internship many years ago, I assisted a surgeon who was amputating a leg filled with highly infectious gangrene. The operation was difficult. Then to add to the tension, one of the team performed a task poorly and the surgeon erupted in anger. In the middle of his tantrum, he threw his scalpel loaded with germs. It landed in my forearm. Everyone in the operating room except the out-of-control surgeon was horrified by this dangerous breach of surgical practice. Gratefully, I did not become infected." Yes, we're all very grateful. "But this experience left a lasting impression on me. In that very hour, I promised to myself that whatever happened in my operating room, I would never lose control of my emotions. I vowed that day I would never throw anything in anger, whether it be scalpels or words."

00:52:44 What have you both learned in your lives about contention and peacemaking?

John Bytheway: 00:52:49 That's a great question. I think I've been filled with gratitude for peacemakers in my life, in my ward. That's such an attribute of the Savior to be able to make peace and usually when things are calmer, because there's always going to be problems, but when there's a spirit of peacemaking and cooperation, problems can be solved.

00:53:10 I've been grateful for people who have that influence over groups, over families. I remember you started talking about [President Nelson](#) way back in 1989. He gave a talk called the Canker of Contention. He said, "Divine doctrine of the church is the prime target of attack by the spiritually contentious. Well, do I remember a friend who would routinely sow seeds of contention in church classes. His assaults would invariably be preceded by this predictable comment. Let me play the role of devil's advocate. Recently he passed away." This is kind of funny. "One day he will stand before the Lord in judgment. Then I wonder, will my friend's predictable comment again, be repeated?"

00:54:00 Imagine standing in front of the Lord and saying, "Let me be the devil's advocate."

00:54:03 "Really? You want to do what?"

Dr. Bradley R. Wilcox: 00:54:09 Hank, if you think about it, that's what makes the setting here different from what President Nelson experienced in that operating room. That was a professional environment in which the anger was causing a problem. But when you're fighting about spiritual things, then that seems to take it to a new level. Here they're fighting about baptism and how baptism should be done and what you should say whether it was necessary. I mean all of those things. And he says, "Really? You're fighting about spiritual things? This ought to be the time when you are trying to be one, of one mind of one heart. Those who are not unified, those aren't one are not of me."

John Bytheway: 00:54:58 Yeah. This reminds me, there is contention that is directed at the gospel, at the people trying to follow Jesus. And here, it's within them like you said, Brad. Boy, that statement, you just mentioned it. "If ye are not one, ye are not mine." I mean the alternatives are really bad if we're not His. What else is there if we're not His? That idea to be one is another way of saying the same thing. No more contention.

Hank Smith: 00:55:28 I would encourage everyone to go back even stop the podcast right now, go look up Peacemakers Needed from April 2023 and read it again. Read it with your family this week. There's so

many wonderful statements, I wanted to pick just one. It's difficult, but I chose this one.

00:55:47 "The Savior's message is clear. His true disciples build, lift, encourage, persuade and inspire. No matter how difficult the situation, true disciples of Jesus Christ are peacemakers."

00:56:04 Again, everyone, go back and reread this message. For me, it is one I'll never forget. I imagine 20 years from now I'll still be quoting and thinking about that talk.

Dr. Bradley R. Wilcox: 00:56:17 And not just you, Hank. That talk has reached far beyond the membership of the church. I have been in professional circles where I've heard people quoting President Nelson and attributing the thoughts to him. Not plagiarizing him, but literally attributing the thoughts to him as they have been speaking in educational circles, as they have been speaking in academic circles. I've heard people outside the church quoting that talk.

Hank Smith: 00:56:46 Now, Brad, we've had you for a while, and we're in chapter 12 around verses 10, 11 and 12. So where do you want to go from here?

Dr. Bradley R. Wilcox: 00:56:53 Well, let's take a look at it. Now, he jumps into, "Ye are the salt of the earth and be a light to the people." Without what we've covered, then that seems disjointed. It seems like quite a leap, quite a jump. And that's why scholars sometimes say, "No, this had to be a teaching on another occasion." But in the context that we have been establishing, this flows naturally because we're saying, "If you can apply my doctrine, if you can come into covenant relationship with me, if you can be changed, then you can be the salt of the earth. Then you can be a light to the world. This is not only how you can be exalted or made holy yourself, but this is how now you can be more serviceable to me as you reach out and bless others."

00:57:49 How come he says, "Ye are the salt of the earth" and we aren't offended, we aren't disturbed? "Why is he calling me salt?"

Hank Smith: 00:58:00 I am not versed in the history of salt, but I do believe it was used to preserve food before refrigeration. Very valuable. In fact, I think the word salary comes from the word salt money.

Dr. Bradley R. Wilcox: 00:58:13 Yes, salary. And that's how Roman soldiers were paid, in salt. That's why people wanted to conquer the holy land because of

the Dead Sea. It was valuable and we are valuable as we act as preservatives of the world, as we preserve the world.

00:58:33 Salt also has health benefits. It can be used to melt ice. It can be used in many ways. It can be for flavoring. That just is the most basic. But think of all of those things when you think about what Christ needs us to be in the world. You start realizing that when he says, "Ye are the salt of the world," it's a great compliment.

00:59:00 Salt doesn't lose its savor unless it's contaminated. If it's not contaminated with other things, it will not lose its savor. When he says be the salt that doesn't lose your savor, he's saying, "Don't let the world contaminate you. You be here to bless the world." And then he goes into, "Ye are the light of the world." How do we reconcile his teaching "be a light to others" and then him teaching, "Don't let your right hand know what your left hand is doing. Do it in secret. Do it in your closet"? How do we reconcile those two teachings?

John Bytheway: 00:59:36 Some people, without saying a word, can light up a room. I remember [Elder Bruce C. Hafen](#) that we've had on the podcast saying that one time they were hosting a Japanese law professor at Brigham Young University and that he finally stopped Elder Hafen and said, "You have got to tell me this secret behind all the shining eyes." He said, "This place is like an oasis in a sea of darkness" or something like that because he saw these people that were just going to their classes but he could see a light in them.

Hank Smith: 01:00:12 Brad, I also think it goes back to what John said earlier about those who hunger and thirst after righteousness. When the Lord is teaching us not to let your right hand know what your left hand is doing, maybe that's talking about what are you hungering and thirsting after. "Let your light so shine before this people that they may see your good works and glorify" who? "Your Father who is in heaven." Sometimes I say, "Yes, I'm going to show people my good work so they can glorify me." Would it come down to your desire?

