



## 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 does a connection with God create a happy society? Join Dr. Rebecca Clarke as she explores the Savior's visit to the Americas and the impact of that visit on the people and His invitation to live the gospel, connect with the Lord, and love each other to become the happiest people on earth.

#### Part 2:

Dr. Rebecca Clarke continues to elucidate the Savior's visit to the Americas and what creates a community of the happiest, covenant-keeping people in the world.

## Timecodes:

### Part 1:

- 00:00 Part I - Dr. Rebecca Clarke
- 01:15 Bio of Dr. Rebecca Clarke
- 04:15 *Come, Follow Me* Manual
- 07:50 Research on happiness
- 11:39 These of the episode
- 15:42 Dr. Clarke shares a story about Guatemala
- 21:08 The name of the Church
- 26:58 A waterfall with a rainbow, a unicorn, and pink water
- 31:35 Disputations, contention, and pride
- 34:01 3 Nephi 17:13-21 - An *inclusio*
- 37:29 A wounded Jesus Christ
- 41:24 Covenant relationship not covenant contract
- 44:15 3 Nephi 27:20 - The commandment to repent
- 48:17 Two stories about taking the sacrament
- 53:32 3 Nephi 27:27 - The gospel of Jesus Christ isn't a philosophy
- 57:28 3 Nephi 28:1 - Treating people as individuals
- 1:03:58 The nature of God's love
- 1:09:39 End of Part 1 - Dr. Rebecca Clarke

### Part 2

- 00:00 Part II - Dr. Rebecca Clarke
- 00:07 President Monson changes missionary service age
- 01:20 Three Nephites and David Whitmer
- 04:55 3 Nephi 29:1-9 - God's power and covenants
- 06:03 3 Nephi 30:1-5 - Hearken
- 08:17 What are the Gentiles going to do?
- 09:30 4 Nephi - Happiness and relationships with Jesus Christ
- 11:06 4 Nephi 1:16 - A list of 'Nos'
- 14:11 Depression and helping others
- 17:36 A Guatemalan sister shows gratitude
- 21:48 1 Nephi 17:2-3, 20-21 - Same situation, different attitude
- 24:56 Is happiness in our DNA?
- 27:34 Contention in marriage
- 29:24 4 Nephi 39 - Taught to hate the children of God
- 31:12 The Four Horsemen that are problematic in a relationship
- 37:06 4 Nephi - Power in how we see others (and chickens)
- 41:53 The Beginner's Mind

- 44:16 Malcolm Gladwell's *Talking to Strangers*
- 48:29 Seeing our children as objects
- 50:54 A writing assignment
- 53:39 Jason Carroll's BYU talk on the Proclamation
- 56:04 President Nelson's three identities
- 58:21 4 Nephi 1:24-25, 46 - Inclusion
- 1:00:7 4 Nephi 1:15, 28 - Satan hold of their hearts
- 1:02:09 Dr. Clarke shares her testimony of Jesus
- 1:05:37 End of Part 2 - Dr. Rebecca Clarke

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## Biographical Information:



Rebecca Walker Clarke earned a bachelor’s degree in Psychology and a master’s degree in Marriage and Family Therapy from BYU. She served as a full-time missionary in Guatemala. She taught Writing and Rhetoric part-time at BYU for almost twenty years and was named one of the 300 best professors in the United States by the Princeton Review. She earned her PhD from BYU in Marriage, Family, and Human Development, with a research focus on the intersection between religion and healthy marital intimacy. She has published her scholarly research in peer-reviewed journals like *Family Relations*, *Review of Religious Research*, and the *Journal of Religion and Health*. However, Rebecca’s crowning accomplishment, according to her mom, is being on the Follow Him podcast, or the “Hank and John Show.” Rebecca has taught in the Family Science Department at UVU and now teaches the Eternal Family class in the BYU Religion Department. Rebecca is married to Sam, and they are the parents of four children: Eliza (Matt), Emme (Cooper), Owen, and Christian. She enjoys reading, cooking, and growing flowers in her garden.



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## 3 Nephi 27-4 Nephi Part 1

GUEST: REBECCA CLARKE



- |                     |          |  |
|---------------------|----------|--|
| Hank Smith:         | 00:00:03 | Hello, my friends. Welcome to another episode of followHIM. My name's Hank Smith. I am your host. I'm here with John Bytheway, who I describe as, "Surely there could not be a happier co-host among all the co-hosts that had been created by the hand of God." John, I think that fits you perfectly.  |
| John Bytheway:      | 00:00:22 | All except my name's not "Surely," but thank you. Yeah, I appreciate that.   |
| Hank Smith:         | 00:00:27 | John, do you know where that comes from?   |
| John Bytheway:      | 00:00:29 | That's a Fourth Nephi thing, I think.  |
| Hank Smith:         | 00:00:31 | We're going to be in the last few chapters of Third Nephi today and the only chapter of Fourth Nephi. John, you know the Book of Mormon as well as anyone. What comes to mind when you think of these chapters?  |
| John Bytheway:      | 00:00:42 | You know what I love about this is we have these marvelous days with the Savior teaching the children of Lehi. Look at the impact when you have 2,500 personal witnesses of the Resurrection, and then all the multitudes that came the next day. What is the impact of that kind of testimony of Christ? And the answer is Fourth Nephi. There couldn't have been happier people. |
| Hank Smith:         | 00:01:05 | What a great connection, John. Third Nephi, the visits of Jesus, Fourth Nephi, in some of the opening verses, the happiest people ever created by the hand of God. That sequence can teach you a lot. John, we are with Dr. Rebecca Clarke today, a phenomenal teacher. Rebecca, if we can call you Rebecca?   |
| Dr. Rebecca Clarke: | 00:01:25 | Yeah.  |
| Hank Smith:         | 00:01:26 | What are we looking forward to today as we walk through these five chapters?   |

Dr. Rebecca Clarke:	00:01:31	This is what the whole Book of Mormon has been working toward. These chapters show us how they got there. We'll hear repeatedly the invitation, live the gospel of Jesus Christ to become like Him, to hear Christ Himself tell us what the gospel is. And when the people live it, they have the love of God in their hearts, and they become deeply connected with God and Jesus Christ, and with each other. We get to see the power of connection and the pain of disconnection. We're going to pay special attention to the things that we can do to have more happiness in our own lives and more connection and love in our own relationships.
Hank Smith:	00:02:10	This sounds like a great day compared to some of those lessons we did in Helaman, John, the true crime lessons we did in Helaman. It's going to feel good to talk about happiness for a little while. John, Dr. Clarke has never been on our podcast before. I bet you have a bio for her.
John Bytheway:	00:02:27	I do. I'm excited to read this. Rebecca Walker Clarke earned a bachelor's degree in Psychology and a master's degree in Marriage and Family Therapy from BYU. She served as a full-time missionary in Guatemala. She taught Writing and Rhetoric part-time at BYU for almost 20 years and was named one of the 300 best professors in the United States by the Princeton Review. She earned her Ph.D. from BYU in Marriage, Family, and Human Development with a research focus on the intersection between religion and healthy marital intimacy. She's published her scholarly research in peer-reviewed journals like Family Relations, Review of Religious Research, and the Journal of Religion and Health. However, Rebecca's crowning accomplishment, according to her mom, is being on the FollowHIM podcast, or the Hank and John Show.
Hank Smith:	00:03:16	Oh, Ardeth.
John Bytheway:	00:03:19	Ardeth Walker, thank you for listening to the Hank and John Show.
Dr. Rebecca Clarke:	00:03:23	And she was so excited when I told her that I was asked to be a guest. She basically jumped out of her chair. I was on the phone with her, and I could hear her so happy, almost screaming with happiness. Thanks for the invitation. I'm really excited to be here.
Hank Smith:	00:03:40	We're glad that you're here.

John Bytheway:	00:03:41	I'm so glad she's listening. Rebecca has taught in the Family Science Department at UVU and now teaches the Eternal Family class in the BYU Religion Department. She's married to Sam. They're the parents of four children. Eliza, who's married to Matt. Emmy, who's married to Cooper. Owen and Christian. She enjoys reading, cooking, and growing flowers in her garden. And being on the Hank and John Show. So we are so happy to have you. Thank you for being with us.
Hank Smith:	00:04:08	We feel very blessed to have you with us today. And Ardeth, we love you.
John Bytheway:	00:04:14	Yes, we do.
Hank Smith:	00:04:15	Let's read from the <a href="#">Come, Follow Me manual</a> . It starts this way, "The teachings of Jesus Christ are much more than a beautiful philosophy to ponder. They're meant to inspire us to become like Him. The book of Fourth Nephi shows just how completely the Savior's gospel can change people. Following Jesus's brief ministry, centuries of contention between the Nephites and the Lamanites come to an end. Two nations known for dissension and pride became one, the children of Christ, and they began to have all things in common among them. The love of God did dwell in the hearts of the people, and there could not be a happier people among all the people who had been created by the hand of God. This is how the Savior's teachings changed the Nephites and the Lamanites. How are they changing you?" Oh, what a great introduction. I can already feel the power of this lesson. With that, Rebecca, how do you want to start?
Dr. Rebecca Clarke:	00:05:08	I am thrilled to be able to talk about this topic with you today. I love the Come, Follow Me manual, that first sentence about the teachings of Jesus Christ being more than just a beautiful philosophy to ponder. I believe that with all of my heart. All of my work, research, and teaching about religion and relationships leads me to that same conclusion that when we live those teachings, the teachings of Jesus Christ, they will make our lives better and happier.
	00:05:38	We will focus a lot on application, on how the doctrine and teachings of Christ can change our lives and relationships. The chapters are laid out in a great way for application. We get to see people learn more about the nature of Jesus Christ, about His gospel, about His relationship with us, His love for the people, and therefore for us as well. When the people live the gospel, they're the happiest they can be.

	00:06:01	So we're going to go chronologically through the chapters, but before we jump in, Hank, I noticed that you've written a book on happiness, <a href="#">Be Happy: Simple Secrets to a Happy Life</a> . I'm excited to have you share some of those secrets with us today. I don't know the secrets yet, so you'll have to share them with all of us.
Hank Smith:	00:06:22	Rebecca, I got to tell you, speaking of mothers, the book sold dozens of copies, mostly to my mother.
Dr. Rebecca Clarke:	00:06:28	Well-reviewed. It has a lot of stars.
John Bytheway:	00:06:30	I wrote a book called, <a href="#">How to Be Totally Miserable</a> , which shows what a horrible person I am. It says, "Well, actually, we should focus on being happy."
Dr. Rebecca Clarke:	00:06:41	I'm glad to be talking to such experts on this topic. We're going to have a lot of fun.
Hank Smith:	00:06:45	We do have a lot of happiness here on Follow Him. We're fans.
Dr. Rebecca Clarke:	00:06:49	We know that lots of our deepest questions center around connection and relationships. We come hardwired wanting to belong and to be loved. My youngest son, who's now 14, was just about three years old when I was on the phone on the first day of summer break. I was telling a friend that I was going to take my kids out to lunch to celebrate the first day of summer. Christian stood there in front of me, eyes locked on me, while I was wrapping up the phone conversation. When I hung up, he asked me with a sense of such longing and hope, "Is I one of your kids?"
	00:07:28	When I told him, "Yes, you are one of my kids," he was so happy. Not only was he happy that we would get to go to a restaurant, which was a treat for us in our family, but he knew for sure that he was part of our family. He was soaking in all of that security, love, peace, and connection that that meant for him. That that relationship meant for him.
	00:07:50	To start, I said we'd go chronologically, but I do want to look at the end from the beginning. Again, my background is in social science. I'm going to tell you about some cool research and therapeutic practices throughout our lesson today, but I want to start with some research on happiness. These two ideas can guide our discussion today.

- 00:08:10 [Happiness researchers from Yale](#) have found that people are not very good at predicting what will make them happy, which might be one of the reasons we all aren't feeling happier because we want to feel happy. Some scholars think that we might still carry with us remnants of our evolutionary past as we try to seek happiness, so relying on behaviors that are no longer useful. There was a time in our past when hoarding or consuming would have been a matter, for example, of life or death, or having power or status over someone else could mean that, if push came to shove, we could shove harder.
- 00:08:51 Humans tend to still think that we will achieve happiness through things like unbridled consumption, hoarding wealth, validation on social media, or getting fame, gaining power in some of these ways, or doing excessive things like binge-watching TV. But researchers have explained that these pursuits make us exhausted, unhealthy, and lonely. Humans aren't the best predictors at what makes us happy.
- 00:09:19 The second cool piece of research is that there was a remarkable study done at [Harvard](#). They conducted the longest-running study on human happiness, and the results are just in as of about a year ago. It has followed participants since 1938. The researchers looked at all sorts of factors that are related to happiness and well-being, things like health, wealth, fame, status, things that you would think could make us happy, where people lived, their employment opportunities, and so on. They found that the factor that had the strongest association with happiness and well-being over the course of a lifetime was the quality of people's relationships.
- 00:10:03 We see this evidence of the power of relational quality, of that connection between relational quality and happiness, in Fourth Nephi as well. I would like to spot-read for you some of the terms used to describe the happiest people, and it's really neat to think about how connective and relationship-based they are.
- 00:10:27 From Fourth Nephi, it says the people were baptized, converted. There was no contention, all things in common, no rich or poor, bond or free, or other man-made distinctions. They were married, they met together often, the love of God was in their hearts, they were one. These are all rich terms of connection, and most of the descriptors of the happiness of the people in Fourth Nephi, most of those are focused on the quality of their relationships with God and with each other.
- 00:11:03 After the 200 years of happiness, when the people stopped living the gospel at the end of Fourth Nephi, we get to see the

disconnection when they stop being happy, and this can be instructive for us today as well.

