

## **Follow Him**

**Episode 6: Guest: Dr. J.B. Haws**

**Doctrine and Covenants 10-11**

*“That You May Come Off Conqueror”*

## **Show Notes**

### **Podcast General Description:**

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

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

### **Podcast Episode 106 Description:**

#### **Part 1:**

A year after the loss of the 116 pages and Doctrine and Covenants, Section 10 shows us that God's wisdom is greater than the Adversary's cunning. Join Dr. J.B. Haws, Hank Smith, and John Bytheway as they discuss how our poor choices are turned to victory through the Savior and how the phrase, "Everything happens for a reason," is bad theology. We also learn how to pray so that we spiritually "come off conqueror."

#### **Part 2:**

What does Hank Smith mean when he says, "You can't fool your family?" Join us for Part 2 of this episode with Dr. J.B. Haws as we learn how Hyrum Smith joins Joseph's work and why Hyrum is described as having "integrity of heart." If you would like to receive personal revelation from the Lord, learn more about Joseph and Hyrum's relationship, and learn what the Lord means by "timing," this episode is for you.

## Timecode:

### Part 1

- 00:00 Welcome
- 00:26 Dr. J.B. Haws Introduction
- 03:00 Barney Fife Visits the Show
- 04:40 D&C 10 and Review of Lost/Stolen 116 Pages
- 09:25 Do Not Define Others by Their Biggest Mistake
- 12:22 Dating Section 10
- 16:20 D&C 10 and Book of Mormon Language
- 20:37 Satan's Plan was to Destroy Everyone
- 26:03 The Small Plates Have Greater Views of the Gospel
- 29:50 How Do We Pray Always?
- 32:19 The Poem *The Builder and the Wrecker*
- 35:00 Enos's Prayer
- 38:18 Sit in the Sting of Guilt
- 39:55 Two Churches
- 41:35 Wrest with the Scriptures
- 44:28 1978 First Presidency Statement
- 47:25 Religious Tolerance

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## Biography and Headshot:

J. B. Haws is an associate professor of Church history and doctrine at BYU and currently serves as associate dean of Religious Education. He is the author of *The Mormon Image in the American Mind: Fifty Years of Public Perception* (Oxford, 2013). His PhD from the University of Utah is in American history. He is also interested in interfaith dialogue; he served as the coordinator of BYU's Office of Religious Outreach from 2016 to 2018. Before coming to BYU, J. B. taught seminary in northern Utah, in Salt Lake and Weber Counties. His research interests center on the place of Mormonism in twentieth- and twenty-first century America. As for his interest in history generally, he asks how could you *not* be interested in history when you come from a place that in pioneer-times Utah was known as “Muskrat Springs” (now Hooper)?

He is married to the beautiful Laura Favero, which he submits as yet another evidence that miracles have not ceased! They are the parents of three boys and a daughter, and they love living in Provo and cheering (sometimes too fanatically) for the Cougars.

He served a Spanish-speaking mission in Raleigh, North Carolina, so he speaks Spanish with a slight Southern accent (and English with a heavy Hooper, Utah, accent).



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## **Follow Him**

### **Episode 6: Guest: Dr. J.B. Haws**

#### **Doctrine and Covenants 10-11**

*“That You May Come Off Conqueror”*

## **Transcript**

Hank Smith: (00:02)

Welcome to followHIM. A weekly podcast dedicated to helping individuals and families with their Come, Follow Me study. I'm Hank Smith.

John Bytheway:

And I'm John Bytheway.

Hank Smith:

We love to learn.

John Bytheway:

We love to laugh.

Hank Smith:

We want to learn and laugh with you.

Hank Smith and John Bytheway:

As together. We followHIM.

Hank Smith (00:25)

My friends, welcome to another episode of followHIM, a podcast design intended to help you with your Come, Follow Me studies. I'm here with my co-host John Bytheway. Hello, John.

John Bytheway:

Hi Hank! How are you?

Hank Smith:

Yeah, well, I am excited to be at it again. I can't believe we're like on Episode 6. It's so much fun to just sit and learn from these incredible minds. Every week, John and I bring on what we would say is an expert in Church History this year. And we have another expert with us this week. His name is JB Hawes.

John Bytheway: (00:53)

I am so excited to have J.B. here because we were in our . . . our master's program together. And we had so much fun back in those days. We would have class two and a half, three hours long, and just learn so much. And it was tough. It was intimidating because I just thought, "I can't

do this." It was amazing, but we had a wonderful time. And so, so good to see J.B. again. Here's his bio from Religious Education at BYU says: JB Hawes is an Associate Professor of Church History and Doctrine at BYU. He currently serves as Associate Dean of Religious Education. He has a Ph.D. from the University of Utah in American History. He's also interested in interfaith dialogue. Um, before coming to BYU, he taught seminary in Northern Utah, Salt Lake, and Weaver counties. As for his interest in history, generally, he asks, "How could you not be interested in history when you come from a place that in pioneer times, was known as Muskrat Springs." Which is now Hooper, not Hooper, right? But Hooper,

J.B. Haws: (01:54)

John, thank you for bringing that up right from the outset. It's always awkward when I have to try to, like work it into the conversation. So the fact that you just brought it up--just warms my heart.

John Bytheway: (02:03)

Let's see. He's married to, uh, the beautiful Laura Favero, which he submits there is another evidence that miracles have not ceased. He has three boys and a daughter. They love living in Provo and cheering, sometimes too fanatically, for the Cougars. I love this part. He served a Spanish-speaking mission in Raleigh, North Carolina. So, he speaks . . . speaks Spanish with a Southern accent. Can we hear some of that J.B.?

John Bytheway: (02:27)

Buenos dias, y'all.

Hank Smith:

John, didn't your favorite show take place in, in North Carolina?

John Bytheway: (02:35)

Gee, how nice of you to mention Hank. Uh, yes. Uh, not just my favorite show, but the world-renowned, uh, Andy Griffith show, uh, was supposed to have taken place in Mayberry, North Carolina then.

Hank Smith: (02:46)

Right, right. And we might as well bring it out. We haven't had a Barney Fife impression on the podcast yet.

J.B. Haws:

Yeah, this is my one request, the request to be, to join you today.

Hank Smith:

Why don't you do our introduction to follow HIM as Barney Fife?

John Bytheway: (03:00)

I think we want to stay on the air. Don't we? Yeah. Yeah. Well, I'll just do a little, a little Barney Fife and, and please, if you don't know who this is, don't be alarmed. I'm not having some sort of

medical issue. Alright, everybody, get ready. We're going to do, Come and follow HIM. That's how Barney Fife is now. Everybody cut that out. He talked like that--not at all like me. No.

Hank Smith:

There are teenagers listening right now, going, "Is he having a problem?" Yeah. Parents are like, "We'll show you later." It was the show.

J.B. Haws: (03:30)

See why? None of us ever complained about going to class with John Bytheway. That was something I looked forward to every week.

Hank Smith: (03:39)

-Impressions, John. I . . . I know most of the impressions you can do. So I think I'll bring them on one at a time throughout, so people will keep listening. They'll say, "What is he going to do this week? I want to jump in here to the Doctrine and Covenants Sections that we're on this week, but I'll just say one thing. I just want to add one thing to J.B.'s bio. If you, if you know J.B. Haws, or if you know someone who knows Dr. J.B. Haws, they will say the exact same thing every time. "That is one of the best men that walks the planet. He is such a nice guy." Yeah.

John Bytheway: (04:10)

My, uh, brother-in-law teaches seminary in Harriman. And he, on the group text of our extended family, said, "Hey, you've got to hear this BYU Devotional that I just heard." And it was, it was JB Haws. And it blessed a whole lot of people. Tell us the title of that one again, J.B.

J.B. Haws: (04:26)

It was "Wrestling with Comparisons."

John Bytheway: (04:29)

Yeah. And, and I there's, there's a treasure trove at [Speeches.byu.edu](http://Speeches.byu.edu). I mean, there's a ton of stuff on there, but go find a Brother Haws' talk on there. It'll bless your life.

Hank Smith: (04:40)

Yeah. Yeah, it will. Absolutely. I hope everyone will go look that up after . . . after they've finished this whole episode. Now, right now, J.B., you are a Church History expert. And so we, this week, are going to be in Sections 10 and 11. Now we've hit before in previous episodes, the loss of the 116 pages. Well, as Dr. Dirkmaat would say the, "stolen 116 pages." He was pretty adamant about that . . . that I don't know why we call them lost. If someone stole my car, I wouldn't say I'd lost it. I'd say someone's stolen it. Can you review for us? Um, just for those maybe who are just listening for the first time, or maybe just getting a good review. It's good to review. Tell us who Martin Harris is and lead us up to the loss of the manuscript.