Dr. Bradley R. Wilcox: 01:00:44 And your motive. As we look now as he starts going into the rest of the sermon, he's starting to say, "Let me lift you to a higher place." We're not going to just talk about behavior anymore. We're not going to just talk about what you're doing. We're going to say, "Are you doing it for the right reasons? Are you doing it out of your heart? Or are you doing it because it's a rule that needs to be kept?" And he starts taking us up into this higher law. That's what's happening here. He says, 21, "Thou shall not kill." 22, "No, don't even be angry with your brother."

27, "Thou shall not commit adultery." 28, "Lust." 29. "Don't let lust enter into your heart."

01:01:29 He's taking us to a higher law, and yet we struggle with that. The children of Israel always have struggled with that. Young people are struggling with it even now as we learn to be governed by principles rather than a set of rules.

01:01:45 Now, for the Strength of Youth guide, it's giving us incredible principles to guide us, and yet people are treating it like it's an excuse to not live the lower law. Instead of an invitation to live a higher law, they're saying, "Oh, this is now my excuse for not living any law at all." It's like they're saying, "Oh, it doesn't say thou shall not kill, so now I can kill my brother. I just can't be angry with him." And it doesn't say, "Thou shall not commit adultery. So as long as I don't do it lustfully, then I can commit adultery."

01:02:27 When people are using principles that are actually being written and shared with us to invite us to live in higher and holier way, it says, "The purpose of for the Strength of Youth is not to give a yes or a no to every possible choice you might face. Instead, the Lord is inviting you to live in a higher and holier way, His way." And to take that invitation and then use it as an excuse for dressing immodestly or for getting a tattoo or for having multiple piercings, that's like taking the Sermon on the Mount as an excuse to not live the 10 Commandments.

Hank Smith: 01:03:13 I think this Sermon and the Strength of Youth pamphlet the same way, Brad, exposes what's happening internally. This Sermon is kind of scary because just like the Strength of Youth pamphlet, it's going to expose me, to me. And I better like what I see or I hope I like what I see.

John Bytheway: 01:03:32 We often speak about this as a higher law, but I think it's going another direction too. It's an inner law. It's, where is your heart? I hope people will go to the Church News or get the Church News app and read the talks that the Young Men's and Young Women's General Presidencies gave about for the [Strength of Youth at education week](#) in August of 2024 because Brad talked about some of these same things.

01:03:58 "For the Strength of Youth is not minimums of behavior. It is doctrines of discipleship." Instead of asking what will God permit, we're supposed to ask, what would God prefer?"

	01:04:12	I feel like President Nelson has been talking about this all along. Learn to hear Him. And then are you willing to let God prevail? And some are skipping those steps and going to see, "Okay, what are the minimums in here?" Instead of saying, "What is the doctrine now? I'm going to get on my knees. I'm going to learn to hear him and I'm going to let God prevail based on these principles." And boy that is asking a higher and inner thing of all of us, isn't it? It's easier to spell it all out. This is harder.
Hank Smith:	01:04:47	That's what I mean, John, is when I get this Strength of Youth pamphlet and I'm looking for what's the minimum I have to do, I learn something about me.
Dr. Bradley R. Wilcox:	01:04:57	Yeah. The blessing is that when we are willing to step up, whether it's the principles here in the Sermon on the Mount or whether it's the principles in the Strength of Youth guide, when we are willing to step up, then we can be governed by principles, whether we're in private, whether we're in public, and we can be governed by principles our whole lives.
	01:05:23	There've always been rules, there've always been dress standards and I hope that we can realize that this is Jesus inviting us to care about whether we're living the standard whether other people are watching us or not, whether there's supervision or not. This is between us internally and God. It's not just a matter of, will they let me in the testing center? It's a matter of, am I going to be governed by these principles that truly will allow my heart to become more like Jesus Christ?
Hank Smith:	01:06:00	Coming up in part two of this episode.
Dr. Bradley R. Wilcox:	01:06:03	I went to a wedding reception the other night, and it was the wedding reception of a beautiful young lady who just married a wonderful return missionary and they were sealed in the temple. But get a load of this story. This was a story that was in the December 3rd, 2023 Church News. It's talking about this young woman named Kaylee.



- John Bytheway: 00:01 Welcome to part two with Brother Brad R. Wilcox, 3 Nephi 12-16. Brad, you've heard me talk about the three attitudes. It rhymes with beatitudes, but it's the three attitudes, not nearly as profound. But Hank, I love what you said. It reveals where you're at. If your attitude is, "How bad can I be?" If you're in search of minimums, how far can I go? Where's the line exactly so that I don't cross it, but I want to get as close as possible to it. That is blessed are they, that hunger and thirst after minimums. No, that's not the beatitude. And then maybe it's, "Well, how good do I have to be with this resignation?" Well, no, that's not it either. It's blessed are they that hunger and thirst after righteousness.
- 00:46 This is King Lamoni's Father in one of my favorite prayers in the whole Book of Mormon. He's not even baptized yet. King Lamoni's Father says, "Oh God, Aaron has told me there is a God. And if there is a God, and if thou art God, will thou make thyself known unto me?" And then this is just poetry, "And I will give away all my sins to know thee." He didn't say, "Well, how bad can I be and still know thee? What's the minimum?" He didn't say, "Well, how good do I have to be?" He said, "I'll give them all away. That is hungering and thirsting after righteousness.
- Dr. Bradley R. Wilcox: 01:22 Now, if some of you listening are thinking, "Boy John, that was good." Turn to the September 2024 issue For the Strength of Youth magazine and [John](#) has written an article. You can then turn to your youth and your teenagers, and you can help them evaluate themselves on those three levels the way that John just described.
- Hank Smith: 01:48 After the Beatitudes, if I'm getting the message here Brad from 3 Nephi 12, it's what is happening internally to you. Because don't kill, that's a pretty easy commandment for me to keep. But don't get angry, that stretches me.
- John Bytheway: 02:04 That's tough. Yeah.