- 00:11:15 When they go from happy to unhappy, these are the terms used to describe the people, pride, costly apparel, fine things of the world, goods no more in common, divided into classes, get gain. Satan did get hold upon their hearts, exercise power and authority over, cast them into prison, seek to kill.
- 00:11:39 The thesis of our lesson today is that living the gospel of Jesus Christ helps us enter into the connection with God and with each other, and those relationships are going to be what makes heaven "heaven," and we can have some of that heaven on earth if we will do the things that the people did in Third and Fourth Nephi. When we lose that, we drift toward division and isolation.
- Hank Smith: 00:12:06 Wow, hang on a second. Let me gather my thoughts because I am loving this. That exercise power and authority, nothing will kill relationships like that.
- Dr. Rebecca Clarke: 00:12:16 We sometimes are drawn to that sort of as a knee-jerk reaction. We might get scared of disconnection, and so we enter into "Maybe I can control."
- Hank Smith: 00:12:26 I'm going to control this to a healthy relationship.
- Dr. Rebecca Clarke: 00:12:28 We don't come knowing necessarily how really to be connected. Our parents teach us that, but more importantly, the gospel of Jesus Christ teaches us that.
- John Bytheway: 00:12:40 I love what you said there, Rebecca, and it reminded me of [Elder Holland](#) up in Rexburg in 2014. He gave a talk about happiness. I loved this statement, "The best chance for being happy is to do the things that happy people do", and you just gave us point by point what they were doing in Fourth Nephi, which resulted in, surely there could not be happier people. Elder Holland continued, "Live the way happy people live, walk the path that happy people walk, and your chances to find joy in unexpected moments, to find peace in unexpected places, to find the help of angels when you didn't even know they knew you existed, improves exponentially."
- Hank Smith: 00:13:21 When I was writing that book you mentioned, Rebecca, that was a major takeaway, that happiness and social circle are twins. It is all about relationships, and you're right, we don't think it is. When I say so-and-so has been so successful, our

automatic thoughts don't go to relationships. They go to, "Oh, he's successful. He must have a big house. He must have nice cars," but that's not where happiness comes. That's not where success really comes. If I was going to say, "John is so successful," in my mind, he has incredible relationships, friends, and family surrounding him.

Dr. Rebecca Clarke: 00:14:01

Yeah. We see Christ toward the end of his visit, and he's telling the Nephite disciples, "You and the people after you are going to have 200 years of happiness and great relationships." And then he starts to forecast how they'll lose it, and the first thing he says is that "They will sell me for silver and gold." Anytime we put things essentially in front of relationships, be that our employment, our important cars, or cool costly suits of apparel, we are selling ourselves short. We're reaching after things that moth and dust can corrupt, things that will go away. It really is about relationships.

00:14:42

Tender to me, but I'd like to share this how important relationships are and foundational they are to our happiness and to our ideas of heaven. I lost my brother about nine months ago. It was a heart attack, and it was out of the blue. When I think of heaven, I don't think of what job will I have, or what title might I have earned, or what harp might I be playing. It's all about who I'll be with. It's all about those connections. Our connections matter, and they don't just matter to us in the eternities. They matter to us right now. We get to see in these chapters this beautiful guidance from Jesus Christ. He emulates how to be in relationship, how to be connected, and then he encourages us to stay connected to him and to be connected with each other. We long for that connection. When we're young, it's a matter of survival. When we're older, it's a matter of our happiness.

00:15:42

I'd been in Guatemala for 10 weeks on my mission when my quiet and beloved trainer from Wisconsin was transferred. I had clung to her. She was my lifeline, helped me stay sane and adjust to all of these new surroundings and situations and everything. At the change conference, I found myself with my second companion, who was a gregarious sister from Honduras who spoke no English. Hermana Martinez and I rode home on the crowded bus as she chatted with everyone around us in her rapid Spanish, while I sat in total silence, feeling more and more despair as we were traveling downhill, and I thought, "This is getting worse and worse. I'm sinking." I was unable to understand the language around me and felt more and more isolated.



- 00:16:30 When we got to our cinder block apartment, I stood in front of her and communicated in my frustrated and clumsy Spanish, "That side of the room is yours and this side is mine," and then I started to cry because my new companion was going to speak Spanish and only Spanish, and I felt so alone. I felt so isolated. Hermana Martinez knew I was crying about my beloved trainer being gone because I didn't really want her to take my trainer's place. I looked down at her feet out of shame. Instead of ignoring me or backing away from my rudeness and my hurt, she reached out to me and wiped the tears from my face with her thumbs, saying, "Hermana, Hermana. It's okay."
- 00:17:21 When I think of Christ-like acts that I've been the recipient of throughout my life, I often go back to that simple moment. She didn't know me well enough to love me for me, and I was not being very lovable in that moment, but she reached out to me in love and connection. She had the love, I'm sure of it, of God in her heart. We see Christ doing that, reaching out to people who aren't particularly lovable. We see the father of the prodigal son run to his misguided son to embrace him. We see people, and we experience people who are learning how to love and who reach out to each other in love like we get to see in our scriptures today and we have all around us. Hermana Martinez ended up being one of my favorite and most fun companions. The gospel of Jesus Christ is one of connection. Through it, we can learn how to more fully connect with Jesus Christ and with each other.
- John Bytheway: 00:18:19 Years ago, I read something in the paper. I don't know if either of you remember George Herbert Walker Bush and [Barbara Bush](#), but she was going to speak at Wellesley for a graduation. It was an all-girls college, and some in the student body, from what I understood, were saying that Barbara didn't have a degree. Should we be recognizing her? But she came, and exactly what you were talking about, relationships and happiness. This was so profound.
- 00:18:48 It made its way into the Provo Daily Herald. This is what she said. While urging the graduates to pursue professional careers if they so chose, Mrs. Bush warned, "At the end of your life, you'll never regret not having passed one more test, winning one more verdict, or not closing one more deal. You will regret time not spent with a husband, a child, a friend, or a parent. What you think brings happiness might've been those things, I passed one more test. I won another verdict. I closed another deal." And she says, "Well, actually, time not spent in a relationship."

Hank Smith:	00:19:25	This is something <a href="#">Joseph Smith</a> taught quite a bit. He said, "Friendship is one of the grand fundamental principles of Mormonism." He was talking to a group of men. He said, "Friendship is like Brother Turley in his blacksmith shop, welding iron to iron." A lot of us know Section 130. John, I bet you could quote it to me, "The same sociality which exists among us here," talking about Earth, "will exist among us there," heaven. "Only, it will be coupled with eternal glory." It'll be relationships, even better. Sounds like relationships on steroids.
	00:20:04	I'll never forget that. I was in a college class, an accounting class down in St. George at the university there. My teacher, Nate Staley, one of the best teachers I had throughout my entire college career, a student in our class, I think his name was James, came in a little bit late from a break. It was a small class, and Dr. Staley said, "What's going on, James?" And he said, "Well, my dad is here. He showed up. He was hoping to go to lunch, but that's okay. I told him I couldn't make it."
	00:20:31	Dr. Staley, he stopped the whole class. He said, "You leave right now and go to lunch with your dad." And we were all kind of, "Wow." He told us about how he lost his dad when he was 14 years old in a farming accident, and he said, "I would give anything to go have a meal with my dad, so you go right now." It was a profound lesson. I think I remember it more than anything. I'm so good at accounting, I became a religion professor. He taught me much more than accounting that day.
Dr. Rebecca Clarke:	00:21:08	It's really cool. I think we get to see lessons about relationships all around us. Chapter 27 in Third Nephi opens with what looks like an administrative issue in the church, but I see more and more as a relationship issue. Christ is talking to the twelve Nephite disciples here, and their question is what to call the church.
	00:21:30	To be honest, before <a href="#">President Nelson</a> redirected us on the name of the church, I never thought about it being an issue, even though we have this counsel from Jesus Christ himself in this chapter. Being a Mormon was great. I thought that was just fine. I was happy with that.
	00:21:45	But I love the way that President Nelson reminded us that the name of the church is an important matter because we can learn something about the nature of Christ here, I think, and His relationship to us. When we look at the full name of the church, we're going to look at the name of the restored church in our day as revealed to Joseph Smith in the Doctrine and Covenants.

		It's in Section 115, verse 4. And John, if you could read that for us.
John Bytheway:	00:22:11	"For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints."
Dr. Rebecca Clarke:	00:22:19	Now, I want you to look at this for a second. Do you notice anything about the capitalization in any of the words in the title of the name of the church?
John Bytheway:	00:22:30	"The" is capitalized, "Church" is capitalized, "Jesus Christ" is capitalized, and "Latter-day" is capitalized, and "Saints" is capitalized.
Dr. Rebecca Clarke:	00:22:39	That capitalization of "The" is, of course, a departure from a grammatical norm in a title, but because that's how the Lord revealed it to Joseph Smith, we keep capitalizing it in our style guides and in our scriptures and things. We capitalize "The," and we know that "The" emphasizes the singularity of it. There can only be one of something. If it's "The," The largest city in the United States is New York. I love the fact that it's The Church of Jesus Christ. So, we have that first "of," and that's beautiful, and we're going to talk about that even more. But we have that second "of" right there. That is sometimes I leave it off, "of Latter-Day Saints." The Savior himself put us in the name of His church.
	00:23:31	The name of the church contains the components necessary for our salvation and exaltation. It indicates where our most important focuses should be, on our relationships. First, we need Jesus Christ and His authority and power for our salvation, and second, for exaltation, we need each other. <a href="#">President Nelson</a> has talked about this. He said, "Salvation is an individual matter," so that has to do with our personal relationships with Jesus Christ. Then, "Exaltation is a family matter," that has to do with our relationships with each other. We literally need each other, and I love the way the full name of the restored church is focused on relationships.
Hank Smith:	00:24:19	I really love that. Rebecca, a lot of people, I don't think, know that in 1830, the name of the church was The Church of Christ, and then 1834, The Church of the Latter-day Saints. Then in 1838, here, what you've shown us, The Church of Jesus Christ of Latter-day Saints. In my mind, I see a bit of a conversation going on there. What's the name of the church? "Well, it's yours, Lord." "Okay, what about you?" "Well, okay, it's ours." Then, in 1838, the Lord says, "How about it be all of us?"

John Bytheway:	00:24:50	Visiting the Kirtland Temple, a lot of people look up and say, "How come it says The Church of the Latter-day Saints?" And you have to go through that development because when they put that up in the Kirtland Temple, they called it The Church of the Latter-day Saints. I like, too, what I've heard our friend Brad Wilcox say, who's been on the podcast. He says, "We want our young people to get to the point where they're not saying, 'This is my mom's church, my dad's church, my grandpa's church.' This is my church." I love the two "ofs" in there. I'm really glad, Rebecca, that you pointed those out. It's His, and it's ours. This is my church. It's His church, and it's my church.
Hank Smith:	00:25:24	If it was mine, Rebecca and John, I would probably say "The Church of Jesus Christ of Really Trying to Be Latter-day Saints."
John Bytheway:	00:25:32	Latter-day Saints. I know. Calling ourselves "saints" sounds like, "Well, I'm working on it."
Hank Smith:	00:25:37	Really trying.
Dr. Rebecca Clarke:	00:25:38	Really such a stretch. You know, and we do. We see the gentleness of Christ in including, allowing us to be a part of that. It's really a beautiful thing, how He relates to us, even in our weakness. And I feel the very same way. It's worth noting here in chapter 27, even though Christ talks about the church and the gospel as two separate things, so we have the church, the people who make it up, and then we have the gospel, probably best defined as Christ's teachings. He indicates that the church has to be totally connected to the gospel to have God's power in it. What a great gift that is to us, that it is not based on our own best ideas, that it is of Jesus Christ.
	00:26:22	We read in verse 10, "If it so be that the church is built upon my gospel, then will the Father show forth his own works." Part of what makes these people so happy in Fourth Nephi is this idea that they are not trying to change the terms or create the terms, making their own best guesses at what will bring salvation, exaltation, or true happiness. They're not trying to make a church, and Christ tells them, "Please don't," according to their own best ideas because we know that our own best ideas often fall short.
	00:26:58	Fun, quick story about our ideas maybe missing the mark. Years ago, we were hiking with our kids when they were little. My second daughter, Emmy, was about four, and we finally made it to our destination, which was a small waterfall. Emmy stood there with her hands on her hips, glaring at this waterfall. My husband, Sam, asked her, "Aren't you happy that we made it to

the waterfall?" She said, "No, I would be happy if there was a rainbow and a unicorn, and if the water was pink, and if there was a little cloud over the top of it."

John Bytheway: 00:27:35

It's very specific.

Dr. Rebecca Clarke: 00:27:36

So what would have made her happy in that moment would have been to see an episode of My Little Pony, come to life up Rock Canyon, something with a little more flash than what was there. Christ has told us that we are better off and we're going to be happier when we recognize that we aren't the ones in charge of setting the terms because Heavenly Father can see so much more clearly and further than we can.

00:28:03

[Elder Holland](#) spoke about our participation in church, and he talked about this idea of becoming better, not according to our own ideas because those are often limited, but according to our Heavenly Father's limitless vision. He says, "Come as you are," a loving Father says to each of us, but then adds, "Don't plan to stay as you are." We smile and remember that God is determined to make more of us than we thought we could be. The gospel of Jesus Christ offers us a chance to become more than we naturally would.

00:28:35

One of the things I appreciate about the gospel of Jesus Christ is that I'm not limiting myself when I participate in it. I'm not limiting myself to my own ideas, whatever they might be, of goodness or happiness at any given time. It's based on eternal ideas.

Hank Smith: 00:28:53

Rebecca, if I could ask you a quick question since you're our relationship expert, when the Savior comes in 3 Nephi 27, they're fasting and praying for Him to arrive, and He does. He had told them if they really needed Him, then He would be there, and He is. And they said, "Lord, we need to know the name of the church." This is verse 3, "For there are disputations among the people concerning this thing." That seems to be His first concern in verse 4.

00:29:24

Why is it that the people are murmuring and disputing because of this thing? It reminded me of back in 3 Nephi 11. John, you remember this, one of the first things He tells them is "The spirit of contention is not of me, but is of the devil, who is the father of contention." He says that "I don't want any more contention." Now that was specific to baptism, so maybe they thought, "Okay, no more fighting about baptism, but we can fight about everything else." He comes back and they are murmuring and disputing over this. Why do we murmur and

dispute? Can you teach me how to not murmur and dispute, especially over things like... It's not a small thing, but I can see the Lord saying, "Really? You're murmuring and disputing over this thing?"