J. B. Haws: (05:26)

It's such a pivotal episode in Joseph Smith's life--Martin Harris's life. I mean, the fact that they just kind of come back to them so often, and it comes up in so many narratives. I think it shows just how impactful this was--so many lessons learned, so much a part of the history of that coming forth to the book of Mormon. And let me say, I think this has come up in previous episodes of your podcast, but I don't think we can give enough of an underlining of the resources on the church's website and the Gospel Library app. So I just want to say (and I'll probably mention this a couple of times), if you go into the Come, Follow Me Resources, there's a big tab. It is this Doctrine and Covenants, Historical Resources. Everyone should make that . . . bookmark that, and make that a, a first place to go with the one-stop-shop.

J. B. Haws: (06:07)

You can click on all the people that are mentioned in every Section. You can see a historical background, a lot of great images, some video clips. So it's the place to start. There's a great biography--biographical sketch of Martin Harris there. The thing that I think probably most of us sense is that Martin Harris was a generation older than Joseph Smith, just over 20 years older than Joseph Smith. And he was a, a well-established and respected in the community member and sort of the first who had that kind of community standing, who believed in Joseph Smith and gave credence to what he was saying. I'm so sure that meant the world to Joseph Smith, to have someone of Martin Harris has stature and means to provide backing and to, to jump in, so enthusiastically--to even serve as scribe. And Martin serves as Joseph's scribe from April 1828 to June 1828, and together they produce this sheaf of the 116 pages of translated materials.

J.B. Haws: (07:02)

And, uh, you can just feel Martin's excitement for what's going on. The fact that he is so enthusiastic about showing this to his, his skeptical wife, and to other family members. He's, he's just convinced that this material is good enough that it will, it will allay their doubts and suspicions. And I think that speaks to the . . . his excitement, but also the quality of, of the, of what the material that they produced, that he's convinced this will be the missing piece. And that's why I think he pushes so hard to let him take him. Yeah. And, and, and then Joseph understandably feeling, you know, the respect he has for Martin and his esteem. I think that that's what pushes him to continually, uh, in opportuning the Lord to let him do it.

Hank Smith:

I've heard people say before, "Oh, you know, why did Joseph give into Martin?" And as a Junior Faculty member at BYU, I have felt the idea of a Senior Faculty member wanting me to do something. And of course, I want to do something because I have that respect for them. And I know how much they've done for me. I think, uh, Joseph probably feels that same way. "You've done so much for me. Um, I really want to do this for you."

J. B. Haws:

Yeah. Well said, I think it's so relatable. I think there's this . . . just a human, a human relate-ability, uh, in this relationship that it makes sense.

John Bytheway: (08:18)

I'm glad you used that word "just relatable," Because the more we've thought about this, the more I've thought, "Yeah." And the other thing was, Joseph just did not have the resources to publish this thing. Here's a guy who is willing, who has this huge farm, and who's willing to help. And maybe could, he even have thought maybe the Lord provided Martin. And I think he did. You know, uh, to, to financially fund the printing of the book, which he eventually does, you know, and, and, uh, it was fun last time to, uh, to bring in, uh, president Dallin, H Oaks' talk about Martin Harris. How he needs . . . What did he say, "Come out from under the shadow of that event?" And we all remember that he did, he did fund it. He becomes one of the Three Witnesses.

Hank Smith: (09:05)

And J.B., I want to ask you a question, and you can follow up with your response to John there, but, um, as a Church, what do you think our general feeling toward Martin Harris should be? Sometimes I think we . . . he's known for this mistake, but if I know you, you're going to say, "No, no, no, he should be known much differently." than men.

J.B. Haws: (09:25)

I think we're all sort of, um, feeling that same thing. Um, and I think John pointed that out well, too, that all of us. I think, had we been in this situation where we, we don't want our lives to be defined by our worst mistake. And I don't think Martin Harris should be defined that way either. One, sort of window into his soul, is the fact that these revelations call Martin Harris, "A wicked man" and, and he stayed. I think that says something. I mean, so he stays and becomes one of the Three Witnesses, finances the printing of the book of Mormon, even after that pretty stern rebuke from the Lord and. . . .

John Bytheway: (09:59)

Let's put that in print and send it to the world. Yeah.

J. B. Haws: (10:03)

It says something that he was willing to accept that. Uh, the same thing could be said about Joseph, that he was willing to accept the Lord's rebuke and print it. Uh, I also think that speaks to what Martin must've sensed about the authenticity of Joseph's revelations, that this was not something coming from Joseph. This was something coming from the Lord, and so he was willing to accept it, to repent, to move forward, and to stay with the movement and become a vital piece of the movement-- indispensable. So I think that's a great window into his soul. It's something that I find remarkable.

John Bytheway: (10:33)

And Hank, what is it that they do up in (uh, is it Smithfield?) that they have a kind of a festival every year? I think I went to it when I was a kid.

J. B. Haws: (10:42)

Yeah. I think in Clarkston where . . . where Martin Harris is buried.

John Bytheway: (10:45)

Yeah. I'm so glad you said that. I didn't want to get that wrong. Yeah. They have some sort of a remembrance, and I think his headstone is there. Or is it more of a monument, isn't it? Right. Yeah. I seem to remember going up there as a kid. My, my only Pioneer ancestors, I think uh, also settled up in Cache Valley.

Hank Smith: (11:05)

Yeah, so he was buried with a book of Mormon in his hand.

John Bytheway:

Wow. That, I didn't know.

Hank Smith:

Yeah. You can't love the book of Mormon, I guess, without loving Martin Harris. Maybe one of our hopes on this podcast is . . . to . . . for . . . our listeners to really get a positive view of Martin and his . . . his role in Joseph Smith's life. It is a crucial role in Joseph Smith's life--reminds me of Peter, right. When the Lord turned to him and said, "Get behind me, Satan." Right. But Peter stuck around. Yeah. He kept going.

John Bytheway:

That's a good comparison. I think that not only with Martin but with everybody in Church History, I always come back to Elder Jeffrey R. Holland's statement, "All the Lord has ever had to work with his imperfect people. It must be incredibly frustrating to him, but he deals with it. And so should we." I mean, just a great statement. Who else has he got, except for some imperfect folks, to try to move the work forward?

Hank Smith:

And then we find out that the Lord had planned on this mistake 2000 years ago. Right? Like, "I know how to work with these people. I just make up for their mistakes millennia in advance."

John Bytheway:

We've read through what the Lord told Joseph and Martin. And Section 3, we did that before J.B. What is . . . what is Section 10--3 and 10--are kind of right next to each other, even chronologically, at least part of Section 10. What does, how does that change in tone, and what does it add?

J. B. Haws: (12:22)

Yeah, but that's, that's such a great way to look at these is: How do we read these two together? And I think if we've all felt the anguish of Section 3. I mean, just the anguish that Joseph Smith was feeling and how, how soothing that must've been to learn that the work of God can not be

frustrated and that he had not destroyed everything that all was not lost. The full resolution of it. It doesn't come until Section 10. It is, as you said, John, the timing of this is important because in Section 10 is one of those that's hard to date. We don't have an existing manuscript copy. What's missing from the earliest, uh, collection of manuscript collection of the revelation book. There's some trickiness to the date, but currently, the Joseph Smith Papers Editors have dated it to April 1829, which seems to make a lot of sense.

J.B. Haws: (13:05)

So, we're talking about almost a full year after the loss of the 116 pages when Section 10 comes that instructs Joseph, how to resolve the loss of these pages. So I think that's, that's instructive in and of itself that the resolution wasn't immediate and Joseph moves forward in faith. He and Oliver start translating it. It seems like, in the midst of that translating work, that's when Section 10 comes--at least in its fullest form. There's some evidence that it might be a composite revelation, as you said, John, with pieces maybe from 1828 and then the full revelation put together in the spring of 1829. And now Joseph figures out, "This is how we're going to solve this missing pages problem." And there's so much to be said there.