Hank Smith:	02:06	Praying for your enemies. The law says that you can love your neighbor and hate your enemy, but I want you to love your enemies. That's about what's happening internally to me.
Dr. Bradley R. Wilcox:	02:17	If he strikes you on the right cheek, turn to him the other. This is hard stuff.
Hank Smith:	02:21	Yeah. So could I say it this way that everything we've been talking about today from the new Strength of Youth pamphlet to the Sermon on the Mount here, it should stretch me more, not less.
Dr. Bradley R. Wilcox:	02:35	That's a wonderful way of saying it. Yeah.
Hank Smith:	02:39	The Sermon on the Mount is something that if you're thinking to yourself, "I'm doing pretty great. I feel like I'm hitting pretty much my ceiling when it comes to righteousness," there's plenty to find. There's plenty of things to look at. That's what you're told us it is Brad. It's a way to become like Christ. And you realize when you read this, you have a ways to go and that's okay.
Dr. Bradley R. Wilcox:	03:02	It is. Look at divorce. Look at 31 and 32 of 3 Nephi 12. He says, "It hath been written that whosoever shall put away his wife, let him give her a writing of divorcement." Then bottom of 32, "Whoso shall marry her who is divorced, committeth adultery."
	03:23	Now that's a scripture that can hurt a lot of people. That's a scripture that's painful to read for a lot of people who have dealt with divorce, who have experienced divorce, who have experienced the repercussions of divorce. That's really hurtful until we read what he's really saying.
	03:42	In this case, divorce means separated. So he's saying if you're going to separate from your wife, give her a writing of divorcement, make it legal. He's not saying there's never a reason that you should get divorced or he's not saying that divorce is wrong under any circumstance. There are reasons that divorce has to happen, but he's saying do it legally. He's saying, "If you don't do it legally, you're committing adultery because you haven't legally been separated from each other."
	04:16	This was a huge problem in Chile, where divorce wasn't even legal until 2004. People couldn't even get a divorce. And now in that country you can get a divorce, but it's so expensive that a lot of people still don't do it. My missionaries spent more time getting people married so that they could get baptized than

they did getting people baptized. He's saying, "If you're going to do that, do it legally so that it's not going to keep you from entering and renewing this covenant relationship with me."

04:52 See, you could look at that and say, "What does divorce have to do with anything?" This sermon is so disjointed, or you can look at the whole and realize that he's saying, "Don't let this get in the way of your living the first principles and ordinances of the Gospel, because that's how you can become like me."

05:11 Look at 48, another one that causes a lot of grief to a lot of people. "Therefore, I would that you should be perfect even as I or your Father who is in heaven is perfect." Now, people will always follow this and say, yes, but in the Greek teleios, it means complete, finished, or fully formed, like that's supposed to comfort me. "Oh, you don't have to be perfect, just be complete, fully developed, fully formed." Come on. It's the same thing.

05:45 So where do I find the comfort? I find it in that prefix, tele as in telephone, as in television, as in telescope. Vision at a distance, communication at a distance. If I can see that he's saying, "Be ye therefore perfect at a distance," then all of a sudden I don't have to freak out. Suddenly I can say Christ himself is not calling him himself perfect until he is resurrected. Because in the Bible it says, "Be ye therefore perfect as my Father." Here he is saying, "Even as I or your Father," but now he's resurrected. Well, if we have until the resurrection, then we can calm down, and we can take a deep breath, and we can realize that this is perfection at a distance or as Elder Holland put it, "Be ye therefore perfect eventually," eventually. It's only through his grace, through his help that we can be perfect. It's not something we can do on our own. That's why he wants us to enter a covenant relationship with him so that we have access to his grace, so that we have access to his power that he can't give us until we choose to enter that relationship and choose to receive it by taking the sacrament. And that's what we need to remember here.

Hank Smith: 07:20 Brad. I recently had a great young man, his name's Talmage Wright. He said, "Hank, how do you know if you're doing enough?" "What do you mean Talmage?" And he said, "Well, I want to know that I'm doing enough to go to heaven." I told him to read two talks both given by my friend Brad, [His Grace is Sufficient](#). We talked about that earlier, and then your general conference talk [Worthiness is Not Flawlessness](#). Let's imagine Talmage is in front of you, Brad. He says, "How do I know if I'm doing enough to go to heaven?" What would you tell him?

Dr. Bradley R. Wilcox:	07:52	I would say, "Talmage, are you being honest? Are you trying? Then his grace is sufficient, and he will empower you to keep staying in your covenant relationship." God can deal with weakness very differently than he deals with rebellion. And Talmage, as long as you're not being rebellious, as long as you're not throwing your papers up in the air and saying, "I'm out of here, I quit. This is ridiculous. It's too hard to even try." As long as you're not doing that, then trust. Be confident in God's care and trust that within that covenant relationship that you were renewing. Every time you partake of the sacrament, you are learning how to overcome.
	08:48	But that's going to take some time. Like we said, "Tele, telephone." It takes some time, it takes some distance. It's not going to be something that happens Harry Potter style, poof, you are perfect. It doesn't happen like that. It's going to be as President Nelson says, a process.
Hank Smith:	09:09	The fact that you're asking the question is evidence that you are hungering and thirsting after righteousness. Am I doing enough? What kind of question is that? That says that you care, that you're trying.
Dr. Bradley R. Wilcox:	09:21	Most people who aren't trying, they're going to say, "I'm doing way too much. The church expects too much of me." See, that's the prideful, unrepentant attitude. And as long as you're not there, then you're on the right track.
John Bytheway:	09:37	I love what you did Brad with the tele thing, the eventually thing. Because look at every one of the Beatitudes, they sound like, I'm not an English major, but I think it says, "Blessed are the," present tense, "For they shall be." That is a future possibility. That is a future becoming. Blessed are you right now because hang on, you shall be, you eventually can become this. All of them give me hope for that, because you're in a bad state right now, but hang on, because you shall be. Here's a future possibility and a future promise. That gives me hope, but that's what I'd say to Talmage.
Hank Smith:	10:17	Brad, you said this. You said, "The older I get," and this was back in 2011, now you're getting even older.
Dr. Bradley R. Wilcox:	10:25	There's the persecution.
Hank Smith:	10:27	Oh man, the teasing. "The older I get," you said, "The more I understand this wonderful plan of redemption. The more I realize that in the final judgment it will not be the unrepentant

sinner begging Jesus, let me stay. No, he will probably, the unrepentant sinner will be saying, get me out of here. Knowing Christ's character, I believe that if anyone is going to do the begging on that occasion, it would probably be Jesus begging the unrepentant sinner, please choose to stay. Please use my atonement not just to be cleansed but to be changed so that you want to stay." That's a paradigm shift. A lot of people do say, "Wait, what? He's going to be begging me to come into the celestial kingdom, not me begging him to let me?"