- Dr. Rebecca Clarke: 00:30:11 If we look back in chapter 26, verse 21, the very end of [3 Nephi 26: 21](#), it says, "And they who were baptized in the name of Jesus were called The Church of Christ." That seems to indicate to me that they had this, and then they lost it. I wonder about this little interaction here. I wonder about these disputations. I see the gentleness of Jesus Christ where He says, "If you call the church in the name of a man," they were maybe doing it according to the pattern, or maybe this is an editorial issue, and maybe they weren't, but there's evidence that maybe they were doing it correctly. Christ comes, and someone changes it. Somebody is starting to think, "I think I've got a really gangbusters idea here. We're going to call them Mormons," or whatever it was, or Moses is the example that Christ uses. I wonder if it was one of them who was trying to say, "Maybe we could name it after me."
- 00:31:13 And then in these verses, it's so beautiful to me the way that Jesus Christ does not call any particular individual out by saying, "You started these disputations, Jehoshaphat, and you can't call the church after yourself." I'm not going to make it so that your name is recorded forever in scripture as being the guy who wanted to have the church named after him.
- 00:31:35 Disputations, we see it in the downfall of the people in Fourth Nephi. It starts with pride. It really does, and this disconnection starts with seeing ourselves as more important than someone else. We've got a better idea. We're separate from you. I'm better than you. It should be my name that the church is called after. Our attitudes are so incredibly powerful and important, especially when we talk about happiness. We're going to talk a little bit later about how we choose happiness, and we often can make that a choice. Disputations come from putting ourselves above another person.
- Hank Smith: 00:32:15 Rebecca, I need to know how to not have any contention in my marriage and in my relationships. I also need you to teach me how to have my children not have any contention with each other. I'm sure this is a very simple thing for you to fix, right?
- Dr. Rebecca Clarke: 00:32:30 It is. This has a really easy answer, Hank, so I'm glad you asked the question. We're going to look really carefully at that very point because when we see the happiest people in Fourth Nephi, we see the quality or characteristic about their

relationships that is mentioned most often is that they don't have contention. They say the scriptures list that four times. There was no contention. There was no contention. This is a big deal. A lot of times, it really is about how we are seeing the other person. We're going to talk about some really cool ways how we see each other in relationships and how Christ sees us.

- Hank Smith: 00:33:09 Okay, I'm excited. Those of you who are listening who have zero contention in your life, you don't have to continue listening, but to every single other person, then we might want to stay all the way through the end here because I'm excited for that part.
- Dr. Rebecca Clarke: 00:33:23 Yeah, that's going to be a really fun part. So next we've got the church named after Jesus Christ, and we've established that the church is to be based on the gospel of Jesus Christ. Christ teaches the gospel to the people in [chapter 27](#). He's already done this, so he's doing it again. This is a repeat of what happened earlier in Third Nephi. The gospel recipe, we see that repeated so often in these chapters. It's really pretty impressive. I want to look carefully and dissect the key to happiness so that we can keep leaning into it because this is the good news right here. We get to hear it from Him.
- 00:34:01 The gospel is given to us so clearly, and it's given to us using a [literary device](#) found in the Bible that places similar material at the beginning and the end of a work or a section, and it's called Inclusio. For example, it's tucked in between verses 13 and 21, and I'm going to read the opener and the closer, so the bookends around what Christ is going to teach us. Verse 13 says, "I have given unto you my gospel, and this is the gospel which I have given unto you." Verse 21, "I say unto you, this is my gospel, and ye know the things that ye must do in my church." He bookends this envelope of information, this packet of information, and it's so powerful and so loving to hear Christ himself pronounce the good news.
- 00:34:52 These verses are beautiful to read straight through. I encourage listeners to do that with 3 Nephi 27:13-21. I want to highlight a handful of things. We really get to learn about the nature of Jesus Christ here, and we know that seeing and interacting and learning and knowing and loving Jesus Christ is what can change us, can change our behaviors more than a study of behavior can change our behaviors.
- 00:35:20 Right up front, as Christ begins to talk about his gospel, we see something important about his nature. He tells us, "I came into the world to do the will of my Father." That's also, and not coincidentally how Christ introduced himself when he arrived

the first time earlier in Third Nephi. He says it here again, essentially, "I am obedient to my Father in heaven." Obedience has been called the first law of heaven.

00:35:46 We can approach this by saying, "This is the recipe for happiness. This is not my own best ideas. This is Jesus Christ himself telling us how we can be happy." Obedience is the first fork in the road. If we can't get that part together, it's hard to get the rest of it together. In fact, it reminds me of when my oldest daughter, Eliza, was learning how to drive. It was the first time she was attempting the freeway. We are on the on-ramp. She is getting up to freeway speeds, merging into traffic, when she asks, "So how strict are these lanes?" And I thought, "If we aren't obedient, it's going to be hard to get anywhere." "How strict?" "Pretty strict."

John Bytheway: 00:36:30 Yeah. They're pretty important, actually.

Dr. Rebecca Clarke: 00:36:31 Actually, this piece being obedient, this staying in the lane is pretty important. As Christ continues to unfold his gospel to us, we get to see more of his nature, and he gives a beautiful visual of himself being lifted up on the cross by men. And this is a cruel lifting up. In Third Nephi 27:14, Christ says, "And my Father sent me that I might be lifted up on the cross, and after that I had been lifted up upon the cross that I might draw all men unto me." The result of that cruel lifting up is so loving. He is saying here that the reason he did it was to draw all of us to him. He came to relate with us. He came to connect with us. This was not only out of obedience, but the result of that obedience was a relationship.

00:37:29 [Daniel Becerra](#) says in this great little book, A Brief Theological Introduction to Third and Fourth Nephi, he has a really beautiful insight about this that I want to share. He says that the people in the Americas were looking forward to meeting a perfected Christ, a resurrected being, like was taught in Alma, where not one hair of our heads will be lost and everything will be restored to its perfect and proper frame. And this is the resurrected Christ they were looking forward to, a flawless Christ, and when he comes, he comes with evidence of his woundedness. One of the first things he does is he shows the people that he's been wounded.

00:38:12 I see this lifting up of Christ, drawing us to him, in at least two ways. First, he's saying, "I know life is going to hurt. Even if you're really, really good, you're going to have people who argue with you, and I know you're going to have contention from time to time, and these things that are really going to hurt.



You are even going to experience unimaginable loss and pain." But he's also saying, "I overcame it. If you come to me, you can too."

00:38:45 Then he tells us how. The gospel in verse 16, we're given the pattern of the gospel. It's very simple, the way it appears in these chapters. It's repent, be baptized, endure to the end. We need to be willing to repent. We need to be willing to confront what is not the best in us. Part of the answer to why do we have contention is because the people that are around us aren't perfect. Guess what? Neither are we. We've got two pieces of this imperfect puzzle, but the more we're willing to repent, to confront the ego-driven parts of us, the more we reorient ourselves to God, the better it's going to be. And repentance is relational because it really is literally a turning to God.

00:39:36 In Daniel Becerra's book, he says, "One hallmark of Christian discipleship is change, the persistent reorientation of the self toward God." And then we're supposed to be baptized. Our baptismal covenant is to enter into a relationship with God and with others. Baptism is relational because it's the mechanism through which we join God's family, and he's not the only member of the family. We have the people on the horizontal and the vertical axis there. Then we're supposed to be sanctified.

00:40:06 When we see that recipe of the gospel repeated in these chapters, it says repent, be baptized, and then it will say something a little different every time, endure to the end, be sanctified, receive the Holy Ghost, become as a little child. That piece of the gospel means don't give up, don't stop, keep on keeping on, keep on trying. If we do these things, in verse 22, we read Christ's hope-filled words, "If ye do these things, blessed are ye." This is an echo of that first lifting up. He says, "For ye shall be lifted up at the last day." This is not a cruel lifting. He's talking about us being lifted up on account of his lifting up. He's talking about us being lifted up to God because he's shown us the way. We are lifted up above all the pain and all of the loss because he's gone there first and he's conquered that.

00:41:03 And that is the good news. We read in verse 27, "Therefore, what manner of men ought ye to be? Verily, I say unto you, even as I am." That good news, that invitation, is repeated over and over again in these chapters. It's like a drumbeat.

John Bytheway:

00:41:24 It reminded me, Hank and Rebecca, of when we had [Brad Wilcox](#) on the program, and he talked about this covenant is a

relationship. It's not a contract. That it's not a box to be checked. It's a relationship that you begin. Being baptized is an event, but being born again is having access to the Savior's power through the Atonement. It was a really great way to think of it as an ongoing process that begins with baptism and then this sanctification that comes as you talked about.

- Hank Smith: 00:41:57 Rebecca, it seems that if someone really wants to understand what do we mean when we say gospel, live the gospel, love the gospel, what's the good news, you take that 13 through 21, take it out and go word by word through it. By the end, a significant study of verses 13 through 21, you'll come away with, "I know what the gospel is."
- Dr. Rebecca Clarke: 00:42:22 The gospel is so simple, and it's so complex that we could study it for our entire lives and never even scratch the surface of it. These are beautiful verses for the reason that you say, Hank. He is trying to make it so clear. We hear over and over that invitation, repent. If you lose your life, you'll find it. Maybe set aside the pieces and parts of you that you think are pretty awesome, but I'm telling you they're not. I'm gently asking you to set those down. You want to go to the waterfall that looks like My Little Pony, but I've got something so much better and cooler for you. So, repent, be willing to change, and then that baptismal covenant is so fascinating to me because it is vertical and it is horizontal.
- 00:43:12 We talk about being part of God's family. We're looking to God and we're looking around us as well at those relationships that are really part of our refinement and part of the reason we participate in religion. Christ teaches us the gospel, and he tells us that we should go to his church and learn about his gospel with other people. He doesn't say, "You know what? I've got this home study you can just put on your headphones and learn about it on your own because you're the superstar student. You can just take it on your own time. Independent study style."
- 00:43:48 We see in Fourth Nephi, when the people are happy, they're meeting together often to hear the word of the Lord, to pray and to fast. In fact, I want to talk about that for a little bit right now. That idea of the church being necessary, that the gospel is something that we're not being encouraged to go off and live on our own. I see something really invitational here from Jesus Christ and really useful.
- John Bytheway: 00:44:15 3 Nephi 27:20, "Now, this is the commandment. Repent, all ye ends of the earth," and Hank and Rebecca, I love that we've

		talked about that repent can just mean continually turn back to God-
Hank Smith:	00:44:26	Improve.
John Bytheway:	00:44:27	Not necessarily some huge sin. Yeah, just improve. It's the most hopeful, encouraging word in the Christian vocabulary. <a href="#">Elder Holland</a> says, "Repent, all ye ends of the earth, and come unto me." There's your faith in Christ, "And be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day." One time, you guys, I did a search for every time in the Book of Mormon I could find "spotless," "unspotted," and "without spot." It was amazing because it's on the title page and it's on the last page, and it's the main thing that we can be cleansed by the Atonement of Christ. That's the outcome. We may stand spotless before God at the last day because we just keep on repenting. That's a really nice nutshell of the gospel-type verse.
Hank Smith:	00:45:16	Can I mention something that I think makes people a little bit nervous, and that is back in verse 16 and 17, it's "Repent and be baptized," and you're thinking, "I can do this." And then it's "Endure to the end." That makes it sound so "Oh, I don't know if I can do that."
Dr. Rebecca Clarke:	00:45:36	White-knuckle it. Yep. How much tenacity do I have?
Hank Smith:	00:45:40	I've looked up "endure." The etymology, if you go back to it, "remain in." I like that. If you were to say repent and be baptized and remain in that state of repenting and keeping your baptismal covenants, and repent when you don't, and try to keep them again, and repent when you don't, remain in that state, that's enduring to the end. Maybe we just have the wrong idea in mind when we hear that phrase.
Dr. Rebecca Clarke:	00:46:04	I think that that's true. When we look in Fourth Nephi, when we watch the people their downfall, I had that same thought. You're repenting, you're entering into your relationships, you're keeping your covenants. It's a circle. You have to keep on keeping on. That's how I picture "endure" is keep on keeping on. Because there was nothing different about the happy people in the first half of Fourth Nephi and the second half, except for they didn't do that keep on keeping on piece. They didn't do that endure, remain in. That really is what it means, is it's the great, good fun of carrying on, of continuing in that space. That's what separates the people who are disconnected and fall away from happiness, is there's a last time, presumably, that they repent or think about their relationships. It starts to

drift, and they start to drift into thinking more about silver, gold, pride, power, all of these things that don't bring us happiness.

- Hank Smith: 00:47:04 And they don't course correct.
- Dr. Rebecca Clarke: 00:47:05 Yeah, don't course correct. It's so gentle, and it's so invitational and so filled with hope.
- Hank Smith: 00:47:10 Maybe "endure to the end" sounds scary, but can you commit to repenting every day? Well, that's the same thing. Try again tomorrow. And I guess you're right, Rebecca, they stopped trying in Fourth Nephi. At a certain point, they would rather do something else.
- Dr. Rebecca Clarke: 00:47:24 Yeah. And so Christ teaches us the gospel. Part of the trick of remaining in and enduring to the end is he tells us we should go to his church and learn about his gospel with other people. This is both a draw for us, and also sometimes it can be a snag, this idea of we have to do this. Other people are going to be involved in some way in our spiritual development and growth. Wouldn't it be so much easier if I could worship in my own way and give my own talks to myself at church in sacrament meeting, have it all be about me and what pleasant things I want to experience in here? I could do things the right way. I could do things how they should be done, and yet Christ says sit shoulder to shoulder with other imperfect people. Come into communion and be part of that community.
- 00:48:17 To begin talking about this, I want to share two sweet sacrament stories that I experienced recently that illustrate some of the blessing and value of a religious or a church experience. We visited my son-in-law and my daughter in California recently. In church on Sunday, I got to sit by a little boy named Oliver during sacrament meeting. I learned Oliver's name because his parents probably said his name to him maybe 25 times during the course of the meeting. "Oliver, sit down. Oliver, be quiet. Be quiet. Oliver, give that back."
- 00:48:51 During the sacrament, Oliver got his cup of water and carefully stood up on his tiptoes between the benches, poured his water down the back of the man's shirt who was sitting right in front of us, on the bench in front of us, the man looked back and glanced at Oliver, smiled at Oliver, a huge smile, and the parents were quietly apologizing. I thought, you know what, this is part of the beauty of it, of taking the sacrament together. The lovely brother was just smiling at Oliver. The wonderful family was trying to get through sacrament meeting with little kids. People

were supporting each other in it, and you could just feel the love.