Hank Smith: (13:46)

J.B. in my old scriptures that I have in front of me, my paper copy, which is about 20 years old, it says, "the summer of 1828." Is that now changed in-

J. B. Haws: (13:55)

Yeah. Good catching. That's really important for all of our listeners to know that the church in 2013 published a new printed edition. The vast majority of changes in that printed edition were in section headings of the Doctrine and Covenants because of the Joseph Smith Papers research because of new access to, um, the revelation manuscript books, a lot of dating issues work tweaked, and there were better dates put in. And so you're right, this is why I think it is important for all of our listeners to access the church's website and those historical resources can give you the full layout of why the dating has been changed. April 18, 1829, is, is the best current date now.

Hank Smith: (14:34)

Yeah. Yeah. And I love it. I love it that it's being updated.

J. B. Haws: (14:37)

The revelation becomes so much richer. I think when we think of that timing, that Joseph is waiting for several months to figure out, "How do we get this resolved? How do we fix this?"

Hank Smith: (14:47)

So J.B., when I get into section 10, I mean, I've got, I've got two teenagers and three elementary-aged kids. What do I do with Section 10 to make it come to life? To help them go, "This is how this matters to me."

J. B. Haws:

Yeah, great. I love one of your podcasts with, uh, Tony Sweat. And I loved, I loved Tony's approach of setting the historical context first. And this is one of those places where the historical context, I think just, just makes it come alive because of the story of the anguish and the loss. Uh, everyone can relate to that feeling where you just think, "Ah, I've ruined everything. Can I even come back from this? Is there any chance for me to be part of the Lord's work?" And so, I think I would always start with that to remind everybody, "You can relate to this. This is where Joseph Smith is." And, and then the thing that I, I think, just matters to all of us is the Lord's declaration in section 10, "His wisdom is greater than the cunning of the devil."

Hank Smith  
And that's verse 43.

J. B. Haws: (15:47)

Yeah. That is something that we can . . . we can build our faith on is that God's wisdom is greater than the cunning of the devil and what a reassuring promise. And so I think as we see, one of the things I think Section 10 can do for us is it shows a real-life historical case of how God's foreknowledge, His infinite wisdom, and goodness works together with our agency. It doesn't compromise our agency, but yet still can help us when we've misused our agency, when we've made mistakes, how we can come back, and He can make it right.

John Bytheway: (16:20)

And I'm glad you, you, that verse 43, that you mentioned something that says right in the *Come, Follow Me Manual for Individuals and Families*, "My wisdom, the Lord said to Joseph has greater than the cunning of the devil." And then it adds, "That's a reassuring message in a day like ours when the Adversary's ongoing efforts are to weaken faith and intensifying. Like Joseph, we can be faithful and continue on in the work the Lord has called us to do." And I wanted to mention something that I can't, I mean, I'm hearing 3 Nephi 21, which kind of alludes to Joseph Smith. Right. And it is verbatim. It is exactly the phrase that we're talking about in verse 43. "I will show unto them that my wisdom is greater than the cunning of the devil." That is the exact text in 3 Nephi 21:10. And I'm just wondering, which came first? One was Joseph Smith translating, and did he go, "Whoa, I've heard that before." Yeah. And it's talking about him too, you know?

J. B. Haws: (17:25)

Yeah. John, as usual, you're spot on. These 3 Nephi parallels in Section 10 are one of the . . . one of the reasons why I think careful editors are dating this to the spring of 1829. So that what seems to be happening is that Joseph Smith and Oliver Cowdery, they're encountering in the book of Mormon translation, these phrases that are also speaking to Joseph, uh, in, in the, in his current circumstances. I think you're right to sense that these two are coming virtually simultaneously, that he is, the Lord is speaking to Joseph Smith through the translation that he's having in the book of Mormon. And that's what lends some confidence to dating this spring of 1829.

John Bytheway: (18:04)

It's been fun for me to . . .to be in that Section with my students in 3 Nephi 21, and say, look at that phrase and say, "Who do you think this servant is that's going to be marred and stuff?" Who do you think it is talking about? And then to go down the footnotes and see D&C 10 to see the D&C 135 announcing the martyrdom of Joseph Smith and have them . . . kind of connect those dots. There is kind of a that's. . . so I'm glad to know they were almost simultaneous.

J. B. Haws: (18:31)

Yeah, I think that's that . . .that's another good scripture reading tool. You're, you're very good at this, and this is worth highlighting. Pay attention to those kinds of cross-reference connections between the scriptures to see how this interplay is happening, that the doctrine comes . . . is coming as Joseph Smith is during all of these other projects, like the transition of the book.

Hank Smith: (18:49)

Uh, there's a lot of Book Mormon language in Section 10. Um, you've got the "other sheep I have" that's 3 Nephi, right? I've got 3 Nephi with, "I will gather them as a hen gathers her chickens under her wings." That's what? 3 Nephi 10? 3 Nephi 9. You've got Helaman 5:12, right there, "Built upon my rock and the gates of hell shall not prevail against them." There's the idea of contention from 3 Nephi, Chapter 11. The people are in "Contention on the points of my doctrine." One thing I think I might do, uh, with my children, as I, as I look at this Section is . . . there's oftentimes in this section, the word hearts comes up in verse 10. It says, "Satan has put it into their hearts to alter the word which you have caused to be written." So he's talking about the manuscript.

Hank Smith: (19:34)

There you go to verse 13, "He has put it in their hearts to do this through lying. For behold, he has to put it into their hearts to attempt thee . . . to get thee, to tempt the Lord, thy God." That's a . . . 15, 16. "They say and think in their hearts, we will see if God has given him power to translate." Verse 20, "Satan has great hold upon their hearts." Verse 21, "Their hearts are corrupt." Verse 24, "Their hearts are filled with anger." I think this could be a good thing either with students or with my own children to say, "Okay, let's talk about hearts. And then let's go into this Section and look at what the Lord has to say about hearts." And maybe talk about, "What does it feel like to have your heart stirred in anger? For your heart to be corrupt?" I think that there's one later on about the "hardness of their hearts," in verse 53. So to me, there's . . . there might be a theme of the Adversary's work is to get to your heart and to . . . to change the way . . . you change the way you feel and see the world and see the work of God. Anything else in Section 10, John, J.B., that you guys are seeing that we could point out?

J. B. Haws: (20:37)

I love this focus on the hearts, uh, good stuff. And I think what you said right there at the end, Hank. This is something I think Section 10 offers us is a glimpse into how the Adversary works. So, not only Section 10 has a lot to say about the nature of God. Uh, His foreknowledge is infinite wisdom, his ability to . . . to turn all things for our good, even things that we think are disastrously, you know, over. But it says something about how the Adversary works. And I think it's this . . . this is also something that . . . that I think all of our families can feel. We're all in

situations where we can feel this. So something jumps out at me about what the Lord reveals about the plot that's going on. So . . . so he tells Joseph, "You're not going to retranslate those pages because there's a plot afoot to discredit you."

J. B. Haws: (21:24)

But the interesting thing is to look at the antecedents of what this plot is. So if you look at like, for example, verse 25, what's Satan doing? Well, he's saying to these conspirators, "To them deceive and lie and wait to catch that you may destroy. And thus, he flatters them." And who's the them? It's the conspirators. "And tell them that it is no sin to lie, that they may catch a man in a lie that they may destroy him." So Satan has convinced the conspirators, "Hey, you're doing a good thing because it's okay to lie to catch this liar in a lie." But then this next verse is so revealing about Satan. "And thus, he flattereth them and lead them along until he dragged their souls down to hell." The "them" and the "their" are the conspirators. So Satan is doing all this, "To drag their souls down to hell."

J. B. Haws (22:17)

And the thing that I think is just so revealing here is that Satan wants everyone to be miserable. And so he may, he may have swayed these conspirators--convinced them that they're doing a good thing. But in reality, what he's really doing is he's dragging their souls down to Hell. And I think where this might hit us, some of us at home is that sometimes we . . . we get caught up in that philosophy that the end justifies the means. And Section 10 is this, this strong reminder. The ends doesn't justify the means because you may end up, you know, feeling your own soul being dragged down. Think about times when we might find ourselves saying in a sporting event, "Well if they're going to play dirty, I'm going to play dirty." Or we might say, "My boss is underpaying me. So it's okay if I fudge a little on my hours. Someone spreads a rumor about me on social media. So it's only fair play to spread a rumor about them. I mean, if we're going to play hardball, I'm going to play hardball." And . . . and all of a sudden, we hear this Section 10 echoing, you know, that . . . that all, Satan's flattering us to say, "It's okay to lie to catch someone in a lie. But what he's really doing is dragging our souls down to him."