- Dr. Bradley R. Wilcox: 11:11 In Mosiah 3:19, we read the scripture that says, "The natural man is an enemy to God and has been from the fall of Adam and will be forever and ever unless he yields to the enticings of the Holy Spirit and putteth off the natural man and becometh a saint," and that's what Jesus can do with us. When I read that scripture, I always think the natural man is the prideful, unrepentant, makes himself an enemy to God by being proud and being unrepentant. But God is not his enemy. God is his very best friend because it's God that can help him change.
- 11:58 And how do you change? That's what we've been talking about throughout this entire podcast, the principles of the gospel, the faith, repentance, Baptism, the gift of the holy ghost, enduring to the end. This is how, he's teaching us how to come to him and be changed.
- Hank Smith: 12:20 I love that. "Therefore, I would that you should be perfect even as I or your Father who is in heaven is perfect." It's almost if I added that one word that, "I hope that you want to be perfect even as I or your Father who is in heaven is perfect."
- John Bytheway: 12:34 Hungering and thirsting after it.
- Hank Smith: 12:36 This is what you desire. Yeah.
- Dr. Bradley R. Wilcox: 12:39 Thank you Hank. As we get into 13, he jumps into a completely different topic. But let's think for just a minute. If you were going to remember President Benson for something he taught during his presidency, what would it be?
- Hank Smith: 12:55 His landmark talk on pride.
- Dr. Bradley R. Wilcox: 12:59 The overcoming pride, the Book of Mormon. If you were going to remember President Monson for one thing, what would it be?
- Hank Smith: 13:10 Service, helping the widows and the orphans.

Dr. Bradley R. Wilcox:	13:13	Yes, going to the rescue. He's the one that added caring for the poor and needy to one of the purposes of the church. That's what we remember. If we were to remember Christ for his most prevalent teaching, what would it be? Look at the introduction to 13 and you'll find a clue. Jesus teaches the Nephites what?
Hank Smith:	13:46	The Lord's prayer.
Dr. Bradley R. Wilcox:	13:48	Mark Barrionuevo did some research looking at what was the most prevalent teaching of Jesus Christ in the entire standard works and it's prayer. And why would that be so important? Because prayer is how we keep that connection with God.
	14:08	I went to a wedding reception the other night, and it was the wedding reception of a beautiful young lady who just married a wonderful return missionary, and they were sealed in the temple. But get a load of this story.
	14:23	This was a story that was in the December 3rd, 2023 church news. It's talking about this young woman named Kaylee who had been struggling with some emotional challenges because she had had an accident as a cheerleader. It left her with a concussion and so she was to be tutored at home, and she was missing her friends, and she kind of got depressed, and finally a friend said, "Why don't you have the missionaries come talk to you about Jesus Christ?" She did. She loved their messages. She felt that God himself was reaching out to her and telling her everything she needed to know. She felt the spirit in a way that she had never before felt it.
	15:09	Kaylee tells her mother, Michelle, "I have never before felt like God loved me. At this moment right now, I know he loves me. I know it," and then she tells her mom that she wants to be baptized. And that's when her mom tells her, "We used to be members of that church. We left the church when you were a little girl." Her parents thought they were doing their daughter a favor. "Oh, now she's going to be able to grow up without all these extra meetings, and without all these extra rules and regulations, and she'll grow up so much happier." And here this girl is in the depths of depression, learning that it's a connection with God that can make her happy. And she says to her parents, "You kept me from a connection with God." Her parents realized the mistake they had made. She, Michelle and her husband Brock went to the bishop. They said, "We want to come back."
	16:17	Now, isn't it interesting that some of the questions and social issues that took them out of the church 10 years earlier hadn't

really changed? The church hadn't changed its position on this or on that. But now, they reached out because they realized what they were missing. In the article, listen to what [Brock Randall](#) says. He says, "I came back because I wanted to be close to God again." Feeling close to God and reconnecting with him, especially through prayer restores people's faith.

16:58 No wonder he is telling us to pray, because he needs us to feel that connection with God, and that prayer is what happens. In the research, and the article talks about some research that's been done at BYU about those who have left the church and then returned to the church. It says 80% of those in the study said they still had not resolved some of the questions and concerns that took them away from the faith, but their personal connection with God trumped their disbelief. Wow. No wonder Jesus taught prayer more than anything else. He taught prayer because he wanted us to have that connection.

17:49 I remember a time when I was speaking at an event in Florida. And my daughter, my youngest daughter Whitney, was having a baby. I was sad that I had to be away at this time that was so exciting for the family, so I made my wife promise that she would keep me updated on what was going on, and she was sending me texts, and I leaned over to Emily Freeman who was with me and to Sister Sheri Dew who was speaking at the same event, and I said, "I'm going to be a grandpa again. This is so exciting." They said, "Well, keep us informed on how things are going."

18:21 Well, we got to a point at which the texts stopped coming and I texted my wife and I said, "What's going on? What's wrong?" She didn't respond, and then I got really nervous and I said, "Debbie, tell me what's happening." Finally, she texted me and she said, "Brad, the baby was born and the baby's gray. The baby wasn't breathing." She said, "They just rushed the baby off to the NICU. My son-in-law, Landon ran off with them because he wants to give the baby a blessing." She said, "They didn't even let Whitney see the baby. We have no idea what's happening."

18:56 My first thought was, "I've got to pray and I've got to pray with all these sisters." I ran up on the stage and Sheri Dew was speaking and she said, "Oh, Brad has an announcement. His daughter's having a baby. Let's see what the announcement is," and I grabbed the microphone and I said, "The baby was born but it's not doing well." The baby was posturing. That means jerking, and it usually is a sign of brain damage. I said to these

sisters, 4,000 of them, I said, "Sisters, I need you to pray. Pray for me, pray for my baby, pray for my baby's baby."

19:37 And Sheri said, "Brad, we were born for this. This is what the sisters of the church do. We pray. We pray for each other. We pray, this is what we do." And I often think, why was that so important to me, that I would know that others were praying with me? Why? Because he who gets the most prayers wins? If I pray alone in my closet, then God's not going to listen, but if 4,000 women in Florida are praying, then he's going to listen? If we put names on a prayer role, then God will listen because more people are praying?

20:24 No, I don't think it has anything to do with that. There's something special that happens as we are humble enough to ask others to pray with us, and there's something special that happens as we are selfless enough to pray for others, even names on a prayer roll, people we don't even know. But we pray in earnest desire for their earnest desires.