00:49:30 That's how I think we can be on a more grown-up scale in our worship. We can be loving in a religious community. We can learn how to love. We can see that as people are learning, they can feel the love, and we can too. The next week, we were back in our home ward and we had visitors. I could see my son Christian, who's 14, passing the sacrament to a visiting family a couple of benches ahead of us. Something was taking a long time. I couldn't see what it was, but I could see Christian standing there by the side of the bench, beaming, smiling.

00:50:01 After sacrament meeting, Christian told me that the little six-year-old daughter named Rose had carefully selected the most full cup of water and then proceeded to drink half of it herself and then tried to get the other half to her doll. My son was so touched by this, that she would want to share that blessing of the sacrament. Christian said the sacrament was a happy thing for Rose. She was learning that in the Church of Jesus Christ of Latter-day Saints, you share that happiness with everyone around you. She did. She shared it with her doll. She shared it with Christian, who shared it with me. Rose was learning about love and the sacrament. Oliver was learning about love and the sacrament. Oliver's victim was learning about love and the sacrament. We're all learning about it. It's powerful to be able to learn about it together.

00:50:55 Being in a community is useful. It can be instructive. We all have weaknesses and strengths, and sometimes those are really apparent, sometimes they're not. But as you participate in church and as you grow up in it, you disabuse yourself of the notion that anyone really has it together, really all that well. And there's sacredness and beauty in that, and I think that's part of what can help us endure to the end, that we see people coming back to it. We know that our neighbors and friends are showing up again, trying to take the sacrament as perfectly as they can manage, that we keep showing up as well as we can manage too. That is where we can learn to love in some really meaningful ways, and Jesus Christ didn't want us to miss out on that. He didn't give us an independent study option.

00:51:45 I know there can be also pain in that as well. That participation in a religious community can have some pain to it. When we bump into those weaknesses, the church is true, the people are not. That can help us remember to not give up when we run into those imperfections. But I love... It's an old essay from the 1980s from [Eugene England](#) titled "Why the Church is As True as

The Gospel," and his argument is as much as there's saving power in the perfection of Christ's teachings, there's saving power in the imperfections that we find in the church and that we have to grapple with.

00:52:20 And I'd like to quote from his essay. He writes, "There's constant encouragement, even pressure, to be active. And thus, to have a calling and thus to have to grapple with relationships and management with other people's ideas and wishes, their feelings and failures to attend classes and meetings, and to have to listen to other people's sometimes misinformed or prejudiced notions, and to have to make some constructive response; to be subject to leaders and occasionally to be hurt by their weaknesses and blindness, and then to be made a leader and find that we too, with all the best intentions, can be weak and blind and unrighteous."

00:52:59 I love that because I resonate with that. Then there's another [great saying](#), "The church is not a museum for saints but a hospital for sinners." And once we realize that we're all there to be healed, even us, that can help us participate in better ways because the church gives us a chance to live the gospel. It gives us a chance to love one another, forgive one another, hold each other's kids, teach other people's kids, to minister, to do all those things that aren't very powerful if they're left in our imagination.

00:53:32 Like the Come, Follow Me authors talked about, the gospel of Jesus Christ is not just a philosophy, it's something we should live. My research focus is on religion and relational flourishing. I want to share some outcomes of participation in religious spaces. [Tyler VanderWeele](#) at Harvard studies what makes people happy and helps them live well. He has such interesting work, and he's published studies on religious service attendance and found that attending church is related to lowering depression, lowering suicide rates, and lowering divorce rates.

00:54:07 Attending religious services improves physical health, parenting practices. It improves marriage satisfaction. The best data from the U.S. and Europe suggest that being part of a religious community has a stronger association over time with more positive outcomes than all other social factors, including being married, time spent with friends or family, or time spent in other communities. Other forms of community life and relationships do contribute to healthy outcomes, but nothing really touches religious participation. Being spiritual is good. Being religious is good. But being both spiritual and religious is exponentially powerful.

	00:54:48	Two plus two is more than four in this case. When Christ says in 3 Nephi 27:27, we hear him instruct his followers, and he says this, "Therefore, what manner of men ought ye to be? Verily, I say unto you, even as I am." All of this instruction he's giving the people is him saying, "This is how you become like me. I've showed you how to do it. I've showed you how to love. I've showed you how to be loving when people are not loving. I've showed you how to love imperfect people, and you are going to get to take these gospel lessons out of the theoretical realm and practice them in a community of living, broken, imperfect, often striving believers." He says, "In my church."
Hank Smith:	00:55:40	We had <a href="#">Dr. Melissa Inouye</a> with us a few months ago now, and sadly she passed away after we recorded. She said, "Sometimes, as a people, we're too hard on ourselves. If our church community isn't perfect, or we have problems, or we don't feel united, we throw up our hands and say it's not true. It's not working. When something is hard, it's a feature, not a bug of reality and the kind of life we chose under the plan of salvation." She said, "Jesus said, love your enemies. What better place to find enemies than in your local ward and learn how to love them."
	00:56:14	And John, you said, "Lots of enemies. One convenient location." It was such a funny moment. I don't have any enemies, Jesus. Well, that's why I gave you the church, because now you have lots that you can learn to love.
Dr. Rebecca Clarke:	00:56:32	I love it. I feel like this is what Chapter 27 is all about. It's about the nature of Jesus Christ. He is love itself, an invitation to become like him. He's not hiding the way from us. He's trying to make it as simple as possible, as beautiful.
Hank Smith:	00:56:50	Rebecca, we've had you for a while now. We've been looking at this one chapter 27. We've touched a little bit on Fourth Nephi, but let's keep moving forward. Tell us about Third Nephi 28.
Dr. Rebecca Clarke:	00:56:59	In Chapter 28, we get to see the three Nephites come to be. They nominate themselves. Can we do this really, really neat thing? I'm excited to hear about what you guys know about them. My mom might think that you guys are them. Are you guys the three Nephites?
Hank Smith:	00:57:14	John could be. He has been around a long time. And he does not look old.

John Bytheway:	00:57:21	Oh, yes, I do. I've got the "improve my appearance" thing slid all the way to the end on this recording.
Dr. Rebecca Clarke:	00:57:28	In Chapter 27, we learned about the nature of Christ and how to become more like him, and then in this chapter, I see a lot of relational lessons about how Christ loves us. First of all, in 28, it opens in this beautiful way. Could one of you read 3 Nephi 28:1?
Hank Smith:	00:57:45	Yeah, I'll read. "And it came to pass, when Jesus had said these words, he spake unto his disciples one by one, saying unto them, What is it that you desire of me after that I am gone to the Father?"
Dr. Rebecca Clarke:	00:57:58	I love that one-by-one element. It's so like Christ. This is a practice that we can use and apply in our relationships. We can, as much as possible, as teachers or parents or friends or whatever our relationship is, we can treat people like the individuals they are rather than part of a monolithic group.
	00:58:22	There's interesting <a href="#">data</a> that show if you give a compliment to a group, like, "This is the best class. You guys are great," people, more often than not, assume you're talking about everyone but them. They will answer that. So if you have a rowdy primary class, try to say everyone's names if you can get a word in edgewise. Or if you're a parent, try to look each child in the eye at least once a day and really make a connection. That one-by-one is really powerful.
	00:58:51	Then he asks the disciples one by one that great question, "What is it that you desire of me?" We see verses later that the three Nephites don't dare speak their desire, and Christ says, "It's okay. I know what you want." I can read your minds, essentially, but it's really wise for us in our relationships because we don't have that power, and Christ has that power and still asks the question. But to ask people to find out where they are, to map them, that's a really powerful thing in relationships, To try to understand where someone else is.
	00:59:25	How are you feeling about this? When do you feel most loved in our marriage? When do you feel most loved as one of our kids? Those types of questions can yield really, really profound answers. We see in the scriptures this pattern of being asked questions, of people in the scriptures being asked questions that are really thought-provoking. We can model our relationships on asking questions like it happens in the scriptures.



- 00:59:48 [John Tanner](#) had an article in the Ensign years ago about the Lord's questions. He pointed out that whenever the Lord asks a question in scripture, we can apply it to ourselves, like to Adam, "Where art thou?" To the 12 in Jerusalem, "Whom say ye that I am?" To Peter, "Lovest thou me?" To Joseph Smith and Oliver Cowdery, "Did I not speak peace to your mind concerning the matter?" And the interesting thing is these questions aren't being asked because God really needs an answer. It's so that we can go through the process of finding out where we are, how we feel about God.
- 01:00:24 We can offer the same pattern to the people that we love, that shows love, that we care, to find out. I picture Christ asking me that question, "What is it that you desire?" and how I might answer. I know basically what I desire. I'm answering that question every day with how I live. The desires of our hearts have power. We're told in the Doctrine and Covenants that we'll be judged according to our works and the desires of our hearts.
- 01:00:49 The interesting thing is if we're judged by something, we can only be judged by something that we can control to some degree, that we can change. [Elder Bednar](#) explained that every appetite, desire, propensity, and impulse of the natural man may be overcome by and through the atonement of Jesus Christ. One example from my life where I had desires that needed to be elevated was when I got my mission call. My desires were good-ish. Good. I wanted to serve a mission.
- 01:01:21 This is back in the day, and I was 21. I felt like I was doing the world a favor by agreeing to bless everyone with my missionary work. I wanted to serve a mission to Sweden. That was my desire. Those were my terms. At the time, if I'm remembering correctly, I was able to fill out on my mission papers that I had Swedish ancestry, that I wanted to learn a language, Swedish, even that I had a preference for serving in Sweden.
- 01:01:52 I thought heaven and I had come to a key understanding on this point. So before my call even came, I went and purchased a new mission outfit, my first mission outfit, and it was a red skirt and a white blouse, and it was darling. I knew that I was going to look really cute in my red skirt and white shirt in Sweden.
- 01:02:14 I got called to Guatemala. The only things I really knew about Guatemala was that it was going to be much hotter than Sweden. I knew there were going to be way more spiders there than I was going to be comfortable with. I didn't think my outfit was going to look nearly as darling. This rocked me so much that

I actually had to reassess how much I wanted to really serve this mission.

01:02:42 Before I left the MTC, I finally let go of my desires for how I had wanted it to all play out and focused on my better desires to try to serve in the Lord's way. Guatemala turned out to be so perfect for me. For me, I think Heavenly Father knew I needed Guatemala to help me elevate my desires, to focus outwardly and on people rather than on my outfit.

01:03:11 We can elevate our desires in terms of application. I love how the Come, Follow Me manual mentioned that hymns can often express elevated desires, and their example is "More Holiness Give Me." When we're in a moment where we might need to elevate our desires or make a decision with our clearest perspective, we could sing or say those words to ourselves.

01:03:35 I'm going to do the first two lines of the second verse of "[More Holiness Give Me](#)" to illustrate the power of this suggestion. You picture yourself in a moment where you need to make a decision and take the highest road possible. Picture yourself saying these words, "More gratitude give me, more trust in the Lord, more pride in his glory, more hope in his word."

01:03:58 I think Chapter 28 teaches us some really neat things about the nature of our desires and the nature of Christ's love for us and what he wants for us. He wants us to act out of the best in ourselves, and it's really neat to look at the desires of the three Nephites. Daniel Becerra wrote in his book about the different motivations for being obedient that we see in Third and Fourth Nephi, and that why we're obedient really matters.

01:04:30 There are less developed and more developed reasons to be obedient, and this comes into play in our relationships, and that's what attracted me to this idea. It matches up with theories of moral development in social sciences. The first level of moral development is that we're motivated out of a fear of punishment. This is where we start as young kids. It's a fine way to start our lives and our moral development and our reasons for being obedient, but we think and live mainly in terms of doing what is good for us, of avoiding punishment. In Chapter 3, we see the Nephites repent out of fear. This is that lower-level development.

01:05:07 Then there's a second level of moral development with a slightly more noble incentive, and that we're driven or motivated to be obedient out of wanting to get a righteous reward. It's a pro-social reason to interact with other people, to be obedient, but

it is limited. It's transactional. This is important because this can come into play in our relationships. We know the rules, and it will work within the rules. If I do X, I will get Y. If I put my mission papers in, I will get a call to Sweden. It's a little limited, and people can get stuck in this and think, meritably, if you're basing your marriage relationship, for example, on a transaction, you give me this, I'll give you that, you can see how that's a more brittle way to interact.

01:05:54 The third level of moral development is the most mature way to live, and it's the highest level of moral development. It's the best reason to be obedient, the best reason to have relationships with people, and it's just to act out of love. Jesus declares these three disciples, the three Nephites, more blessed because of their desires in verse nine, "To bring the souls of men unto me." So their desire for obedience and doing good comes from the love of God and for others.

01:06:23 They're not scared of punishment or thinking this is a transactional expectation they need to fulfill. They want to serve because they possess a Christ-like love. That's how God wants us to interact with Him. He wants our wholehearted affirmation. He wants us to come to Him out of the best in ourselves, to love Him with all of our heart, might, mind, and strength, and love each other like that as well.

01:06:49 He's not acting on a transactional level with us. We can start our relationship there with Him so that we can learn how to be obedient, and we learn how that works, but He doesn't want it to stop there. He doesn't want us to end in a place of, "This is a cosmic vending machine, that that's what God is." He wants us to grow beyond that into something far better. We are at our best, I think, we learn in this chapter when we're acting out of love, when we're motivated in our relationships and in our obedience out of a desire to be loving.

John Bytheway: 01:07:20 Here's Job saying, "Though he slay me, yet will I trust in Him," and that's just the level that I'm not at yet, but I love that example. I'm so grateful the Lord didn't say, "Wrong, wrong, wrong." That's a good desire too. That's a good desire. It's possible to have different good desires and to be recognized that way. I've always been grateful for that, that He complimented them on their good desires even though they were different.

Dr. Rebecca Clarke: 01:07:48 Yeah, I think there's something really profound to that, that we can take into our relationships, understanding that there are different ways to go about things that are legitimate and good.