Hank Smith: (23:30)

Yeah. The Lord says in verse 28, "Wo, be into him that lies to deceive because he supposes that another is lying to deceive." So these conspirators are like, "Well, this guy, Joseph Smith, he's a terrible person. I've got to lie to take down, and it's okay. It's okay that I'm doing this." Well, I don't. . . I don't like that verse because it really cuts to my heart because I think there are times where I think, "You know, oh well, they're, they're so awful and terrible . . . It's. . . I . . . you know what they deserve it." And the Lord is saying, "Whoa, watch out! Warning! This is not okay!"

That's a great insight.

J. B. Haws:

I hear you, Hank. I think whenever, whenever I find myself wanting to justify . . .

Hank Smith:

Justify is the word . . .

J. B. Haws:

-justify my means because I think I'm somehow, I'm somehow heading for a noble end. And this is a kind of Section that can call me up short. to say that I'm playing right into the Adversary's game plan

John Bytheway: (24:22)

And J.B., I love what you're saying about Satan still. It's not like they're pals with Satan now. He's still going to drag them down to hell. And it reminds me, I put in my margin that verse 26 sounds a lot like the very last verse in the Korihor story: Alma 30:60. And kind of a couple of "thus we sees." And also, it reminds me of isn't Alma and Amulek that say to Zeezrom, "This was the plan of thine adversary?" And I've always looked at that word, not the Adversary, but he's against you, too, Zeezrom. And he's going to take you down, too, Zeezrom. And the cool thing about Zeezrom is all of a sudden, his gotcha questions--and this whole thing is a gotcha. Zeezrom, his gotcha questions become sincere. So it's good for Zeezrom. Another thing I thought was cool is in verse 45, here, they set up this plot.

Hank Smith: (25:11)

They stole the manuscript, and it worked. And the final product ends up being better. Look at verse 45, "There are many things engraven and upon the plates of Nephi." He's telling him, "Go get, instead of the book of Lehi, go get Nephi's account, "Which do throw greater views upon my gospel." I thought, "You try and mess it up, and it ends up being better!" And that . . . kind of can . . . go back to how we teach our kids. "Hey, listen, His wisdom is greater. And so just make sure your life's okay with . . . with God, all the things you'll go through, but God can even turn those things that go badly and make them better for you. And for . . .for all of us."

Hank Smith: (25:52)

That's really great, John. And I wonder if Nephi is pretty proud of, "Yeah, that's right." . . . that moment-

John Bytheway: (25:59)

"Well, thank you. Yeah. I . . .I threw some greater views on the gospel."

Hank Smith: (26:03)

-Nephi and Jacob high five up there, "Yeah, that's right that was us."

J. B. Haws:

I think this Section also, I have found it really powerful to address what can kind of become like pop theology that . . . that also can be bad theology. And I think in harm, harmful theology. Sometimes one of the themes that I think we hear a lot, and sometimes all of us are tempted to say, is "Everything happens for a reason." And I think sometimes, that's kind of pop fatalism to say, what people sometimes mean is, "Everything happens because God wants it to happen." And so if we say, "Everything happens for a reason," and we mean, "Everything happens

because it's got part of God's plan," then that's false doctrine. I think that's really potentially harmful doctrine. If we say, "Everything happens for a reason, and sometimes those reasons are because I'm dumb and I sin-

Hank Smith:

-an I make bad choices-

J. B. Haws:

-and I'm. . . I make mistakes." Yeah, then it works. But we can't miss that part--that everything happens because God wants it to happen. That's false doctrine.

John Bytheway: (26:56)

God did not want them to sin and lie and deceive.

J. B. Haws: (27:00)

Bingo. And God didn't want Martin and Joseph to lose 116 pages. He warned them against it, but he allows agency. But here's the part that I think can be so redemptive about this Section. It is because if we, first of all, come to grips with the fact that God did not want this to happen, but that, as Hank said, "This is a miracle two and a half millennia in the making." God still can work all things together for our good. He doesn't want us to sin. He doesn't want us to make bad choices, but when we return to Him and repent, He still can turn all things through our good and can still make the end result better--something greater than . . . than it would be without God. He's that kind of God, a God of the silver linings. He's that powerful.

John Bytheway: (27:44)

And it's something else that the manual says is, "To look for the 'I ams' and the 'I wills.'" And I'm looking now on my ancient paper scriptures at 30 or 50 57, 58, 59. And: I am, I am, I am. 60, 61 62. I've underlined: I will, I will, I will. And so, we're seeing here's man's plans--evil plans being frustrated. But we're teaching our children. "Hey, we can rely on God." Look, look how He's restating the end, "Hey, I am Jesus Christ. I am the Son of God. I came to my own and the light to shine in the darkness. I am He who said other sheep I have" [which Hank mentioned]. And then, "I will show," "I will bring," and "I will also bring," and "This will I do that I may establish my gospel." So, it's kind of our Martin, Joseph, "This is my church. I've got this and rely on me and listen to what I say." I love it.

Hank Smith: (28:41)

That's a fun tension, J.B that I think we need to be . . . that's a . . . it's a spiritual sense of spiritual maturity that, "My wisdom is greater than the cutting of the devil" or your mistakes Joseph! "My wisdom is greater than your mistakes, but I don't want you to make these mistakes." If there's a difference between God planned on him making this mistake, and God wanted us to make this mistake. And he tells him, "I don't want you to . . . to be, you know, conquered by this." He says, "Pray, always that you may conquer . . . that you may conquer Satan and escape the hands of the servants of Satan that do uphold his work." So the idea is

the Lord is saying, "My wisdom is greater than the cunning of the devil. I want your wisdom to become greater than the cunning of the devil."

J. B. Haws:  
Yeah.

Hank Smith: (29:26)

"But I want you to pray always, so you can have that same sense about you." I love the tension there between the "God knew I was going to make a mistake and He's going to . . . He's going to help me make it right." Versus "God wanted me to make that mistake," or . . . or . . .you know, "designed for me to make that mistake." And all of a sudden. . . . "I'm not, I don't have to do anything." Weren't saying, "Well, I want you to . . . I want you to pray always." And how do I do that? How do you pray always? Obviously, the Lord doesn't mean I'm kneeling by my bedside always. So what does that phrase mean?

J. B. Haws: (29:55)

-I can't wait to hear what both of you have to say, but I love what Elder Bednar thought. Um, probably many of us remember when he suggested in Conference about the way he thinks about his morning and evening prayers working together. But he sort of . . . he sort of starts the day in this morning prayer with a plea for help and a commitment to be in tune with the spirit and to be listening. And then he sort of sees his evening prayers as kind of these moments of accountability and reflection on the day. And there's. . . I think there's something about that attitude that we see our start and end of our days, bookended by prayer in a way that we are cognizant. We're. . . we're thinking . . . we're conscious of the fact that we're always looking to God for help and for wisdom . . . that we see that as both a plea for help. And then in a reporting reflection in a plea to do better the next day.

Hank Smith: (30:44)

There's a temple theme there of, "I'm going to spiritually prepare my day." Yeah. And that, you know, spiritually . . . plan it spiritually. See it, and then I'm going to go out and physically do it. Then, I'm going to come back and return and report on how close the spiritual plan and the actual doings lined up together. And I like that idea, that then every prayer is connected, and it's a pray always . . . it's, by definition, I'm praying always because my prayers are a constant part of my day.

John Bytheway: (31:18)

I was just thinking of the idea of having, uh, always a prayer in your heart. We're not talking about kneeling down all day, but I'm thinking of Tevye in Fiddler on the Roof that was having this constant dialogue with the Lord. And, and uh, I think we all do that. I think we see things or apply, "I'm grateful for that." And, and, uh, you'll see something else. And if the Lord is the only one who knows your thoughts, I always, I feel like you are praying all the time, in a way.

Hank Smith: (31:46)

I was going to add one other thing from Section 10. Uh, the word destroy comes up a lot. I, you know, I look for these little patterns and, uh, you can see it in, in verse six. Uh, "They have sought to destroy you. They seek to destroy your gift, Joseph." In verse seven, verse 19, "We will destroy him." "They lie in wait to destroy." I think John, you've taught me this. There's a poem about it's so much easier to destroy something than it is to build something. Do you remember?

Speaker 3: (32:19)

Yeah. "The Builder and the Wrecker," it's not original with me, but uh, um, let's see.

I passed one day through a lonely town,

and saw some man tearing a building down.

With a "heave" and "ho" and a husky yell,

they swung a beam, and a sidewall fell.

I asked the foreman, "Are these men skilled?

The type you'd hire if you had to build?"

"Oh no," he chuckled, "Oh no indeed,

the common laborer's all I need.