20:55 I don't think that prayers are what earn us blessings. I fully believe that God knows exactly what we need before we even ask. There's something that connects us to God and connects us to heaven as we pray, and it's in that relationship. That's where we start understanding why we pray. It's not to get what we want. It's to build a relationship that's so personal and so strong, that we can trust God even when we don't get what we want.

21:38 Now, I'm happy to report that that little baby that was struggling so much hit every developmental milestone. She is now a very precocious and darling little first-grader. She's doing great. But I also want to report that even if she hadn't been blessed in that way, it's the prayers that allow me to know God so that I can trust him, whether or not his will is to bless the baby or to take the baby. That's what we have to remember when we're thinking about prayer.

Hank Smith: 22:23 And that's the attitude the Lord takes to prayer, isn't it, in this chapter. Shut thy door, pray to thy Father who is in secret. Don't use vain repetition but really, really pray.

Dr. Bradley R. Wilcox: 22:36 And vain repetitions aren't prayers that are repeated because then the sacrament could be called a vain repetition. It's a matter of, do you sincerely mean the words you're saying, even when you pray for the same things over and over?

Hank Smith:	22:51	<p>Brad, your story of your daughter was so touching. I wanted to read you something I saved years ago. This was a friend on Twitter. His name is Scott Adams. He said, "Today is our stake conference. We walked in late because of broadcast problems, so I didn't catch the name of the speaker. She told the story of losing her daughter. She experienced immense grief and anger at God who would allow this. She said she was given a dream about five days after her daughter's passing. She was hanging white knuckle over the edge of a cliff with a black void below. She was terrified of falling, but her hands were cut and fatigued, and she was afraid of losing her grip. In her dreams she got the impression to let go. This seemed impossible to her because the void below was so dark. She was terrified, but again and again she was impressed to let go, and finally she trusted that feeling and released. As she was falling, she saw a net of light below her. She could tell it was going to give her a soft safe landing. When she hit the net, she felt wrapped in love and warmth. Then she examined the net and what she saw surprised her. She noticed that there were people at the ends of the net, and that the weave of it was made from light that streamed from them."</p>
	24:19	<p>This is the part that caught my attention. "She was told in the dream that the strands of the net were made up of the prayers they had offered on her behalf. She saw people close to her who loved her, and they had the brightest and the biggest strands, but she also noticed there were hundreds of people she didn't recognize. She was told that the people she didn't recognize were all the people who had heard what had happened and offered prayers from afar. She closed with the message that no prayer is ever wasted." I just liked the story. I thought the two go really well together that we think, "Oh, it's just a prayer. It's not doing much," but what if it is? What if it is doing more than you think?</p>
Dr. Bradley R. Wilcox:	25:02	<p>And look at her story ended very differently than my story. In my story, my granddaughter has been very blessed. Her daughter died, but it doesn't change the fact that the prayers made a difference, and that difference was in our trusting relationship, and being able to be close to God so that he could help us through whatever the outcome was going to be.</p>
	25:32	<p>And that's why we pray. It's because that's how we come to know God. Look right here. He says in 14:21, 22, 23, not everyone that saith unto me, "Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven. Many shall say unto me in that day, 'Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?'</p>

And then will I profess unto them, 'I never knew you.'" Joseph Smith translation of the Bible, "You never knew me."

26:10

When Bob Millet was asked, "If I get to the gates of heaven, what am I supposed to say when somebody asks, 'Do you deserve to be here?'" [Bob Millet](#) said, "Well, don't say, 'I deserve to be here because I was the deacon quorum president, or I was the assistant to the president on my mission, or I served as a bishop, or I served as a relief society president, or I served as a,'" he says, "That's not the right answer." He says, "If somebody greets you at the pearly gates and says, why do you deserve to be here," Brother Millet said, "The answer is I don't, but I know a guy." See, it really is all about who you know. It's all about knowing Jesus. And it's on his merits, on his mercy, on his grace that we will be able to enter. When we're praying and somebody says, "You're not going to get what you pray for, so why are you praying for it, or what if you don't get what you pray for?" Then you say, "It's not about getting what I'm praying for. It's about knowing a guy. It's about knowing God. It's about knowing Jesus in whose name I pray." It's about building this strong relationship with them, because it's through that relationship that we will one day not only be able to enter heaven, but we will be able to become heavenly.

John Bytheway:

27:44

You have used a phrase several times today, but I want you to elaborate some more on it. We had a wonderful lesson I heard through the grapevine at our ward from someone who heard you at Education Week. You have talked about a covenant relationship. She repeating you said that there's a difference between a covenant contract and a relationship. Can you elaborate on that? Because you've used that and I think it's a perfect place to talk about it.

Dr. Bradley R. Wilcox:

28:15

It was [Truman and Ann Madsen](#) who said, "A covenant is not a cold contract but a warm relationship," and what I shared at Education Week is that when there's a married couple, then they have a public covenant relationship with each other, and that changes. It changes the expectations, it changes what they can expect of each other. It changes what they can receive from each other. I would hope that both parties are entering a marriage because they choose it. And as we choose to enter a covenant relationship with God and Christ, then it's like entering a marriage. In fact, Christ said, "I am the bridegroom, the church is the bride."

29:02

When we're in that relationship, then he can expect something more of us than he does of anybody else, and we can expect

something more of him than we do of anybody else because of that relationship.

29:20 Think about a marriage. Does the woman have more access to her husband's time? Does she have more access to her husband's attention? Does she have more access to her husband's money than some girl who had a crush on him in high school? Yes. When you have a marriage relationship, then somehow it's deeper and more profound than a crush or people living together. In that relationship, we see a depth of love and a depth of trust that we don't always see in those earlier relationships.

30:02 That's why we can receive more, because we have chosen to enter this relationship that gives us more than somebody who has a crush on God. Interested, fascinated with God and angels for two whole weeks, or somebody who wants to live with God. All the benefits, none of the responsibilities. Don't give me any commandments, don't give me anything I have to do. Don't tell me I need to change. When we're in this relationship, then we are in a position that's very different when it comes to God and Jesus, and that does change everything.

John Bytheway: 30:46 Brad, I love the word relationship. Instead, I keep thinking of a contract, words in a signature. "Yeah, I got baptized so I made this covenant." No, this is the beginning of a relationship. This is a connection. I want to use the word connection because Sister Spannaus in the last general conference gave a talk called Faithful to the End. She said, "The For the Strength of Youth guide explains covenants connect you to Heavenly Father and the Savior. They increase God's power in your life." There's that, you have access to God's power.