If we're expecting our partner or our kids to do it our way, it's my way or the highway, that's not what's being modeled here. It's this idea of one by one, and their righteous desires were all honored. I think that's really impressive.



- John Bytheway: 00:00:01 Welcome to part two with Dr. Rebecca Clarke, 3 Nephi 27 to 4 Nephi.
- Hank Smith: 00:00:07 Something that happened when [President Monson](#) altered the age for missionaries was that a lot of sister missionaries entered the field, many more, of course, than we'd ever had before. Yet there were some of these young women who went to the Lord and said, "I want to do what you want me to do," and He said, "A mission's not for you." Maybe it's a stretch, but I can see this playing out where some of these young women John and I both teach, I'm sure, Rebecca, you teach them as well, they feel almost like these three felt, like, "Oh, I don't think I want the right thing," or, "I don't think I'm doing the right thing." Sometimes they're treated that way. Sometimes we treat these young women who don't go on missions as if they did something wrong.
- Dr. Rebecca Clarke: 00:00:53 There are some really good ways to live righteously, and we get to see that it's not always our exact way has to be the only way or the best way. I really like that application. It's really cool to see in this chapter these desires, these righteous desires, of these three come to pass. We get to see their power and all the things they overcame.
- 00:01:20 The three Nephites have always seemed pretty magical to me. Their natures were changed. They became more holy. If I were to title this chapter, I would call it When We Have the Spirit, We're Way More Amazing Than When We Don't. Listen to what they overcame. Cast into prisons, they're cast into pits, and they're delivered. Three times they're cast into furnaces. Two times they escape wild beasts. This is just the beginning. I haven't had to escape any beasts lately, but I think about these ideas of like a deep pit.
- 00:01:53 I've certainly had those types of experiences in my life. We can look at the three Nephites as modeling how much more power we have when we are connected to Jesus Christ. We're going to

face opposition if we're sanctified like these men were, the powers of earth couldn't hold them, and I think in a way the powers of the earth can't hold us either. Despair, it can't hold us forever. If we can enter into that relationship, that saving relationship with Jesus Christ, sadness, all of this, all of the desolation, we can be empowered to climb out of those pits. But to wrap this section up, I would love to hear three Nephites stories, brushes with fame.

Hank Smith:	00:02:37	Brushes with fame. I love it.
Dr. Rebecca Clarke:	00:02:40	I don't have any. I don't think I've ever met them, but-
John Bytheway:	00:02:43	The one story that comes to mind about the three Nephites, I don't know if anybody's ever said, "Hey, that was the three Nephites," but you both remember that <a href="#">David Whitmer</a> is thinking of going down to Harmony to help Joseph. Well, as soon as you saw a plaster of Paris in the field, I thought plaster of Paris is what I made sculptures out of in paper plates in sixth grade. Why do you sow that in a field? I guess it's some sort of fertilizer. Sorry, I didn't grow up on a farm. Then when they wake up in the morning, it's all been sown. Is it Peter Whitmer, Sr. that says, "There's an overriding hand in this"? I think one of the accounts says there were three men and the children said, "I never saw men work so fast." Hank, who is it that has a podcast about these kind of stories?
Hank Smith:	00:03:26	Oh, our friend <a href="#">Chris Blythe</a> . Chris was with us last year in our Book of Revelation, and he's a scholar of folklore. Chris, if you're out there, I think you're going to need to add a bunch more three Nephite stories to your podcast. That's really fun.
	00:03:43	We should say that those of you who are teaching this week, I think you do what Rebecca did, teach the wonderful doctrines and principles in these, and then maybe at the very end say, "I've got a three Nephites story for you." But don't make the lesson about the people who disappear from the backseat of the car.
	00:04:02	My friend Steve, he said that he was one of the first people called to the Navajo Nation. He got there and they already had copies of the Book of Mormon. He said, "Where did you get these? This is the first time we've had it," and they said, "Oh, this guy came by six months ago and brought us all these copies of the Book of Mormon. We're all ready to be baptized," and he's sure. He's like, "That's got to be ... "

Dr. Rebecca Clarke:	00:04:25	Perfect.
Hank Smith:	00:04:25	Only if he would've signed them before he left, that old man. Nephiah, right?
Dr. Rebecca Clarke:	00:04:32	We could have known their names.
Hank Smith:	00:04:35	I frequently tell my students that I've memorized the names of the 12. You have one in four chance. So if you ever think you're meeting one of the three Nephites, just yell out one of the names.
John Bytheway:	00:04:46	Hey, Kumenonhi.
Hank Smith:	00:04:48	Shemnon. If he turns, you could say, "I knew it. I knew it."
John Bytheway:	00:04:52	Then you'd be like ...
Hank Smith:	00:04:55	Yeah. Rebecca, we've covered 27 and 28. We have two more chapters in 3 Nephi. What do you want to do with these?
Dr. Rebecca Clarke:	00:05:02	We see in chapter 29 the coming forth of the Book of Mormon will be assigned to people, that God is remembering His covenants, that He's begun to gather Israel.
	00:05:13	There's this incredible power that we get to see in <a href="#">chapter 29</a> . In fact, in verse nine, 3 Nephi 29:9, I'd love to have us read that. Think about God's power and His willingness to keep His promises to us.
	00:05:29	We get to see again this relationality of how God interacts with us. He's perfectly consistent. He's perfectly reliable. He's perfectly loving. If He says something, He's going to do it. We can put all of our trust in Him. If we could read verse nine, I think that's a beautiful illustration of God's incredible power.
John Bytheway:	00:05:49	Okay. 3 Nephi 29:9. "Therefore ye need not suppose that ye can turn the right hand of the Lord unto the left, that He may not execute judgment unto fulfilling of the covenant which He hath made unto the house of Israel."
Dr. Rebecca Clarke:	00:06:03	Yeah. We see that nothing can stop God from keeping His covenants or promises with us. We've seen it anciently. We've seen Him in the rear-view mirror. We've seen His covenants come to pass. But if we make covenants with God and we have that relationship, that covenant relationship with Him, we can fully trust in it. Those promises will be kept. It's really exciting.

This chapter is saying, look, to us, the second coming is near. Then we move into [chapter 30](#), which is the shortest chapter in the Book of Mormon. It is two verses long. It opens with this invitation to us from Mormon. Hearken. What does it mean to hearken?

- Hank Smith: 00:06:49 Hearken means to ... Like, "Give me your eyes. Turn towards me. I've got something for you." If I were to say, "Kids, listen to me," they might glance over. "Kids, hearken. Stop what you're doing and look at me. This is important."
- Dr. Rebecca Clarke: 00:07:07 You're going to have to follow through on what I tell you. I'm giving you some instruction that's not just going to be empty words. This is instruction to listen to and to do something. Verse two is that instruction. This verse, I feel like, is written directly to us because we've been set in time in terms of, "When the Book of Mormon comes forth, buckle up because I'm keeping my promises." Then verse two is so cool because it is yet another verse telling us to live the gospel. "Turn or repent." We bring our imperfections to Jesus Christ. "Be baptized in my name." We enter into that covenant relationship with Jesus Christ and into a relationship of service and love with each other. Then we can have the Spirit and we can be made holy and happy. Up next is where we get to see the results of people who have chosen to live this gospel.
- Hank Smith: 00:08:00 I love it.
- John Bytheway: 00:08:01 I had always been taught that hearken means to hear and obey. If my mom said, "Clean your room," yeah, I heard you. If my mom says, "Clean your room," and I hearkened, I think that means that I cleaned my room.
- Hank Smith: 00:08:13 Yeah.
- Dr. Rebecca Clarke: 00:08:13 Oh, that's good.
- John Bytheway: 00:08:15 Hearkened means I did it.
- Hank Smith: 00:08:17 Before we move on, I wanted to mention two things. One is this seems to be an extension of the discussion we had with [Dr. Baron](#) last week, understanding what the covenant is. It's almost as if Mormon turns to the reader and says, "All right, Gentiles, what are you going to do?"
- 00:08:33 One other thing is if you look in chapter 30, this is Mormon speaking, as you said, Rebecca, and look what has happened to



our narrator. Back when he started, he said things like this, "And Mosiah began to reign in his father's stead. He began to reign in the 30th year of his age, making in whole about 476 years from the time that Lehi left Jerusalem." That was our narrator in the beginning. Rebecca, I'm sure you've seen this. In the process of writing, in the actual putting the pen to paper or whatever he was using, the stylus to plate.

John Bytheway:	00:09:05	Stylus to malleable gold alloy.
Hank Smith:	00:09:10	He has become something different. Does that sound like the same guy? "Hearken, O ye Gentiles, and hear the words of Jesus Christ, the son of the living God. Turn, all ye Gentiles, from your wicked ways." He's gone from historian to prophet in the process of writing the book. What do you want to do with <a href="#">4 Nephi</a> ? I think this is the shortest book in the Book of Mormon. If not, it's close to. I know you love it, Rebecca.
Dr. Rebecca Clarke:	00:09:37	I love it. I want to dive in and talk about happiness and how they got there, how we can apply that to our lives and be maybe even happier, and then talk about how they lost it. That's instructive as well. But we'll talk mostly about happiness, the nature of it, how we can get more of it in our lives and in our relationships.
	00:10:02	Back in part one, we talked about how happiness is based more on the quality of our relationships than on anything else. When Christ is talking to the 12 in 3 Nephi 27, He even mentions that His happiness is tied to His relationship with us. He says, "My joy is great even unto fullness because of you, and even the father rejoiceth, and also all the holy angels, because of you."
	00:10:27	We get to see heaven on earth in this book. We've talked about a glimpse of what that looked like, but I'm just going to repeat some of those things, some of those features of this happy people. No contention, no disputations, they dealt justly. They had all things in common, great and marvelous works done by the disciples of Jesus Christ. The Lord did prosper them exceedingly in the land. They built cities again. They waxed strong. They multiplied exceedingly fast. They were creators. They were doers and builders. They became an exceedingly fair and delightful people. They marry and they're blessed. They fast and pray and meet together often. The love of God is in their hearts. In fact, if someone could read 16.
John Bytheway:	00:11:06	Okay, this is 4 Nephi 1:16. "And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be

a happier people among all the people who had been created by the hand of God."

Dr. Rebecca Clarke: 00:11:27 Yup, there we have it. That's something that we, I think, want. We all want that, right?

John Bytheway: 00:11:32 I think so.

Dr. Rebecca Clarke: 00:11:33 We learn, in verse 17, there's no robbers, murderers, and there's no -ites. Let's break this down a little bit. Look at happiness for a second. That's the good news. I want to quickly address the fact that maybe all of this talk of happiness might be causing some of us to ask, why am I not happier? I feel like I'm following this recipe. Am I not living the gospel fully enough? Why am I not walking around in total bliss all of the time like these people?

00:12:03 As we talk about happiness, we need to allow other people their agency. We can't step into this place of saying if they would just do exactly what I asked of them, then I would be happy.

00:12:16 I had a friend say the other day something great. She said, "If I could just move my son around like a chess piece, life would be so great for all of us." Sometimes we slip into that, thinking if I could control other people, then I could be happy.

00:12:29 We also need to allow for seasons of life to be more joyful or less joyful than others. Some things are just plain hard and we have to get through them. We're going to experience loss. It's interesting to note that these people, even though they were the happiest people, just from the timeframe, that span lasted for 200 years, we know they experienced loss. We know they lost loved ones. They were living a mortal experience.

00:12:57 Even though there couldn't have been a happier people on the whole, we've got to know that there are going to be ups and downs and moments in our lives. Do you guys have any thoughts about that, if people aren't feeling as happy as they wish they were?

John Bytheway: 00:13:09 I go all the way back to 2 Nephi 2 and Lehi talking about opposition in all things. "Adam fell that men might be; and men are, that they might have joy." But then in the Pearl of Great Price, it says "Because that Adam fell, we are, and we are made partakers of misery and woe."

	00:13:30	Sometimes you have 2 Nephi 2:25 days and sometimes you have Moses 6:48 days. But that was his whole point, of opposition in all things. Do you guys remember a musical years ago? "You can never know the good if you've never known the bad. You can never be happy if you've never been sad" that whole idea of we rejoice in the happy times because we know this too shall pass.
	00:13:55	I remember one day in high school I was having a bad time, and my dad said to me, "This too shall pass." I remember a month, a year later, I was having a great time, and my dad said, "This too shall pass."
Hank Smith:	00:14:11	I think of Mosiah 18 where the people get their baptismal covenant, which is mourn with those who mourn, comfort those that stand in need of comfort, and willing to bear one another's burdens, which I think inherent in that commitment is that there are going to be people who are mourning and who are going to have burdens that are too heavy for themselves to bear. If that's you, you're not doing something wrong. The Lord planned on that happening, which is part of why we have our church community.
	00:14:46	To my teenage friends, I usually say, look, three to four days of being sad, that's not depression. But if someone is feeling a constant state of despair and there really is no reason, there's really nothing that's happening that should make you have this pit in your stomach of fear and despair, this is where your social circle can come in, talk to someone. Talk to someone. It is becoming, as you both know, more and more prevalent, especially among youth, to feel this way. Please reach out. Please reach out to someone.
Dr. Rebecca Clarke:	00:15:26	I am a huge fan of therapy and medication and treatment that can help people be happier. That's my research, my professional background. I believe in it. If medication is needed to help you feel what you need, then it should be used. If therapy can help unlock things for you or see things in a new way, then grab hold of that and participate in it. Often these tools can free us up to see more clearly what the gospel has to offer us, and sometimes we need that help.
Hank Smith:	00:15:53	Gone are the days of just pray more, just go to the temple more, right?
Dr. Rebecca Clarke:	00:15:58	Yeah, just pray.