Why I can destroy in a day or two,

what builders have taken weeks to do."

I thought to myself as I walked away,

which of these roles have I tried to play.

Am I a builder, who works with care,

making his tools a ruler and square.

Shaping my peers to a well-made plan,

helping them be the best they can.

Or am I a wrecker who walks around,

content with the labor of tearing down.

Hank Smith: (33:00)

Wow. I did not know if you . . . if you would have had that memorized.

John Bytheway: (33:05)

-that was from the first talk I ever gave him in the Nineties-

Hank Smith: (33:09)

-the 19-hundreds! That's probably-

John Bytheway:

-it was the 1890s.

Hank Smith:

-destroying something is not a sign of intellect--being able to criticize someone or take them down or point out flaws in people. We often see that you know, online is . . . "Wow, I'm so smart. Look at all the ways I can point out the problems." Where the Lord is so busy building and doing the careful, difficult work of building. Where Satan is doing the easy work of destroying. And I just want to say this, and I'll hand it over to you to verse 33, the Lord tells Joseph Smith, "Satan

thinking to overpower your testimony." He's still doing it today. I would say to my teenage friends, "Don't . . . don't be overly concerned when someone's trying to destroy Joseph Smith, because it . . . it's going to happen until the Lord comes again. Satan is going to try to destroy Joseph's gifts--his work, uh, everything he's about to do." And we gotta be . . . I don't want him to say, "We gotta be okay with that," but that's gotta be something where we go, "Oh yeah, that's prophecy fulfilled."

John Bytheway: (34:20)

We've used that verse . . . our kids have heard about the war in heaven. I love to ask, "Well, what were our weapons? Did we have a spiritual F-16? What do we fight with?" They are usually a little puzzled because you can't kill a spirit. We're immortal beings. So how does this work? We eventually come up, you know, get to the Book of Revelation. "They overcame by the blood of the lamb," which is amazing since the Savior hadn't sacrificed his life yet. "By the blood of the lamb and by the word of their testimony" (Rev 12:22). Oh, our testimony of Christ was the weapon. And that's what Satan will seek to overpower in Joseph. And in, in all of us, J.B. pointed out the pronouns. When we're talking about them, the enemies look in verse 48. "This was their faith--" he is talking about the Nephites who produced the record, "that my gospel, which I gave unto them that they might preach in their days, might come into their brethren the Lamanites, and also that all that had become Lamanites because of their dissensions. Now, this is not all--their faith in their prayers was that this gospel should be made known also, if it were possible that other nations should possess this land" (D&C 10:48-49).

And I was reminded of Enos's prayer. I always make my students look at the order of the things that he has prayed for. Do you remember what though? The first thing he prayed for was himself, himself. Right? Next-

Hank Smith:

--family,

John Bytheway:

--my brethren, the Nephites. And the Lord doesn't really tell him. The Lord's like, "Oh, I'll do with them what I promised." And, and then he prays for who the Lamanites and the Lord is more positive. "Yeah, I'm going to take care of the Lamanites." And then he prays for the records. And I just put Enos in the footnote here. Because I thought this, "Is he's answering the prayer of Enos that "I'm going to preserve that record. And it is going to go forth to the Lamanites and to anybody that possesses this land." I thought that's the answer to Enos there. So-

Hank Smith: (36:28)

I love that, John. I can almost hear the Lord saying, "I made a promise. Yeah and I intend to keep it."

John Bytheway:

And I'm sure Enos wasn't the only one, but that's just kind of stuck out.

J.B. Haws: (36:36)

Amen. I think that's such a great thing. I think you both underscored that so well, I mean, it's just a reminder that that Section 1 proclamation, "When I, the Lord have spoken, I've spoken and the . . . shall all be fulfilled." You know, "these prophecies and promises will be fulfilled." And I think that attention to the, to the promises with the records. So yeah, well said to both of you.

Hank Smith:

I'm grateful God keeps his promises.

J. B. Haws:

This verse 21 is really interesting to me. And this might go back to Hank, your thought about how do we pray always? This is again talking about the conspirators that are having this plot. "Their hearts are corrupt, and full of wickedness and abominations; and they love darkness rather than light, because their deeds are evil; therefore they will not ask of me." And I'm not even quite sure how to articulate this. But this has just . . . been . . . this one's just been jumping off the page at me that I think sometimes again, we, we, if we're not careful, we might, we might say that the conspirators are them, uh, rather than us. But sometimes, I wonder if this is also us that . . . do I find myself resistant about asking the Lord because I don't want the answer? Or that I, that I am, I don't really want to humble myself and, and face that perhaps there are some things that need to change. And that's such an interesting phrase. "They will not ask of me." The problem with the conspirators. They just refuse to find out. Could it be possible that Joseph Smith really is a prophet? They wouldn't even find out. They wouldn't even ask that because . . . and so this idea of asking myself, do I love light and darkness? And am I willing to humble myself to pray that? I wonder if that's part of this praying always attitude that I'm willing to humble myself that way.

Hank Smith:

Uh, I hate to admit this, but there are times where I've thought to myself, "I don't want to go into that spiritual place because I know what I'm going to hear, and it's going to hurt. And so I'll just avoid it. I'll go distract myself with a good season of Netflix or something, you know, because I . . . I'm like, "I know what the Lord's going say. Uh, and I don't. . . it's going to hurt." Right? I've told, I've told the youth that I've spoken to before. "How many of you have felt guilty and felt that sting?" And I have. "How many of you have tried to avoid that and get away from that?" And I, sometimes I do this with my own self, and I'd encourage all of our listeners to do this. Just let it sting for a moment. Right? Just let it just sit in it for a moment instead of avoiding it. Let it sting. Let that guilt hit you because, then if you'll just let that sit for a minute, you'll hear the end of the Section. "I am Jesus Christ. I am the light, which shineth in the darkness."

John Bytheway (39:10)

I am. I will. I will. I will.

Hank Smith: (39:12)

That comfort could come, but you got to face the music, right? That's verse 21.

J. B. Haws: (39:16)

It's beautiful. That's another way that praying always can help us come off conquer--to conquer that tendency. Yeah, that's beautiful.

John Bytheway: (39:23)

The Church has not been formally organized, you know, in Fayette. I know that Carl Anderson would say that largely the church was organized in Kirtland. That verse 67, "Behold, this is my doctrine--whosoever repenteth and cometh unto me, the same is my church" (D&C 10:67).

--That is a large definition of church, and there are a lot of people who love Jesus that are trying to follow Him throughout the world. I wondered if you could respond to it. What's the definition of a church at this time or throughout the scriptures. J.B.?

J. B. Haws: (39:55)

I think you're right. I think this should expand our idea. Or, or maybe another way of saying it is . . . it should give us a sense that church can have multiple meanings. And so this is a pre-formal organization of the Church of Christ, April 6, 1830. And I wonder if this also has some resonance for 1 Nephi 13-14. As the way, we think about there are two churches. Our own Stephen Robinson's great comment that "This is not about membership records, this is about who has your heart."

John Bytheway: (40:22)

Who has your records? Who has your heart? Yeah, let's give the reference, find the article called, "Warring Against the Saints of God" by Stephen Robinson, and it's a commentary on 1 Nephi 13 and 14, which is Nephi's vision of Lehi's dream in . . . in greater detail. And it's such a great resource.

J. B. Haws: (40:41)

-Such a great reference. . . I'm. . . and that was impressive again, John--Not writing poems but just have that off the top of your head.

John Bytheway: (40:48)

Well, in my class, I do it. So don't be impressed, please.

Speaker 4: (40:51)

No, I still am impressed. It makes me think of the Orson Whitney quote, that Ezra Taft Benson also quoted, "That the work of God is bigger than just we, as Latter-day Saint people can do, And He is using good people all over the earth and they are our partners," in this sense. And I think we, that expansive definition of church and that of God's working with all good people, fits really well with where Section 10 is. And I think it fits really well with a Latter-day Saint cosmology, the way we think of the universe, and the way we think of Postmortal preaching in the Spirit World. And that all good people who are working toward God can be used by God and can be influenced by him and are part of work--His Church.

Hank Smith: (41:34)

One last thing in section 10, in verse 63, it says, "The Lord says, "They do wrest the scriptures and do not understand them." As a reader of scripture, I might not know what that means. "They do wrest the scriptures."