31:21 And then she quoted [President Uchtdorf](#), I love this. "A house doesn't survive in a storm because the house is strong. It also doesn't survive because the rock is strong." Okay? That's the three little pigs story. The house is strong. The house survives the storm because it is firmly attached to the strong rock. It's the strength of the connection to the rock that matters.

Dr. Bradley R. Wilcox: 31:44 We've taught covenants as two-way promises for many years and that's true. It's absolutely true. But it's more than a promise because if it's the contract, then you hear people say, "Well, I'm not getting baptized, because I don't want to sign that dotted line, because then I'm going to be expected to live these commandments. I'm not going to the temple, because then I'm going to be worse off if I break these covenants than if I didn't make them in the first place."

- 32:13 See, that's contract thinking, and we've got to switch that to relationship thinking. Who is better off without a stronger relationship with God and Jesus? And it's baptism. It's the temple covenants that allow us to have that stronger relationship. It's not that God doesn't want to give all of his children all of his power. It's that he can't, until they use their agency to welcome it.
- 32:44 And that's what we're doing. When we enter into that relationship, that covenant, we are welcoming his power. Because he's not going to force it on us. He's not going to force blessings on us. He's not going to force happiness on us. We have to choose it.
- 33:04 Now, let's go back to 14 and let's read the first verses there in that chapter. It says, "Jesus turned to the multitude, opened his mouth and said, 'Verily verily, I say unto you, judge not that ye be not judged.'" Boy, if there was a war cry for this generation, that is the war cry. Judge not. I've had people who are self-professed atheists tell me, "Judge not that ye be not judged." They literally quote the King James language of the Bible, King James, "Judge not that ye be not judged," and they quote it to me and they are self-proclaimed atheists. And they don't understand something that [President Oaks](#) has taught to us. He says, "I have been puzzled that some scriptures command us not to judge and others instruct us that we should judge, and even tell us how to do it."
- 33:59 The key is to understand that there are two kinds of judging. Final judgments like, "Go to hell, damn you. You see, those are final judgments that we," he says are forbidden to make, and intermediate judgments which we are directed to make, but based on righteous principles. People who love to quote, "Judge not that ye be not judged," need to continue reading the rest of this chapter. He tells us that we should judge and some of the principles that we should judge on.
- 34:33 Verse three, "Why beholdest thou the mote that is in thy brother's eye and considereth not the beam that's in your own?" Why are you going to notice the sliver in your brother's eye and not see the lumber construction beam in your own eye? What's the principle for judging? He says, "Let's remember the principle is that we need to worry more about ourselves than other people." Look at six, "Give not that which is holy unto the dogs, neither cast ye pearls before swine." We're being told to judge. You better figure out who a dog is and you better figure out who a swine is. What's the principle? Well, we don't know the end of the story, and we don't know when that swine

or when that dog might turn around, and when the pearls that we are keeping from them will finally be appreciated.

35:27 Look at 15. "Beware of false prophets who come to you in sheep's clothing." Man, we are told to judge. You better know a false prophet from a true one. And how are we told to judge the principle? By their fruits ye shall know them. Yes, we are to make intermediate judgments, but based on righteous principles. That's what we've got to remember here.

35:53 As we go into chapter 15, he says, "You are a remnant of the house of Israel," verse 12, "And not at any time hath the Father given me commandment that I should tell it unto your brethren in Jerusalem." 16, "This much did the Father command me that I should tell unto them that other sheep I have which are not of this fold." Then he goes on in 20 and says, "There are other tribes of Israel that I have also been commanded to visit." He says, "They are sheep that will hear my voice and there will be one fold and one shepherd."

36:32 Now, some people read this and they say, "Why on earth do the Latter-day Saints believe that Christ visited America and that he visited other parts of the world as well?" Anybody who's read the Bible has to face the fact that the question isn't, why could the Latter-day Saints believe this? How crazy that they could believe this? The question is, why doesn't everybody believe this? Jesus told his apostles, "Go ye into all the world."

37:05 When did Jesus ever give a commandment that he didn't keep? He said, "Love those who persecute you." Did he do it? Yes, he said, "Get baptized." Did he do it? Yes, and now he's giving a commandment. Now, why doesn't every Christian believe that Christ would go into all the world? We happen to be the ones who have tangible proof of that, and that proof is found in the Book of Mormon. Why doesn't everyone believe it?

John Bytheway: 37:35 Yeah. I was going to say one of the things I love about the title page of the Book of Mormon is that purpose that Jesus is the Christ, the Eternal God manifesting himself unto all nations. One of the things that it doesn't really say is when he went to visit other tribes, were they in one place or many places? It doesn't say, but it sounds like they could be in many places. We could have so many books of scripture to study after all this comes out, you'll never get through school, you'll never get through institute.

Dr. Bradley R. Wilcox: 38:08 Yeah. I can't wait until I'm teaching those classes, John. In England, I visited the London, England mission when President

Dave Checketts was the president there and I got to speak to the mission. They sang the mission song, and it's an Anglican hymn that talks about Jesus coming to the shores of England and walking in England, and they sing it as their mission song, and I loved it.

- John Bytheway: 38:35 I saw an article on meridianmagazine.com. Some guy went to Russia and he saw this painting. It was on an album cover and it showed Jesus in Russia. And this man asked him, "Now what's going on here?" And, "Well, there's this legend that Jesus came here after his resurrection," they asked this Russian Orthodox preacher. "So are you saying that Jesus could have gone other places after he was resurrected?" The Russian Orthodox priest said, "You're talking about the Book of Mormon."
- Hank Smith: 39:13 Brad, as you've walked us through these chapters so far, I'm seeing what you told us earlier, which is watch for the Savior revealing himself. What'd you call it? An autobiography. We sing that song I'm Trying to Be like Jesus, and do we really mean it? Because sometimes I think we say, "I'm Trying to Be like Jesus, I'm trying to be nice." There's a lot more to becoming like Jesus than being nice, although that is a good-
- John Bytheway: 39:40 It's a good start.
- Hank Smith: 39:41 Yeah, it's a good start. Why do you say to someone who maybe is a little overwhelmed like me as I'm reading 12, 13, 14, all of this internal change that has to happen, and then from those same chapters I have to turn outward, and here you are in 15 saying the Savior's going to other people. I need to be going to other people, keeping that commandment as you said? How do I not get overwhelmed with all the expectation? Does it go back to what you said earlier, calm down, take it a step at a time?
- Dr. Bradley R. Wilcox: 40:13 It goes right to what Jesus says in chapter 15. He says, "Remember who you are." It is a lot to ask of anyone. You're not just anyone. You are a child of God. Yes, you are a disciple of Christ. Yes, you were saved for the last days, but look at what Jesus tells them. "You are a remnant of the house of Israel. You are of the house of Israel." And he's saying, "Remember who you are, because you have claim on the same blessings and the same power that Abraham, Isaac, and Jacob had claim on. Because you have entered the exact same covenant, the everlasting covenant that they entered."
- 41:04 He's saying, "Yeah, this could be overwhelming, but remember who you are. You're not just anyone. You were born of those

who were reserved to be able to come forth at this time, and prepare the world for Christ's second coming."