John Bytheway:	00:15:59	When you look at the lives of the living prophets, they're not constant bliss. They're losing spouses and children. They are all going through mortality just like we are. Don't get the impression that everybody around you has it easy. Some of us hide it better than others.
Dr. Rebecca Clarke:	00:16:19	That's true.
Hank Smith:	00:16:20	Since you brought it up, a lot of people don't realize that <a href="#">George Albert Smith</a> , the president of the church, suffered from severe anxiety and depression. It left him shattered and weakened at times. This is in a biography of his. Shortly after pleading with God to let him die, he had several remarkable spiritual experiences that restored his confidence and gave him strength to endure.
	00:16:47	So you're right, John. Depression never fully left him despite his hard-won improvements, but he pressed on to fulfill his duties and care for his family. There's nothing wrong with you. You're what scientists call alive. You're what scientists call human.
Dr. Rebecca Clarke:	00:17:04	Yeah. We will talk about ways that we can improve our chances of being happy, but that's not to say that you're not doing it right if you're not happy.
	00:17:13	I want to talk just a moment about gratitude, about how gratitude can help us shift our focus and can sometimes help in terms of helping us be happier. <a href="#">Elder Sabin</a> said in a recent general conference, "You'll never be happier than you are grateful," and I think there's a lot of truth to that. That's an application piece that many of us can use.
	00:17:36	There was a woman on my mission in Guatemala who taught me some really important lessons on gratitude. Jimena was 21 years old. I was about that age when I was teaching her. She had three kids. We were in really different life situations. She couldn't read or write. She had a really mean husband. When we taught her to pray, we showed her the flip charts, outlined the steps of prayer, but she couldn't read it.
	00:18:01	The steps for prayer included give thanks for blessings and then ask for blessings we might need. When Jimena would pray, she would only say, "Te damos gracias por," like over and over. "I give thee thanks for ...," "We give thee thanks for ...," and then fill in the blank. I thought maybe she was doing it this way because she couldn't read the flip chart instructions. We re-

explained it, and she made it clear that she only wanted to say thank you to God for her many, many blessings.

- 00:18:29 One morning my companion and I saw Jimena out. It was early-ish. She said she was looking for food for her family, and she was looking in the gutter. If there is someone who would qualify to petition for God's blessings, it would be her, but I never heard her give Heavenly Father anything but thanks.
- 00:18:49 Now this is not to say that we need to follow this model, but it was a beautiful thing to me to hear her focus so much on her gratitude. I think it maybe saved her life really, how focused she was on that. Jimena thanked Heavenly Father for her children. She thanked Him for the way the sunlight came in through an opening in her home and would shine a pretty pattern on her walls which were made of cardboard.
- 00:19:15 She found joy and she was grateful for so many things that I would never even consider. Gratitude can help get us through. We know these people in 4 Nephi faced challenges, but I think how we look at them can really be life-changing for us.
- 00:19:31 One of the most haunting Book of Mormon verses for me on the power of perspective is way back in 1 Nephi, and it's when Nephi is commanded to build a ship. Laman and Lemuel really fall apart over this and they say, "You can't do that because you're weak and you're foolish, just like dad. Everyone's been suffering. We've been suffering. This has been terrible."
- 00:19:53 Then in 1 Nephi 17:21, it says this, "Behold, these many years we have suffered in the wilderness, which time we might have enjoyed our possessions and the land of our inheritance; yea, and we might have been happy." That idea of we might have been happy if ... We need to really be thoughtful about our perspective on our lives. Are we waiting for something to happen? I will be happy when ...
- 00:20:21 This is so haunting to me because we might have been happy. It's true, they could have been happy. Human beings, we are built to notice the negative. It's salient. It's a matter of survival that we actually do this, and yet Christ has told us that we're not built to live like this eternally. We're not supposed to continually forecast the bad weather, only the bad weather. There's good weather, too. Just like we can forecast sorrow and look for the sorrow, we can focus on forecasting more happiness in our lives.

	00:20:56	There's a great quote by the Roman philosopher <a href="#">Seneca</a> , who wrote, "We suffer more often in imagination than in reality. We are in the habit of exaggerating or imagining or anticipating sorrow." I feel like I fall into that sometimes where I'm actually thinking about all the many things that can go wrong. You know what, a lot of times they don't. A lot of times it goes pretty well, and especially if we're grateful.
	00:21:22	<a href="#">President Monson</a> was quoting someone else, but he talked about tending to secret gardens, and it's up to us which secret garden we will tend, that we have parallel things competing for our attention in our lives and we can choose which one we want to focus on. As we start to talk about happiness and relationships, keep that in mind that we don't have a lot of tons of control over our circumstances, but we have a lot of control over how we view those.
Hank Smith:	00:21:47	I love it.
John Bytheway:	00:21:48	Hank, I've heard you quote that exact same verse, we might've been happy, when we put a condition on it. Hank, I really want our audience to hear you talk about people who keep putting a deadline on their happiness, because it's so funny.
Hank Smith:	00:22:02	That's a great chapter, Rebecca, that you brought up. It's 1 Nephi 17. You read verses 20 and 21. You have almost the exact same length of Nephi describing his situation in verse 2 and 3. Now they're living the exact same experience. I'm sure that the tent next door, same ship, same parents.
	00:22:22	Nephi describes it this way. He says, "So great were the blessings of the Lord upon us, that while we live upon raw meat in the wilderness, our women did give plenty of suck for their children. They were strong, like unto the men. They began to bear their journeyings without murmurings. And thus we see that the commandments of God must be fulfilled. If the children of men keep the commandments of God, He nourishes them, He strengthens them, He provides means that they can accomplish the thing which he commanded them. He did provide means for us while we did sojourn in the wilderness."
	00:22:53	It's almost the exact reverse of what Laman said. "These many years we have suffered in the wilderness, which time we might have enjoyed our possessions in the land of our inheritance. We might have been happy."

	00:23:05	Our listeners could take <a href="#">1 Nephi 17</a> , compare verses 2 and 3 to verses 20 and 21. It's definitely not your circumstances. It seems like for Laman, happiness is always somewhere else, like you said, Rebecca. Happiness is back in Jerusalem.
	00:23:21	I've said we grow up this way. When we're younger, we think, "I'll be happy when I'm as old as my brothers and sisters, that I can do the things they do." Then it's, "I'll be happy when I'm out of this house," when you're a teenager. Then, "I'll be happy when I'm on my mission," and then, "I'll be happy when I'm back off of my mission," and then it's, "I'd be happy if I was married." I've heard students say that, "I'd be happier if I was married." Then, "I'd be happier if we had kids." Then it's, "I'm going to be happy when all these kids move out. I'm sure then I'll be happy."
	00:23:56	Then pretty soon it's, "I bet I'll be happy when I retire," and this is not a joke. My own grandmother said to me in her 90s, she said, "Hank, I think after I die, I think if I were dead, I'd be happier." It's like when does this stop? I'm convinced there's people in the spirit world that say, "As soon as I'm resurrected, I'm going to be happy."
	00:24:19	Happiness is always somewhere else, and that's a dangerous place because you're never going to get there. It's always going to be a little bit further down the road. It never is. Cultivating happiness now is what we're after, not wishing for different times. We see people in the Book of Mormon doing that. Do you remember Nephi, John? "O, that I had lived during the days of ... "
John Bytheway:	00:24:43	"Oh, those were the days."
Dr. Rebecca Clarke:	00:24:44	Good ol' days.
John Bytheway:	00:24:45	"Yeah, it was so great." It's like, "Are we reading the same book? Those days didn't sound very good."
Dr. Rebecca Clarke:	00:24:53	It was worse.
Hank Smith:	00:24:56	Nephi says, "Wait, what are you talking about?" It should be said that some of our happiness, right, Rebecca, is just in our DNA?
Dr. Rebecca Clarke:	00:25:00	Yes, that's very true. We come with a temperament.

John Bytheway:	00:25:03	I like that Joseph Smith spoke of his native cheery disposition. I've always wondered what that means and where you order that. Maybe nativecheerydisposition.com or something.
Hank Smith:	00:25:15	Yeah. Rebecca, you were right. Not a lot of our happiness comes from our circumstances. There's a little bit. The research shows two things, health and poverty. If I can change those circumstances, I can impact your happiness, but not your weight, not what car you drive. I remember I told one woman, talking about happiness, and I said, "At a certain point, income stops making you happy. It's not as much as people would think." It levels out. Obviously if you don't have any income, getting more income significantly changes your happiness because you have a place to live and your stress goes down. You have medicine, you have food.
	00:25:55	Up around where you take care of your needs, that's where money stops really having a lot of impact. She said to me, she said, "That's not true. Those people just don't know where to shop." She just could not believe it. Didn't you say this earlier, Rebecca, when we started? We're not very good at-
Dr. Rebecca Clarke:	00:26:17	Predicting. Yeah, humans aren't.
John Bytheway:	00:26:20	I've heard this repeated so often from <a href="#">President Nelson</a> , the joy we feel has less to do with the circumstances of our lives and everything to do with the focus of our lives. That was that focused on Christ message.
Dr. Rebecca Clarke:	00:26:32	Yeah, that's beautiful. We know that it's not so much based on our circumstances, that happiness is not so much based on our circumstances, but one of the defining features, and we brought this up earlier, the element that is mentioned more than anything else in this description of the happiest people is that they did not have contention. That is worth paying attention to because friction is the stuff of human relationships. Tell me that in 200 years' time, all the married couples-
Hank Smith:	00:27:03	Everything.
Dr. Rebecca Clarke:	00:27:03	... agreed on how to handle household issues-
John Bytheway:	00:27:06	On everything, right.
Dr. Rebecca Clarke:	00:27:06	... and parenting and money. Our parents and children were totally in sync about curfews and chores. These people were living a mortal life. Conflict is inevitable. That's not a bad thing.



Research shows strong marriages increase in trust when they work through conflict well. They can disagree on something, have an argument or work through it, and then they end up with even more trust. They report feeling happier with each other.

00:27:34 Weak marriages work in the opposite direction, with conflict. So we have to be careful about saying ... Well, it's a great thing, but we do see that conflict is inevitable, but contention is a choice. Contention comes into play when we are handling conflict in ways that are not in keeping with how Jesus Christ acted or related to us. We can have love in our hearts and disagree on things, but we can't have a loving heart and be contentious. Those can't coexist.

00:28:07 [Dr. John and Julie Gottman](#) are scholars of relationships. They study marriages and they've done some really neat and insightful research on predicting divorce. They brought married couples into their lab and just asked them to discuss a topic of conflict for 15 minutes.

John Bytheway: 00:28:23 Wow.

Dr. Rebecca Clarke: 00:28:23 Then the researchers would watch the tape back and just look for patterns. The Gottmans got to the point where they could predict a divorce within the next five years for a couple with a really high degree of accuracy, like 85%. They tuned into four problematic communication patterns and they called them the four horsemen of the apocalypse, because, left unchecked, they spelled the end of the relationship.

00:28:50 The characteristic most problematic and most predictive of divorce was a pattern of contempt. Everyone has moments like this in their marriages and close relationships. You are not going to automatically get a divorce if you slip into these behaviors, but unchecked, consistent patterns of contempt are harmful.

00:29:12 Really, watching videos of couples engaging in contempt is quite upsetting. It's husbands, it's wives putting each other down, belittling the other person.

John Bytheway: 00:29:23 Tough to watch.

Dr. Rebecca Clarke: 00:29:24 It is. It is. It's tough. One thing that we can learn from 4 Nephi about this is we read something really fascinating about contention or contempt. [4 Nephi](#) verse 39, it says, "They were taught to hate the children of God." So this is when they start to

lose their happiness, even as the Lamanites were taught to hate the children of Nephi from the beginning.

00:29:46 I'm really struck by that phrase taught to hate. That's a strong phrase. But I think that it's interesting that we can be taught, we can learn mindsets about how to interact with the world and how to be in the world. It's depressing, but probably worthwhile to consider how would people be taught to hate?

00:30:08 It would be unlikely that I would ever try to purposely teach my child to hate, yet this happened in this time. It's possible that we could say something, for example, about groups of other people or other people just even in the presence of our kids that could teach them or model them a mindset of contention or contempt. In terms of application and contention, I think we need to be really careful about what we model to our kids and to the people that we love in our lives.

00:30:39 When we set people up as competitors or rivals, speak of them in terms of less than, we start to lose our happiness.

Hank Smith: 00:30:48 Wasn't that Mosiah 10? They taught their children to hate, that they were wronged. We were wronged in the wilderness. We were wronged in crossing the sea. We were wronged in the land of our first inheritance. That went on for centuries.

John Bytheway: 00:31:04 What would be the natural consequence of that, that the world's against me? Yeah, you can only imagine.

Dr. Rebecca Clarke: 00:31:12 In the Gottmans' work, the four communication patterns that were particularly problematic are criticism, contempt, defensiveness, and stonewalling. If you're trying to connect on something ... So you have a moment in your marriage where you're really trying to work something out and then this is the pattern that you go to, that can be problematic. The first communication pattern of criticism means I'm criticizing you. I'm putting you down. Rather than dealing with the issue at hand, I'm going to attack you with some kind of critique.

00:31:48 It might even be something where I attack your character. You might need something from me, need to change something, and instead of saying, "Okay, I'll take that to heart. I'll try to change this" ... Maybe I overspent. I would say, "You don't make enough money." It hurts even to say these examples, but it's being critical, and that doesn't bring connection.

	00:32:10	Then there is contempt, and that is the most pernicious of the four horsemen. Contempt has an element, a kind of a flavor of hate and disdain. This is the most problematic of the four horsemen. It's the most predictive of divorce. Contempt indicates a one up and a one down position. It indicates that I'm not even seeing you as worthy of my time. These videos are hard to watch. You see people just belittling their spouse.
Hank Smith:	00:32:38	Probably rolling their eyes, right?
Dr. Rebecca Clarke:	00:32:40	Yes, rolling their eyes like, "This again?" Of course that's not going to be helpful to a relationship. Then there's defensiveness. Defensiveness is where I try to deflect. Maybe my spouse comes to me with an issue, and instead of saying, "I hear you. I want to try to work through this with you," "Well, that wasn't my fault," I'm going to just deflect it. "That's something you should have done. You should have told me or you should have reminded me," or whatever the situation is, and being unwilling to face up to my participation in whatever the conflict is that we're having.
	00:33:16	The last horseman of the apocalypse is stonewalling, and that's just shutting down, not participating at all. Males have a primary go-to horseman, and females do, too. We can all do all of these of course, but women tend to criticize more than men and men tend to stonewall more than women. Men will back away and shut down, and then women will sometimes attack and approach.
	00:33:46	Now this is really fascinating to me, the stonewalling on behalf of men. Many times men are actually trying to do something good for the relationship in these moments. They are trying to avoid attacking. We know that in marriage conflict, in marital conflict, men get more physiologically aroused when there is conflict than women do. It hurts them actually physically. They get more upset discussing relational issues. It's harder for them to decompress.
	00:34:19	Sometimes they'll put up a wall. If you hear them talk about it, they'll say things like, "I didn't want to make things worse. I didn't want to escalate things," where their wives will be saying things like, "He never talks to me about this. He just shuts down. He just tunes me out." That is an interesting piece of this.
	00:34:35	And women with their criticism will sometimes be on the attack. They're trying to connect in their own way. It's not a great way, but they are at least approaching the relationship conflict and

trying to resolve it. Maybe that criticism is not an effective way to do so.