J. B. Haws: (41:47)

Yeah, I think there are maybe a couple of examples that we could think about. Maybe this comes back to our idea of justification against self-justifying. If we use the scriptures, we twist them. We manipulate them to fit a definition that, that, that makes us feel better about ourselves or that contradicts some aspect of God's gospel--that creates . . . introduces confusion. An example that maybe comes to mind is, uh, what . . . how Jacob really rebuked the men of his time, who were using David and Solomon as justification for committing whoredoms and, and he rebuked them for wresting the scriptures that way that they were, they were twisting, justifying manipulating the scriptures.

Another good example might be Doctrine and Covenants 74 when the Lord helps clarify a 1 Corinthians passage that had for a long time been used to justify infant baptism. This was read wrong. It was wrested in a way to change the, uh, an ordinance, a practice, and to justify it as, as, as people were reading it, reading too much into it.

Hank Smith: (42:48)

Okay. So if I . . . if I were to define this term, it's using the scriptures to justify behaviors that I, I know . . . you know, that probably deep down, um, I know are not, they're out of The Strength of Satan pamphlet that I should not be doing yet, but I can find it in the scriptures, right. Relate them and justify it.

Speaker 4: (43:09)

It might be done by being . . . ripping it out of context or to, um, reading something into it. Sometimes, I think they could even be done in a well-meaning way, but where you're forgetting the whole of the scriptures. You're focusing too much on one verse in isolation and not seeing how this could work in the overall tapestry of what the gospel is. Some ways that that might be the more tendency for us.

John Bytheway: (43:31)

I think for people listening, they might hear the word wrest and not know this has a w in front of it. This is rest with the W--this is wrestle. This is wrestling. And I'm going to, I have a son who's wrestling in his high school right now, and he attacks me daily and tries to . . . tries to twist me and bend me in places I just don't want to go. And so when I think of, when I see wrest, I think that's the first syllable of wrestle. I'm going to wrestle with the scriptures and make them conform and pin them down to what I want them to mean. Wow,

J. B. Haws: (44:06)

-That's very good.

Hank Smith:

That's a great analogy.

Hank Smith: (44:08)

That is a perfect analogy.

John Bytheway:

Takedown!

Hank Smith:

So this is from February of 1978. This is a First Presidency Statement.

J. B. Haws:

Beautiful.

Hank Smith:

It says, "The great religious leaders of the world such as Mohammed, Confucius, and the Reformers, as well as philosophers including Socrates, Plato, and others, received a portion of God's light. Moral truths were given to them by God to enlighten whole nations and to individuals." Now, listen to this last piece, that almost sounds like an Article of Faith. "We believe that God has given, and will give to all people sufficient knowledge to help them on their way to eternal salvation." We've always had this view of . . . There are others outside of the church who receive inspiration from God to help others, uh, on their way to eternal life. Oh, I love this idea.

John Bytheway (44:59)

Yes, outside of our formal church organization, that could also be in the Lord's Church. I mean, Section 18. Is it verse 20 that says, "Contend against no church, save it, be the Church of the devil." Which tells us what? Don't contend against good. You know, there's a church of the devil out there, and there's a broader church of God. That's a fun one to ponder and wrestle . . . wrestle. Haha. Wrestle and to think about.

Hank Smith (45:24)

--J.B., you are, you're, you're part of the religious outreach program at BYU. So the idea that we're all on the same team here is a big part of your message.

J. B. Haws: (45:37)

Yeah. And you know, and I would say . . . also for all of us to pay attention to this, keep this in the back of our heads when we come to Section 35, what the Lord says to Sidney Rigdon. Sidney Rigdon, you know, how the Lord really praises him as a . . . as a John the Baptist sort of figure. And, uh, preparing the way. And I think there's just something powerful in thinking more broadly, uh, about God's working with his children and inspired people who, who love him and are, are operating, working with His Spirit--following and trying to bring more and more people to him as that great quote. You shared hang coming, that there they're lifting whole nations. I love that. That idea. Yeah.

Speaker 3: (46:17)

And this, this is a great-

I hope it gives our listeners something to do when they're confronted with 1 Nephi, "There are save two churches only; the one is the church of the Lamb of God, the church of the devil" (1 Nephi 14:10). And this is . . . that's okay. That's one verse, but let's look at all the verses that refer to a church. Let's, let's look at that statement of Hank. And I think I like what you said, J.B, "that there . . . that there could be multiple meanings. Like there are so many times in the scriptures with certain words." And that that helps us to have a charitable spirit as we look at what this could be.

Hank Smith (46:51)

They all mean, uh, excellent. Uh, man, I just really liked that. We could talk about . . . we can talk about this forever. That was . . . it has to be one of the things as we've heard in other, in previous podcasts, John, is that one thing that really bothered the Smiths was the idea that people told them because Alvin wasn't part of the right church. He's going to hell forever. Uh, and yet we can kind of get caught up into that. My church is true. Your church is. . . therefore, your church is false.

John Bytheway: (47:19)

All true. All false. That's a false dichotomy. It's this, or it's this. Yeah.

J. B. Haws (47:25)

And I'm really grateful that our Latter-day Saint leaders have been emphasizing recently, uh, in, in some very public proclamations, reminding people what Joseph Smith said about religious liberty and religious tolerance. And the kind of city ordinances they put in place in Nauvoo welcoming people of all faiths and Joseph Smith saying that he has been proven that he's willing to die for Latter-day Saint. He's just as willing to die for, uh, a Presbyterian or a Catholic. And that kind of generous heart that fits, I think, with the prophet of the Restoration. And it fits with what we're hearing in these revelations about the way God views His children. I love that generous spirit. I think that's part of the, part of the arithmetic of the Restoration.

Hank Smith: (48:08)

When I personally think of the church of the devil, I don't think of any church really at all. I think of the pornography industry making more than major league baseball, the NBA, and the NFL combined. That's what we contend against. That's what we're fighting again.

John Bytheway: (48:20)

It's what Steven Robinson, in that article, calls it, "The Great and Abominable." He uses the definition. And it may be in this chapter; it's historical. But in this chapter, it's typological. 1 Nephi 13 is historical. 1 Nephi 5:14 is more like all disassociated, evil, united against what God hates. That's, I think, how he defines it there. I listen to Christian radio all the time. And I'm just so many times I'm driving, thinking, "I'm so grateful that these folks are there. I'm sorry sometimes they misunderstand what I think, but I'm so glad that there are so many good people like this.

John Bytheway (48:55)

Please join us for Part II of this podcast.

Speaker 3: (48:59)

Join us for part two of this podcast.

John Bytheway: 00:05  
Welcome to Part II of this week's podcast.

Hank Smith:  
I'm ready! How about Hyrum Smith? This is not someone we've talked about at length in any podcast yet, but someone who deserves to be talked about at length.

Dr. J. B. Haws:  
Hyrum is . . . is one of these heroes of the Restoration. One thing I've noticed, Hank and John, that you do very well as you think about, you know, parents doing *Come, Follow Me*. And I think one story about Hyrum that every parent should know and every family should know. And, and, and I, I have loved talking to my kids about this Hyrum. So he's five-years-old and, and Joseph, and thinking back to that episode, when Joseph was suffering his terrible leg infection and surgery, one thing that Lucy Mack Smith remembered when she later writes the history. And I think this must've stood out so much because it, it probably was in some ways unexpected for a 12-year-old, but that Hyrum asked to take Lucy's place to press day and night.

She says Joseph's leg because of that pressure--that sort of rubbing it provided Joseph a little bit of relief. So I love this image of a 12-year-old brother and a seven-year-old brother and Hyrum sitting there rubbing, pressing the leg, to give day after day, to give his little brother some relief. That, that, to me, pretty much encapsulates what I, what I think is true about Hyrum, is his mother used these two great words that he was filled with "tender sympathy."

Hank Smith:  
Obviously, we're going to look more and more at this relationship over the course of this year. And *Come, Follow Me*. Because Hyrum, definitely, this isn't the only time we're going to hear about him. Do we know anything about how Hyrum reacts in the early . . . earliest times to Joseph?

Dr. J.B. Haws:  
And this is one of our difficulties that I'm sure you've talked about, and we'll continue to continually talk about this year is that we don't have a lot of primary sources of contemporary sources about how the family reacted.