- 41:25 In fact, as we go into chapter 16, that's exactly what he's teaching. It says, "Jesus will visit other lost sheep," and then it says, "In the latter days the gospel will go to the Gentiles and he will bring again Zion." Gentile's a tricky word because it means outsider. It can be used by many different people to distinguish between themselves and an outsider.
- 41:53 But let's think of circles. Remember who you are. We're in a very inner circle. We are church members with covenants that we've made, and we know that we are of the house of Israel by revelation given to patriarchs. And why is that so important, so that we can say we're better than everybody else? No, it's so that we can help other people be better.
- 42:21 Then we go to that next circle. And these are Israelites, those who have been born of the blood of Israel, but they are in Gentile nations. They are Israelites, but they are in Gentile nations, and they need to have a covenant. They were born to be gathered so that they could have a covenant.
- 42:47 Then we go to another circle, and that includes Jews. Jews know they are of Israel. Jews know they are of the covenant. They still need to enter a covenant with Jesus Christ. We are going to Israelites who are in Gentile nations, and then we are going to Jews.
- 43:09 Now, somebody listening to this broadcast is going to laugh and say, "Are you calling Jews Gentiles?" Because wait, Jews are the ones that call us Gentiles. They are not Gentiles. They're of Israel. They still have yet to enter a covenant, and that's what we must help them do one day.
- 43:30 And then finally, all of that is for another large circle, and that includes all of God's children. God's so exclusive, your church is so exclusive. No, no. He trusts us to take the gospel to Israelites who are in Gentile nations, and to Gentiles, and Jews who do not yet have a covenant with Jesus Christ. He's asking us to bring them into the circle. Then, they can help us bring all of God's children.
- 44:08 And this is the work that will commence in the millennium, and Jesus starts here to talk about the millennium, a capital called Zion that will rule the world temporally, a capital called Jerusalem that will govern the world spiritually. And it's in the

millennium that ultimately we will invite all of God's children to have the chance to enter into the covenant to be able to return to him.

44:42 Yeah. What would I say to somebody who's overwhelmed? "Hang in there. We're playing prelude music." Right now it's prelude music, but one day Jesus is going to come. And then as we're told in the Doctrine and Covenants, the work will commence. And when Jesus is here, we're going to see the circles grow and expand to include every child of God who has ever been born on this earth, who will ever be born. That circle will include everyone.

Hank Smith: 45:17 Brad, I love what you've talked about here. It seems that Jesus is bringing up, now he's giving the Sermon on the Mount, he's bringing up covenant Israel. This hasn't been something that's been talked about in the book for quite a while. It's been almost all the way back to Jacob since we've really heard about covenant Israel, and now the Lord seems to be setting the stage for his second day. His second day is going to be, "Guess who you are." Maybe they've forgotten maybe. Since Nephi and Jacob a lot of years have passed by. Maybe they don't know who they are and they've got to be reminded.

Dr. Bradley R. Wilcox: 46:01 Yeah, and they're being reminded who they are. Think about John the Baptist feeling overwhelmed because he was given the responsibility to prepare the world for Christ's first coming and he was overwhelmed, but he did it. And we look now and we would say he was foreordained to be born at a turning point in history, and I would say that we have been foreordained to be born on a turning point in history.

46:33 When [President Nelson](#) went to dedicate the Rome Temple, he said, "This is a hinge point," and look at how many temples have been announced and built since the Rome temple was dedicated. This is the turning point, and we are preparing so that we can welcome all of God's children into this circle.

46:58 Yeah, I feel overwhelmed. Well, remember who you are, like John the Baptist. Remember who he was. Remember who you are, and this is not beyond us.

John Bytheway: 47:14 I hear from people almost every day. "Hey, I was listening, and thank you," because so many feel overwhelmed. I'm glad you asked that question. I remember something I saw on a refrigerator magnet that I thought was so helpful. Somebody named [Carl Bard](#) said, "Well, no one can go back and make a

brand new beginning. All of us can begin where we are and make a brand new ending."

47:41 I would say that is exactly what the gospel does. That's what that covenant relationship does. God can help us make a brand new ending. Get on that covenant path. Let's become lifelong disciples. Don't feel overwhelmed with your shortcomings in the past. Let's look forward and connect with God.

Hank Smith: 48:01 There's a reason a windshield is so much bigger than a rear view mirror.

Dr. Bradley R. Wilcox: 48:05 That's a nice thought.

John Bytheway: 48:06 That's good. This is the way we're going. We're going this way.

Hank Smith: 48:10 Brad, you've taught us so much as we've walked through these chapters. Let me ask the last question. You're a pretty well-educated guy. You've gone through University of Wyoming, PhD there. You've taught at a university for years, done both gospel scholarship and academic scholarship. I think you've read quite a few books. You've written quite a few books. How does the Book of Mormon stand against the many great books that you've read? And then also if you could tell us, what does reading do for people, specifically reading the Book of Mormon? I know that's a lot there, and basically take your expertise and teach us about this book.

Dr. Bradley R. Wilcox: 48:49 Everything I've ever done as I've studied the Book of Mormon and as I have researched the Book of Mormon and names in the Book of Mormon, everything has strengthened my faith. I have written books. I have written books meant to inspire. I have written books that I hope have been a product of inspiration, and yet nothing touches the Book of Mormon. Every book I've ever written has been revised, and revised, and revised, and revised, with editor, after editor, after editor. They say that JK Rowling when she finally wrote the final volume of Harry Potter, had professional editors working full time just cross-checking, making sure that she wasn't contradicting what she'd said in an earlier book in her final volume.