00:34:52 But those four horsemen can come together into a constellation of behaviors that can be really troublesome for marriages. But, again, the strongest one is contempt. We need to watch for all of that in our communication. Contempt has the difficult addition of a mindset, of a feeling behind it that's not really working for the relationship. These other behaviors, defensiveness can be protective. Criticism can be an approach to try to figure something out. Stonewalling can be trying to keep things cool. But contempt really doesn't have positive benefit, I don't think. It comes from a place of seeing the other as less than.

Hank Smith: 00:35:33 Let's tie it back to 4 Nephi then, because seems like praise instead of criticism. Would it be respect and love instead of contempt? Defensiveness. what would the opposite of defensiveness be?

Dr. Rebecca Clarke: 00:35:48 Defensiveness would be taking responsibility. It's saying, "I understand that I'm a part of this. I am not trying to offload the responsibility for this whole thing onto you."

Hank Smith: 00:36:01 "You do that, too."

Dr. Rebecca Clarke: 00:36:03 Yeah, "You do that, too." That's a red herring as we argue. Just look over there.

Hank Smith: 00:36:07 Praise, respect, taking responsibility. The opposite of stonewalling would maybe be openness?

Dr. Rebecca Clarke: 00:36:12 Yeah, I think so. With stonewalling, it can be really helpful for relationships and marriages if they're dealing with conflict. If a partner is feeling emotionally dysregulated, it can be really great to take a break. "I've got to go process this. Just give me a second." That's the antidote to that. Contempt, the antidote is love. You've got to change your mindset. Just like you can learn, be taught to hate or learn to hate, I think you can learn to love, and I want to look at that actually, too.

Hank Smith: 00:36:42 I think you're right on. I can sense ... Maybe not those exact words are used in 4 Nephi, the four horsemen versus the four antidotes as we called them there. I don't know. You can sense the four horsemen creep up in the second half. They had the four antidotes they were working, and then these four horsemen crept up on them. Pride, exercising power and

authority. Those aren't the same words, but that's contempt. That's criticism.

- Dr. Rebecca Clarke: 00:37:06 Yeah, it really is. I think there's so much power in how we see other people. I think that's one thing we learn in 4 Nephi is how we see other people. When we are seen and we are loved for who we are, which is something Christ does perfectly for us, it doesn't mean He wants us to stay in a state of imperfection. He doesn't want that either. But He loves us for who we are. That can be really motivating to us in relationships when we are seen. Anyone who spent any amount of time with a toddler knows that innate refrain of, "Watch me, watch me. Look at me. Watch me." I don't think we ever fully grow out of that.
- 00:37:50 One of the most loving gifts we can give in our relationships and to each other is to really see the other person, and that can take time. When I met with couples in marital therapy, I learned that lesson of how powerful it is for partners to feel seen. In fact, that's what the work of a lot of marital therapy is, slowing things down so that they can hear each other and see each other, rather than they get into these spaces with the four horsemen that muddies the waters. People are looking everywhere but at their real partner and what they really are going through.
- 00:38:27 Seeing each other clearly is a celestial principle. In Doctrine and Covenants in section 76 verse 94, we read about those in the Celestial Kingdom. It says, "And they see as they are seen, and they know as they are known." Being noticed has such power.
- 00:38:44 I was talking the other day with Owen, my oldest son who's 17. I asked him, "When have you felt most loved by me or dad?" He pointed quickly to a family walk we had taken some weeks prior again up the canyon on a Sunday afternoon. He was having a really difficult day. Difficult weekend, difficult day. He didn't want to be there. He's lagging behind us, and here I am trying to keep everyone motivated. I'm walking up ahead and charging ahead.
- 00:39:12 But Sam, my husband, turned around, just looked back at Owen. He stopped him and gave him a hug, and that was it. He didn't say anything magical or healing. In fact, he didn't say anything at all. He just hugged him.
- 00:39:28 As Owen was telling me this, he got choked up. He said, "I felt so relieved." Then he said, "Just having dad notice was what mattered." How we see each other is of vital importance. If we don't see each other clearly, we can't connect. That's when

disconnection, I think, really starts. Sometimes we're blind to our own blindness. We see what we think we already know is there.

00:39:54 We had chickens for about two decades at our house. They were all layer hens, and we would periodically refresh the batch. One spring, we got five chickens, which the kids named Clam, Carrot, Katie, Zebra, and Star. Sam and I noticed early on that Star, the chicken, she was really picking on the other chickens. She was bossy and she was loud. Not only that, but she was gargantuan. She was almost twice as big as the other hens.

00:40:24 All the chickens were wandering around in our yard one day. And so, it's well into the summer. They've almost grown. Our neighbor, Brother Young, came over to visit. He was familiar with raising chickens. We started talking to him about our troubles with Star. It was like Star was exhibiting all of her bad behavior right there.

00:40:42 I'll never forget this rhetorical question that he asked us that day. After looking at the chickens and looking at us and looking at the chickens and looking at us, he said, "Well, you guys can see that Star's a rooster." Right as he said it, we started laughing. For the first time, Star has a comb. Star is cock-a-doodle-doing, waking us up every morning trying to be the rooster, the in-charge of the other chickens. Even though it was completely clear to us in the moment when he said it, because we'd been told at the store that they were all hens, we missed it. We simply didn't look for the possibility of anything else.

00:41:19 Sometimes we fail to see the realities of other people, people around us even. "Of course they should be happy." Of course this, of course that. But if we take the moment to say to people and to be with them and to try to see them, "What is it that you want?" like Christ said to ... "What is it that you desire?" that would be a great conversation starter in any familial relationship. "Where are you right now? How do you feel emotionally?" That is one of the great relationship lessons I take from 4 Nephi.

Hank Smith: 00:41:53 Two thoughts came to mind. One, I know in dialectical behavior therapy there's a practice called the beginner's mind, where you come into a situation trying to not have those previous idea set of what people are, who they are. One of my favorite examples of this in the scriptures is Luke 7, where a woman comes in ... The Savior's at dinner with a pharisee and a woman comes in. Everybody sees her. She interrupts the meal. Simon the

Pharisee, in his mind, says, "This is a sinner." Jesus turns to Simon ... You've got to be careful with your thoughts, I think, if Jesus is in the room because-

Dr. Rebecca Clarke:	00:42:32	Yeah.
John Bytheway:	00:42:33	He can just read your thoughts.
Dr. Rebecca Clarke:	00:42:35	He's gotcha.
John Bytheway:	00:42:36	"So, Simon, I have a question."
Hank Smith:	00:42:38	He does.
Dr. Rebecca Clarke:	00:42:38	It turns out.
Hank Smith:	00:42:38	He said, "Simon, I have a question for you," and it fits right in with what you're telling us, Rebecca. He said, "Simon, seest thou this woman?" It's obvious that everyone sees her, but what you're saying is this is more than seeing someone. This is are you really trying to see who they are instead of the label or what you think you see?
Dr. Rebecca Clarke:	00:42:59	Mm-hmm. Or what you wish you would see? We do that a lot of times in our relationships. I wish my husband were always happy with his wife and all of the things that I bring to the relationship. I wish that, so maybe I won't ask because I don't want to find out that what he really needs or wants ...
	00:43:22	And I think it's wonderful to attend and to try to map people and to try to understand where they are. We know that in parenting, there's two great parts of parenting, and that's to love your kids and then also to have boundaries and expectations and monitoring behaviors, knowing where they are, not just where they are at what friend's house, but how they feel about that friend, how they feel about that relationship, being with people.
	00:43:51	We do this and we see this in 4 Nephi on a larger scale, where they're talking about this communal love and peace and happiness. They got good at not -ite-ing people. We're going to make that into a verb for a second, not -ite-ing people, not seeing them as a monolith or as other than, not having contempt or contention with them.
	00:44:16	I love this quote by <a href="#">Malcolm Gladwell</a> in his book called Talking to Strangers. It's looking at people that we don't know, so

moving away from family relationships for a second. He says, "We think we can see easily into the hearts of others based on the flimsiest of clues. We jump at the chance to judge strangers. We would never do that to ourselves, of course. We are nuanced and complex and enigmatic, but the stranger is easy. If I can convince you," then he's talking about his book, "of one thing in this book, let it be this: strangers are not easy."

- 00:44:50 4 Nephi teaches us that how we see each other has a profound impact on our happiness. Early in my marriage, I was a student at a graduate program for marriage and family therapy, and I was learning how to be part of my marriage right when I was taking classes on what made marriages happiest. I was an attentive student.
- 00:45:08 I'll never forget one class in particular. I was rushing out the door to get to school on time. I was inconvenienced by one of our cars not working, and Sam was scheduled to have fixed it and it wasn't done. As I left, I said some sharp words to Sam and I punctuated my comments by a really immature newlywed move and I slammed the door behind me. I walk into the lecture late and I'm self-righteous, simmering.
- 00:45:34 Right as my professor said this, and I have this in my notes, she said, "Love is opening up space so that your partner can arise as a legitimate other." I had to sit in my classroom desk for the entirety of that period knowing that I had delegitimized my husband. I had closed up space for him. I hadn't seen him as a person with wants and needs and a schedule of his own. I had to wait until I could get home and say that I was sorry. This was just one of many important lessons I learned about relationships and marriage in my marriage and family therapy program.
- 00:46:08 One of the neatest things I learned was about this way that we see each other. An Austrian-Jewish philosopher named [Martin Buber](#), he did work on how we relate to each other, how we see the other. He theorized that we see each other in one of two ways. We either see other people in our lives as in an I-it orientation ... I, I see you as an it, an object, a thing, either you're going to benefit me or you're going to be in my way somehow ... or we see each other as a vow. He was religious and used religious language. In this orientation, we see other people as divine. We actually understand there is divinity in them.
- 00:46:51 The I part in the I-it orientation, I am the most important part of that type of perspective. If I move through my life and my



relationships where it's really all about me, then other people are never going to be quite real to me.

00:47:09 We can easily slip into this I-it way of seeing people and not realize that we're doing it. We can be blind to it, like we didn't know to look for a rooster in the pack of hens that we had, in the little flock of hens that we had. But when I see my husband as an it, as a fixer of my broken car, as a paycheck, someone to pick up the kids, I've slipped into the I-it thinking and made him into an object.

00:47:35 If he sees me as a dinner maker or some sort of obstacle in how much I'm going to roll my eyes and how much is she going to spend this month, or a reminder of all the things he needs to fix, if he sees me that way, then we've I-ited each other. Even if I see my children as like a project, even if I see them as the source of my personal worth, that's I-it as well.

00:48:01 Social media is flooded with this I-it perspective built on treating people like objects, creating idols or caricatures out of real human beings. Sometimes in our public discourse, we speak of entire groups of people as if they're barely human. If we have a strange relationship, that might be a place to look. If we are treating someone as an object, then maybe we don't know what's really in their hearts. We're not looking at their reality or their divinity.

Hank Smith: 00:48:29 Can I ask you to follow up on one of those, and that is parents who see children as objects? Because I can be blinded by the fact, and it is a fact, that I want the best for them.

Dr. Rebecca Clarke: 00:48:43 Yes.

Hank Smith: 00:48:44 But it can still be an I-it

Dr. Rebecca Clarke: 00:48:45 Mm-hmm. I think you want the best for people in the I-thou stance. I think if you are wanting the best for someone, you're automatically departing from the I-it. I don't think you're looking at them as an object.

Hank Smith: 00:49:04 I-it would be I want the best for you because the best for you benefits me.

Dr. Rebecca Clarke: 00:49:04 Yes, because it makes me look great. I want you to win the spelling bee because that will make me feel proud and smart. That would be I-iting your child. To say, "I want you to win the spelling bee because I know it means the world to you, so let's

practice the words," that is an I-thou, "Because I know it matters to you." It's mapping them.

- 00:49:24 The cool thing about the I-it, I-thou is that the I is connected with a hyphen in both spaces. It really reflects on if I'm treating people, I'm connected to how I treat people is what I'm saying. I'm connected to my perspective on who other people are. So if I'm seeing people as a thou, as a child of God, as divine, as real and legitimate, that makes me, that makes the I that is connected to that a little different. I'm moving through the world differently.
- 00:49:53 If we enter into the I-thou orientation, I will see others as a full and legitimate self. I'll see the divine in people. I'll know what they want because I've asked them. I will understand that they're separate from me, but they have thoughts and needs and desires and wants that are as legitimate as my own are, that when we read about the happy people in 4 Nephi, we see there are no -ites. There are no others. They didn't divide each other into groups based on wealth or gender or accomplishments or whatever political party, because -ites don't exist to Christ. All are alike unto God. This is what we can model if we can ...
- 00:50:41 How do we move into the I-thou perspective? We slip back and forth between the two of them as we go through our lives. But the answer is you just choose to move into the I-thou perspective.
- 00:50:54 I have a friend who taught writing at BYU for years, and she created a really powerful assignment for her students. It captures this move from I-it to I-thou. She had her students write two papers. The first one was to characterize a group of people, identify like a social or a religious or political issue that they disagreed with really strongly, and then write.
- 00:51:18 Paper number one was describe the characteristics of the people who hold these different views. Then the students had to interview two people who actually held these different views. The second paper was a write-up of what students learned from the interview. The initial descriptions when students were characterizing other people who believed differently from them had descriptive words in them like, "These people are selfish, extreme, defensive, ignorant, short-sighted, and, frankly, uneducated." Pretty solidly an I-it perspective.
- 00:51:53 The second paper was written after the interview, and they were assigned in the interviews just to listen. They just had to

ask questions and try to understand. They couldn't try to tell them how it was or teach them a lesson or anything like that, and you can hear this shift, this beautiful shift, from I-it to I-thou.