Dr. J. B. Haws: (01:55)  
So most of it is reminiscent. But one thing that I think does become clear both by reminiscent accounts and just by their own actions is that the Smiths were Joseph's earliest converts. And that a . . . and I think we see that with Hyrum too, that they were, they were fully onboard--fully supportive and fully trusting that their son, their brother. And I think we sensed that in Section- You know, kind of reading between the lines and Section 11 of Hyrum's enthusiasm to be part of this. He comes . . . he comes to Harmony to visit just on the heels of Samuel's visit in May 1829--that seems when it's likely that this revelation came. And so I think we get a revelation to Joseph, Sr. Then, we know that Samuel came down and was baptized, and then we have Hyrum coming. So, I think that that speaks to their enthusiasm and their support and wanting to

be part of it. So absent the contemporaneous records, I think . . . but everything points to the fact that they were enthusiastic and . . . and convinced believers.

Hank Smith:

I don't think we can't overemphasize this. You can't. At least in my experience, you cannot fool your family. It's just . . . you just can't. People will come up to my wife and I, you know, people who don't, who just know me from, from this podcast, or from whatever a talk I gave or something. And they'll say, "Isn't it so great living with him. I can't imagine how great it!" And my wife, my wife is so good. She is, "It is just so great." But she knows me. She knows me! She's seen me at my best. She's seen me at my worst. And yet here Joseph's family is all in that should, that should tell us something.

Dr. J.B. Haws: (03:35)

Right. It should tell us something to that. That is a fact we should never forget. Yeah.

Hank Smith: (03:40)

Yeah. These people who knew him intimately. They knew his ups and downs. They believed him. I remember Elder Bednar saying that when he was called to be the President of then Rick's College. His son, he looked at him and said, "You? You know . . . like . . . don't . . . they have someone better?" You know, aren't we grateful for moments like that. Yeah.

Dr. J.B. Haws: (04:02)

I think right along those lines, I mean, what you get the sense in Section 11 was that Hyrum is ready to go. I mean, he is so enthusiastic. He, he wants to be sharing this message. And Section 11 is a bit of restraint, a restraining revelation saying there are a few other things that you should be spending your time on right now, in terms of preparation, getting ready, other things that I need you to do before your tongue is loose before you're sent out to preach. But I think that's that very fact speaks to higher-ups' enthusiasm for spreading this, this new message that has come to his brother.

Hank Smith: (04:34)

Yeah. And I think there's . . . there's often something to be said, and this is something I'm sure we'll hit later this year, J.B., but the humility of an older brother taking that kind of background role. But that, I don't know, maybe Hyrum doesn't have the pride I have. But I being the youngest, I had nothing but older siblings to kind of exert their power over me. The idea that me, the younger brother, I'm going to be in charge. I don't think any of my siblings would have been totally excited about that idea.

John Bytheway: (05:09)

It is a kind of Laman, Lemuel, Nephi thing, and they never bought in for that.

Hank Smith

But then it comes up, right? "You are our younger brother. You will not be our ruler! Our younger brother will not be our ruler!"

John Bytheway: (05:18)

See, let's have a war in Alma. Hey, you know why? Because Laman was older than Nephi. "And that was like 500 years ago, but we're still irritated by this."

Dr. J.B. Haws: (05:27)

-That fits so well with the human condition. And I think you're right, Hank, I think that speaks to Hyrum's goodness. I, you know, and later on, the doctrine comes much later, in Section 124. We have this great tribute to Hyrum in this revelation, that what the Lord says that he loves Hyrum because of the "integrity of his heart." And because he loves what is right. It's hard to think a . . . of a higher compliment than to the integrity of your heart. And that you just are someone who loves what is right. And, and that, that seems to be higher than-

John Bytheway (05:58)

-that was in my notes. I wanted to make sure we hit that Section 124, verse 15, and what a thing to hear that in scripture about yourself. That's awesome.

Hank Smith: (06:06)

And then the application comes right. And I don't want to . . . I don't want anybody walking away from this podcast feeling, "Oh, good. I'm a worthless, terrible person." But it does make me want to analyze my own life. Do I love what is right? Do I love what is right? You know, it's, there's one thing about avoiding evil because it's bad. Another to, I don't want evil. Right. I don't . . . I don't want it. My heart is, is not after it. I can't picture of President Nelson in his office. You know, when he sees there's a movie like, "Oh, please don't be R! Oh, it's R! Oh, I think I might go anyway." Right? This pulling towards that which is not good for us.

John Bytheway: (06:47)

-lot of . . . a little bit of advice, like some of the some of these great phrases, like, "Seek not to declare my word, but to obtain it." I mean, there are some things you want to do first. And it seems like it would have been really wonderful, maybe wonderful, slash terrible, depending on what the Lord said, just to be in Joseph's presence. "Hey, can I get one of those? Can I get some personal scripture for me?" Didn't . . . don't the Whitmer brothers do the same thing and get like exactly the same section? And then I wonder if they came at a time where it was, "You know, just go to Joseph Smith, Sr. and get your patriarchal blessing."

Dr. J.B. Haws: (07:20)

Because there's such a small group, they're a very intimate group. And they are all probably where they are because of the kind of hearts they have and the kind of enthusiasm they have. And they're seekers. It feels like there's this sense that everybody wants to know, "What role can I play? I'm so excited to see this come forward. What role can I play?" So I, I think they do

feel a lot like patriarchal blessing parallels, and that's become a great legacy for the Church that all of us can kind of have that, that same sort of message from the Lord.

Hank Smith: (07:50)

Yeah. I think I'd be overly tempted. I think Joseph would probably get tired of me. "I already gave him . . . you have the- ! But what is it the Lord wanted from me today?" Yeah. Or else I might be like, "Joseph, let's do this in private. But I want to know what the Lord thinks of me, but don't tell anybody else." Because that's a scary moment. Right? "What does the Lord want for me?" And then the Lord, the Lord doesn't hold back.

Dr. J.B. Haws: (08:13)

It's a good lesson about timing. Probably many, many of our listeners are familiar with the classic Elder Oaks talk "Our Strengths Can Become Our Downfall. And if we're not familiar, not familiar with that, look that one "Our Strengths Can Become Our Downfall." One of the stories he tells and this is, this is one of those stories that you just, at first you're like, "Wow, that's not how I expected this story to end." So he was saying, "When I was, when I was President of BYU," this is Elder Oaks. "When I was President of BYU, they were building the Provo Temple. And I said, 'I distinctly remember a conversation with President Harold B. Lee, who expressed concern that with the proximity of this new temple, that BYU students would become so enthralled with temple work that they wouldn't neglect their studies.' "

And so, presently charged Elder Oaks not to let that happen. And so at first, you think, "Okay, wait, wait, wait. The President of the Church is saying to the President of BYU, 'Don't let your students become so enthralled with temple work that they neglect their studies?'" And, but I think there was an important point in, in about timing. And this is where Elder Oaks said that "Our strengths can become our downfall," in that, that if we go to extremes to forget what things the Lord has also wants us to be doing, we may not be the kind of instruments in his hands that he needs us to be. And so BYU students, "You have an important time period to be preparing yourself, to be doing your studies that will make you better instruments in the long run. Don't let even something good like temple worship overwhelm you because of timing." And so I, I hear something similar to the Lord saying to Hyrum is that "You are going to be such an instrument in my hands in order to be a better instrument. These are some of the things you need to do to prepare right now. These are some of the things you can be devoting your time to right now, so that you will be the kind of instrument I need you to be, when that time comes."

John Bytheway: (10:02)

One of the things I hear from my students at some, especially they're, they're starting a new semester, right home from their missions. And they, they literally say, "I feel so selfish because I'm just working on all my classes all day long and taking tests and stuff." And, and that's it. That's that perfect answer. Hey, this is a timing thing that you are now preparing to become an even better instrument for other people, for your future ward, future family. And, and there is a time for you to, Stephen Covey might say to "sharpen the saw," you know, "I'm so busy sawing down this tree."

"Well, why don't you sharpen the saw?"

"I don't have time. I've got to saw down this tree."

"Well, you have to stop and, and become a better instrument."

So yeah, I like the preparation in here I'm looking at like, maybe I'm jumping ahead, but I'm looking at verse 12, "put your trust in that Spirit, which leadeth us to do good--yea, to do justly, to walk humbly, to judge righteously; and this is my Spirit" (D&C 11:12). This is all a preparation-type thing. And we had a wonderful discussion, as you might've expected, when we talked about Section 9, about the burning in the bosom-type of revelation to help Oliver Cowdery translate. Look at verse 13, "I will impart into you my Spirit, which shall enlighten your mind, which shall fill your soul with joy" (D&C 11:13). So he's being taught how he will feel the Spirit. And I think how most of us if I dare say, that as more of an enlightening clarity than we might get rather than a physical burning.