49:48 Joseph Smith didn't have that. He didn't have the editors. I mean even this podcast today, which is actually going to make the three of us sound like we know what we're talking about, nobody will ever see what Lisa has done, what David has done, what Jamie has done as they have edited this podcast, and they've taken out the parts where the cell phone rang, and

they've taken out the parts where the dog barked. Joseph didn't have that.

50:16 And yet this book not only stands, but it stands stronger and stronger the more it is under the magnifying glass, the more we realize that anybody who blows it off and says, "Oh, Joseph Smith just wrote that. Joseph Smith just wrote that."

50:37 I know not just as a believer who has gained a witness of the Holy Ghost, but I know as a writer that Joseph Smith did not write this. If he could, where's volume two? Where's volume three? I've written multiple books. John Bytheway has written multiple books. Hank, you have written multiple books. We have done it again, and again, and again. Where's volume two of the Book of Mormon?

51:11 We have to acknowledge that this is not the product of Joseph Smith. You can go into word print analysis and you can prove it. Stand up in a court of law, prove it. But you don't even have to go there to recognize that there is no way that this little boy, this young man could do this on his own.

51:45 I bear testimony of the book, but I also bear testimony of the doctrines in the book. Those were far beyond the Christianity of Joseph Smith's day. They were far beyond what Joseph would have known as a Christian in his day. I know that the Jesus who is revealed in the book, this Jesus who is coming to the rest of the world.

52:19 I know that he is real, and that his help, his grace, his power is real. And here in these very chapters we've been looking at, he's inviting us to welcome his power into our lives. In the scriptures we read, "Where much is given, much is required." And yes, Hank, John, that can be overwhelming. "Wow, I've been given much. God can require all this of me, and how am I ever going to do that?" Let's turn it around and say where much is required, much is given.

53:06 And that is the Jesus that we find in the Book of Mormon, a Christ who gives us his power, his grace, his goodness, his strength. Where much is required, much is given, and I bear that testimony of the Book of Mormon, of the doctrines in the book, of the Jesus Christ that is unveiled in the book.

Hank Smith: 53:37 Brad, thank you for taking your time with us today. We could make show, after show, after show on the doctrine of Christ. We really could, faith, repentance, baptism, and the Holy Ghost,

becoming like Christ. It's an unending resource there. John, I know you love the first principles, and going over there and seeing those in the Sermon on the Mount, that's exceptional.

John Bytheway: 54:00 I love that they're a process. Faith in the Lord Jesus Christ, an ongoing process. Repentance, ongoing process. What Brad taught us today, baptism is an event, but the process of being meekly coming back to the sacrament table and renewing that covenant is a process, and following the gift of the Holy Ghost is a process.

Dr. Bradley R. Wilcox: 54:20 And enduring to the end is the process of processes, because we're not just enduring to the end, the end of the youth conference, the end of the mission, the end of life. No, we're enduring to our end. Be ye therefore perfect, even as Christ and Father. We are enduring to our eventual end, and that is to become like them.

Hank Smith: 54:47 Yeah, beautiful. We want to thank Dr. Brad Wilcox for being with us today. It's been a joy to have you back Brad.

Dr. Bradley R. Wilcox: 54:55 I love you guys.

Hank Smith: 54:57 We want to thank our executive producer, Shannon Sorensen.

Dr. Bradley R. Wilcox: 55:01 I love her too.

Hank Smith: 55:02 Our sponsors, David and Verla Sorensen.

Dr. Bradley R. Wilcox: 55:06 I love them too.

Hank Smith: 55:08 And we always remember our founder, who you knew Brad, Steve Sorensen.

Dr. Bradley R. Wilcox: 55:12 And I loved him too.

Hank Smith: 55:14 We hope you'll join us next week. We've got more of the Savior's visits to the people of Nephi on followHIM.

55:22 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 free 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. 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 : 56:16

Whatever questions or problems you have, the answer is always found in the life and teachings of Jesus Christ. Turn to him. Follow him.

THE UPSIDE DOWN PRAYER



Hank Smith:	00:03	Hello everyone. Welcome to followHIM Favorites. This is where John and I are sharing a single story to go with each week's lesson. John, we're in 3 Nephi 13, 14, 15, 16 this week and you've told me you have a story. Tell me what it is.
John Bytheway:	00:16	In 3 Nephi 13, the Savior teaches the Lord's Prayer and he warns against vain repetition. Says, "Shut your door. Go in secret that your father who seeth in secret shall reward thee openly." I just remembered, Hank, as I was reading this and we were talking about it, a funny poem I heard when I was a kid about prayer. Because the Lord's concern that people are thinking that there's this rigid way to pray, when the Lord's saying, "Go in your closet." This is a thing between you and your Heavenly Father. I remember, Hank, I must've been a deacon when I heard this. I looked it up and I found it this morning.
	00:49	The Prayer of Cyrus Brown. You ready? "The proper way for a man to pray," said Deacon Lemuel Keyes, "And the only proper attitude is down upon his knees."
	00:58	"No, I should say the way to pray," said Reverend Dr. Wise, "Is standing straight with outstretched arms and rapt and upturned eyes."
	01:06	"Oh, no, no, no," said Elder Slow, "Such posture is too proud. A man should pray with eyes fast closed and head contritely bowed."
	01:14	"It seems to me his hands should be austereclly clasped in front, with both thumbs pointing toward the ground," said Reverend Dr. Blunt.
	01:24	And then here's Cyrus Brown. "Last year I fell in Hodgkin's well, head first," said Cyrus Brown, "With both my heels, a-stickin up, my head a-pointin down. And I made a prayer right then and there. Best prayer I ever said. The prayinest prayer I ever prayed a-standin on my head."

Hank Smith:	01:45	I like that though. I like it. That's the prayer. The one that you mean it.
John Bytheway:	01:50	You can talk to the Lord in whatever situation. While you're driving, keep your hands on the wheel and your eyes open, you can pray. The important thing is that you're sincere and that you're talking to Heavenly Father. I loved this idea of all these guys, different ideas. Well, actually, I prayed once upside down in a well, and that was the best prayer I ever said.
Hank Smith:	02:12	Oh man, I love that. I think it's some of the most sincere prayers I've ever said, and it was probably not kneeling down. It's probably like sitting at a desk before a test or something.
John Bytheway:	02:21	Something like that, exactly.
Hank Smith:	02:23	I love it. Hey, come join us on our full podcast. It's called followHIM. You can get it wherever you get podcasts. We're in 3 Nephi 13-16 this week with Dr. Brad Wilcox. He's fantastic. And then come back here next week. We'll do another followHIM Favorites.