- 00:52:09 One wrote, "After listening to her, I realized we had much more in common than I thought," or, "I learned that she was willing to share her ideas in a kinder way than I believed was possible," and this is really important, "I can understand now why he holds this belief." Just by seeing the other people were real and legitimate. Just by listening, they came to understand that people were real and legitimate and even divine. So if we catch ourselves doing this to others, we can change the way we see.
- Hank Smith: 00:52:42 I noticed something in verse 15 about the no contention. It said, "There was no contention in all the land because of the love of God, which did dwell in the hearts of the people." So it wasn't necessarily they loved each other. It was I love God so I choose to not have contention.
- 00:53:02 Sometimes I focus in my house too much on loving your sibling and thinking, "Oh, there won't be any conflict if you love your sibling." But really, like you said, contention is a choice. I think we choose contention when we don't have a relationship with God sometimes. I notice that when I come out of the temple, I don't feel like fighting. That's not because I come out loving others as much as I come out loving God.
- Dr. Rebecca Clarke: 00:53:25 Right. It's that vertical and horizontal relationship, and that when we love God, that is going to probably permeate the rest of our relationships. It's going to move this way laterally as well. I think we can learn how to love.
- 00:53:39 [Jason Carroll](#), BYU professor, gave a fantastic BYU devotional about love in 2019. He pointed out this. I'm going to quote him for just a minute here because it's beautiful. He said, "We see the word love appears five times in the Proclamation on the Family, and each time it is linked with action words such as to love and care or to love and serve. Thus, the language of the Lord suggests that love falls within the scope of our agency. Love is something we do, something we can control, and ultimately something we can choose. If not, God could not command us to love one another."
- 00:54:15 Although we might not be able to will ourselves into loving other people, this deep love comes from Jesus Christ. Jason Carroll continues in his devotional and he says, "We can be endowed with Christ's love, and this involves coming to see as

He sees and understand as He understands." I don't think that's something that is out of our purview. That's something we can accomplish in our relationships.

- Hank Smith: 00:54:38 Wow. Wow. No manner of -ites.
- Dr. Rebecca Clarke: 00:54:43 No manner of -ites.
- John Bytheway: 00:54:45 This is October 2021, General Conference. [Elder Holland](#) talked about 4 Nephi and he said, "When the love of God sets the tone for our own lives, for our relationships to each other, and ultimately our feeling for all humankind, then old distinctions, limiting labels, and artificial divisions begin to pass away and peace increases. That is precisely what happened in our Book of Mormon example. No longer were there Lamanites or Jacobites or Josephites or Zoramites. There were no -ites at all. The people had taken on just one transcendent identity. They were all, it says, to be known as the children of Christ."
- 00:55:27 I just thought about a moment on my mission. I served in the Philippines. There were seven elders in this room, and I remember looking around and going, "I am the only one from the United States." There was an Elder from the Philippines, from Australia, from New Zealand, from Canada. We're not trying to be the same.
- 00:55:48 I love the old saying, "Harmony is being different together," but we all had the name of Jesus Christ on our name tags, and that is what brought us in that same room with this united purpose. It was an interesting moment to think of that.
- 00:56:04 I'm just remembering [President Nelson](#)'s three identities for the young single adults. "I'm a child of God. I'm a child of the covenant. I'm a disciple of Christ." I had that note next to verse 17.
- 00:56:18 Now we're not asking somebody to abandon their culture or their heritage, but I was in that room with all those people from different countries, but we were united as the children of Christ trying to share the gospel with people. It was a poignant moment for me to remember that.
- Dr. Rebecca Clarke: 00:56:36 I love that. The love of God, it's a higher unifier. It reaches beyond. These people were unified because they chose to be one in Christ. They didn't introduce ranks, they didn't assign value to things Christ said we ought not value, like had

happened previously in 3 Nephi 6:12, according to their riches or their chances for learning, their education.

	00:56:59	In <a href="#">4 Nephi</a> , in verse three, we see the focus is on what they had in common. It doesn't say that they had to think the same way. It doesn't say that they had to all have the same job or the same number of kids or the same thing for dinner every night. The point is not sameness, but the point is unity in Jesus Christ.
	00:57:20	Unity like the Father and the Son are unified, unity in purpose and love. Once they stop being unified, things really start to fall apart, and they fall apart quickly.
John Bytheway:	00:57:32	When I think about no contention, it's just another way of saying Zion, one heart. Then when that ends, in verse 26, they begin to be divided into classes, just like 3 Nephi 6:12 you mentioned.
Dr. Rebecca Clarke:	00:57:45	Mm-hmm.
John Bytheway:	00:57:45	Divided, unified, divided.
Dr. Rebecca Clarke:	00:57:47	It's stunning how they lose it. They lose it completely by verse 24.
John Bytheway:	00:57:53	It's so sad.
Dr. Rebecca Clarke:	00:57:54	It is so sad. You're thinking, "Why can't you keep this? You did heaven on earth."
John Bytheway:	00:57:59	"You were so happy."
Dr. Rebecca Clarke:	00:58:00	"Why would you let it go?"
Hank Smith:	00:58:02	Speaking of inclusions, look at verse two, "The people were all converted unto the Lord." Then go to verse 46, "There were none that were righteous." You've got all on one side and none on the other. We go from all to none in one chapter.
Dr. Rebecca Clarke:	00:58:21	That is fascinating. That's interesting that you notice that because verse 24 is right where it breaks, and that's almost in the middle of those two numbers. In verse 24, "There began to be among them those who were lifted up in pride, such as the wearing of costly apparel and all manner of fine pearls," and the divisions have taken hold and things really start to crumble. I verse 25, "Their goods and their substance are no more in common among them."

	00:58:50	That is so interesting. Back in chapter 27, we heard Christ talk about selling him for silver and gold. It's putting things ahead of relationships. We know from research today that as societies develop and become wealthier, they tend to become less religious. They tend to turn away from God. We know that marriages that are high on levels of materialism are lower on levels of satisfaction.
	00:59:17	These things can just be a distraction to us. It's interesting to be aware of that, that when things are going well, don't let that start to become our focus. That's one of the big questions here. It's like how could they have kept it and it's like, oh, if they just had kept focusing. Then by verse 27, they're starting to receive all manner of wickedness. I think that verb receive-
John Bytheway:	00:59:39	Accept.
Dr. Rebecca Clarke:	00:59:41	Yes, bring it in, that there's something willful about that. By verse 31, the non-believers have hardened their hearts and they're seeking to harm the believers. They lost it. They lost the happiness. They didn't have to. I think that's the important part of 4 Nephi. Like we were talking about, the very beginning, we can continue, that endure to the end. We can remain in it. We can continue to repent and turn back to Jesus Christ.
Hank Smith:	01:00:07	I noticed you could also compare verse 15 and verse 28. Verse 15, we've read it a couple of times today. "There was no contention in the land because of the love of God, which did dwell in the hearts of the people." Verse 28, "Because of the power of Satan, who did get great hold upon their hearts, the love of God in the hearts of the people or the power of Satan takes hold of their heart."
Dr. Rebecca Clarke:	01:00:33	It really is where we focus, how loving we are and choose to be is so important. The gospel of Jesus Christ is one of connection. We can repent and we can reorient ourselves to Christ. We can enter into loving relationships with the divine and with each other, and we can keep on repeating that process. When we take the sacrament each week, we partake of the water and the bread.
	01:01:00	The water reminds me of the living water, Christ and what he has done for and can do for our spirits. It reaffirms that eternal connection that we have with him and our reliance on our relationship with him. But the bread is interesting to me in this way. Bread reminds me of what Christ did for others while he was here on earth. It has mortal significance. Christ multiplied bread to feed hungry people. He broke bread to be in

communion with his friends. He shared this with his fellow men. When I partake of the bread, it gives me a chance to re-evaluate my Christ-like relationship with my fellow men and women.

01:01:44 In essence, the sacrament can be a weekly opportunity and a reminder to strengthen relationships both vertically and horizontally. When we learn to love and connect with the divine and each other through living the gospel of Jesus Christ aiming to become even as Christ is, our relationships are going to be better and we are going to be happy.

Hank Smith: 01:02:09 I love it. Rebecca, thank you so much for walking us through these chapters. I'm always going to see relationships, and I love having a new lens. I think our listeners would be interested in your experience with the entire Book of Mormon in your time teaching English for two decades and now teaching marriage and family. How does the Book of Mormon hold up in those two fields?

Dr. Rebecca Clarke: 01:02:36 It's a beautiful thing. I see relationships and relationship advice everywhere I look. I see the most supreme and healing relationship advice in the scriptures and in the Book of Mormon in particular, because it reveals to us so clearly the nature of Jesus Christ and how he interacts with us.

01:02:59 I love this little group of chapters, but I think we can extrapolate that to the whole of the Book of Mormon, is how can we be connected? We need to let go. We need to lose ourselves, the weak parts, the ego-driven parts. We need to lose ourselves to have the bravery to let that part go, the part that we think is so important, but might not be best for us. The Book of Mormon encourages us to do that and it shows us what happens when we're not willing to do it and when we are willing to do it.

01:03:33 That allows us to enter into those relationships with the divine and with each other. I'm so grateful for the Book of Mormon, the way it tells stories of families and cultures and people, relationships. I think it's a beautiful place to learn how to love and how to have wonderful relationships with God and with each other.

Hank Smith: 01:03:56 John, isn't it wonderful what a faithful, educated, loving Latter-day Saint can do with this magnificent book? That's what you and I experience each week, and this week has been no different.

John Bytheway:	01:04:08	Yeah. Another reminder, these were real people with real problems in this book. There's no perfect families in this book, beginning with Lehi and Sariah and their interesting assortment going until there's no more Nephites. The lessons are in there. Look for them. Thank you for showing us that.
Hank Smith:	01:04:28	Thanks for being here.
Dr. Rebecca Clarke:	01:04:29	Oh, this was wonderful. Thank you.
Hank Smith:	01:04:32	Yeah. Ardeth she made you proud.
John Bytheway:	01:04:34	Woo-hoo.
Dr. Rebecca Clarke:	01:04:35	Mom, I did it.
Hank Smith:	01:04:36	Yeah. With that, we want to thank Dr. Rebecca Clarke for being with us today. It has been a joy. We want to thank our executive producer Shannon Sorensen, our sponsors David and Verla Sorensen, and every episode, we remember our founder Steve Sorensen. We hope you'll join us next week. We are in the Book of Mormon in the Book of Mormon on FollowHIM.



## I'M NOT MORMON: HE DIED A LONG TIME AGO



- Hank Smith: 00:03 Hello, my friends. Welcome to another followHIM Favorites. This is where John and I are sharing a single story to go with each week's lesson. John, we are in 3rd Nephi 27, and we're going through 4th Nephi. Small chunk of scriptures, but it covers a whole lot of time. You've told me you have a story that goes with, I think, 3rd Nephi 27?
- John Bytheway: 00:24 Yeah. With all of these books, we could find lots of stories. Here's just one that came to mind. Do you remember, Hank, that in 3rd Nephi 27 Jesus had gone, but the disciples were meeting together and they were united in mighty prayer, and do you remember what their question was that they were going to ask the Lord?
- Hank Smith: 00:39 What do you want us to call the church?
- John Bytheway: 00:41 What should we call this church? President Nelson recently has talked about that section 115, "Thus shall my church be called the Church of Jesus Christ of Latter-day Saints." That makes this story even better. I have a friend that he's been speaking at especially for youth. He's been an institute director and seminary teacher forever named Scott Anderson. He wrote in one of those EFY books, remember those Hank? He wrote a chapter in Return with Honor, and this I just thought was so funny because the way a question hit him differently. He said, "It was a typical day. I entered the plane, found my seat." He's on an airliner. "Shortly before takeoff, I was chatting with people seated next to me. I found out they were college teachers from Texas and they were Christians. They asked where I lived and as soon as they found out I was from Utah and even lived in the Salt Lake Valley, they said, 'Are you Mormon?'
- 01:32 I'm not sure why the question hit me the way it did. It could have been because I'd been reading from Mormon's writings the night before and my response even surprised me. I said, 'Oh, no, no, no. If I were Mormon, I'd be large in stature. I'd be impressive. I could even be wearing armor. I think it's clear that

I'm not Mormon. Do I project that way? Wow. Thank you so much. That is so nice.' And they're like, 'Oh, wait.' He said, 'I let it sink in.' And then I said, 'Well, what do you think Mormon is?' And they're like, 'Uh, we thought it was a church.' He said, 'No, no, no. It's a man. Great example. One of my personal heroes. Can I tell you about it?'" And this seatbelt light went on and they weren't going anywhere for two hours, right?

Hank Smith: 02:16 You asked, right?

John Bytheway: 02:17 Yeah. "'Can I tell you about Mormon?' And they said, 'We think you're going to tell us whether we say yes or no.' He said, 'That's right.' Scott said, 'I felt a little like Ammon must have felt when Lamoni said, 'I will believe all thy words.'" What an opportunity and he told them who Mormon was. And I love that idea. If anybody ever says that, "So are you Mormon?" Just say, "No. No, but really? Do I come across like?" "Yeah." "Thank you so much. That is so nice of you. I didn't know I projected that military bearing."

Hank Smith: 02:50 Can I tell you about him?

John Bytheway: 02:51 Yeah.

Hank Smith: 02:53 Especially if you're in the young women's, you could say, "No, I'm a girl." And then go on and say, "Hey, let me tell you all about him." "Are you Mormon?" "No, he died a long time ago."

John Bytheway: 03:04 "And a prophet. Yeah. I'm so glad you asked." And if possible, have them buckle their seatbelt where they can't leave, and then you can really tell them.

Hank Smith: 03:12 Here we go. Let me start from the beginning. First Nephi, let me tell you about his book. We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts. We're with Dr. Rebecca Clarke this week. She walks us through these chapters in an unbelievable way. You'll love it.