J. B. Haws: (11:32)

Yeah, and what a great connection with Sections 8 and 9. I think all of us should put these Section 11 verses in our, in the, in these early Doctrine and Covenants sections. Because what I love is that Doctrine and Covenants is not just a book of revelations. It's a book about revelation. It's a book about how we can each get revelation. And these are some verses that we need to add . . . when we say, "Well, how does the spirit communicate with us?" It enlightens us. It fills us with joy. It prompts us to want to be just and humble and judge righteously. And, and those are the kinds of things we can recognize when we're feeling. And yeah, I mean, you, you hear the Lord saying Hyrum, "Recognize the spirit, keep learning how revelation works. That's going to be crucial in your, in your ministry." And I think that same thing, I mean just could be lifted right off the page for each of us to, we we've, we've all got to learn that language of the spirit. And these are things we can look for.

Hank Smith: (12:28)

Yeah, this is beautiful. It almost says if the Lord knows he has a dual audience here. He has Hyrum, who he's speaking to, but he also knows how many of us are going to read this and early in the Doctrine and Covenants. And he says, "Yes, this is a book of revelations, but you, you need to understand what the Spirit feels like. So I'm going to kind of give you a little prep work here in the beginning." You know, when students come to me or a teenager, come to me and say, "Brother Smith, I don't know if I've ever felt the Spirit." I try not to . . . I try not to make fun of them because that's not a good thing to do. But I automatically go to this idea of wait, what? What, what I hear, and this is kind of facetious but what I hear is someone in front of me going, "I don't know if I've ever breathed before." Because I'm like, "Really? You don't know if you're standing here. I promise you, you breathe." Because they just don't know that they felt the Holy Ghost. So I usually take them to Section 11, verse 12. "Have you ever wanted to do good?"

"Yes."

"Have you ever wanted to be honest? Just?"

"Yes."

"Have you ever wanted to be humble and to not judge other people?" "Yes."

"Guess what that was? That was the Holy Ghost."

They're like, "Wait, I feel that way all the time."

Shocker! The promise of the sacrament is that they "will always have his Spirit to be with them."

So for me, this is a great verse to help my children and help my students understand you're going to feel the Spirit most of the time because the Lord is so good. And you're you have, you have the gift of the Holy Ghost.

"Have there ever been times where you didn't want to do good? Have there ever been times you didn't want to be honest? Is there ever been a time you wanted to judge other people? Where you felt like you were okay doing that?"

"But yeah, those are pretty rare moments."

But those rare times when I don't have the Spirit. So I think it was Elder Bednar who said, "Don't try to focus so much on the moment you have the Spirit," because as if it's a once in a year type thing, I, you know, EFY girls' camp or whatever, "it's the times where I don't."

Dr. J.B. Haws: (14:30)

I think Hank that that's, that's a great approach. I do think this just corresponds so nicely with, you know, the Galatians' idea of the fruits of the spirit. I mean, there that we see these manifest by what they prompt in us. And the kinds of actions that, that the way we feel, the things we want to do, that the kind of people we want to become. I love what you said. And I love that Lord's declaration at the end of Verse 12, "This is my spirit." And then, and then the confidence that, that I think when we start to recognize this, and we start to say, "Oh, okay, I can relate to this." Then in verse 14, "and then shall you know, or by this shall, you know, all things whatsoever, you desire of me, which are pertaining to things of righteousness in faith, believing in me that you shall receive." I mean, we start to realize, "I am feeling the language of the spirit. I am here hearing these promptings. This is part of me. I can know truth. I do know truth." This is . . . I think it builds a lot of confidence.

Hank Smith: (15:25)

I love that. "Do you want to do good?" That's the Holy ghost? "Do you want to be honest?" "That's the Holy ghost. He even says it before, "Trust in that spirit, "which, you know, he fills in the blank, and then he says, "This is my spirit." I don't know how much more clear he can be with saying, "This is my spirit, by the way, this is my spirit."

John Bytheway:

Like our friend and colleague, Brad Wilcox, he likes to say, "When does a fish know he's surrounded by water? And the answer is "When he isn't." And it's like, really, "Whoa, I've been surrounded by water all this time?" And I think Elder Glen L. Pace talks about, "Well, for a lot of people, it's new. For us, we've been so used to it. We're not sure we're feeling it." We hear converts come in and are all excited because they had been without it for a time or, or recognize it, perhaps. So that, especially with kids, that it's a still, small voice. It's not going to knock you over. It's not thunder and lightning. It's subtle. But you know, and you can tell your kids this. My kids during General Conference, I mean, they'll say, "And now we're going to hear from Elder Holland," and I can see my kids look over each other. Like they're kind of excited. And, and after that talk, "Were you kind of fired up. Did you feel like you just had your mind enlightened? Did it

fill you with joy?" And take a minute and say, "Well, what do you, what do you think that is? Why were you so fired up?" And I think King Benjamin's people, you know, "We have no more disposition to do evil" (Mosiah 5:1). I always asked my students, "Was it permanent?" And no, I don't think it is because you have to read the next chapter. "Now I'm going to give you a name. I'm going to tell you how you can always have this spirit." And it's such a critical discussion. When I think when young people say, "I don't know if I've ever felt the spirit," it's good to spend some time on that.

Hank Smith:  
Absolutely.

Dr. J.B. Haws: (17:17)

I love, I love the focus on the very enlightened. And I think you said, John, you used the word that clarity. I mean, this is, this is everywhere. I mean, you think about in every cartoon, an idea is represented by a light bulb goes off and, and with Joseph Smith's description, that "pure intelligence flowing into us." Those sudden strokes of ideas. I think those are . . . those are moments. We realized that that clarity, that enlightening, those light bulb moments, that . . . the Spirit can bring those kinds of things that pure those sudden strokes of ideas.

Hank Smith: (17:50)

Oh, this is wonderful. I, John, I don't know about you, but I feel this way after every one of these interviews. I feel like I want to go out and do something good. I want to go out and tell everybody how much I love the Prophet Joseph Smith. And to me, I very clearly that is the presence of the Spirit. So we hope our listeners feel this way, that hopefully they're not like, "Well, at the end of your episodes, I'm usually quite tired. And just hoping that you'd be quiet sometime soon."

John Bytheway: (18:19)

This verse 9, "Saying nothing but repentance." I'm afraid I've come across missionaries who might make that a little too. Literally, if we take that absolutely literally, then what are we saying at every door? "Repentant, repentance, repentance." That's the only thing we say, right? My son, when he was on his mission in Iceland, one of his first letters said, "Dad, I'm going door to door, annoying people." And that was a difficult moment for me. And we went back into *Preach My Gospel* together, back to this verse, even. And it's very helpful to see what the Bible Dictionary definition of repentance is. It is so positive, "a fresh view about God, about oneself, and about the world." Go and give people a fresh view about God, about oneself, about the world. Does the Lord really want us to say "repent, repent, repent" in that way? And some have this idea of this elevator theory of I've got ten seconds with this person. I've got to hit him with everything I've got--right now--kind of forgetting Section 4 has the word patience in it.

Dr. J.B. Haws: (19:31)

That strikes me as so true, John. And I think your missionary son was lucky to have you as his dad. I also think all of us in the Church are lucky to have President Nelson right now. We all should be paying attention to what President Nelson is saying about repentance--how we

should view repentance. This is, I think, one of the great gifts of his ministry is how we should think about repentance. I love that idea, "a fresh view of the world." It's re-choosing. It's turning in a new direction. It's refreshing. And then that's I think the spirit of the idea that we want to do it every day and we should be so grateful for it.

Hank Smith:

There's the idea of we can preach repentance without being condemnatory, without coming across . . . I think of Aaron when he first goes to the Lamanites remember, and he tells them that they need to repent, and their response is, "How do you know that that we have need to repent? How do you know that we are not a righteous people? We've built sanctuaries to assemble our God." So, I don't want to come down on Aaron here because I think he is, you know, a thousand times the prophet-missionary I'll ever be. But I think his approach was maybe a little more condemnatory. "I'm going to tell you need to repent without kind of understanding of who you are. His brother Ammon was more of, "I'm here to serve. I do know you need to repent, but I'm here to serve. I'm going to win your heart." Right? There's an interesting moment that I, that I wonder if it happens between Alma 21 and 22, because Ammon shows up and gets there and get Aaron out of prison. Right. And there's just gotta be, "How did you do that?"

"Well, I went to the King. I baptized the King."

"Oh, you baptized the King. How'd you do that?"

"Well, I first decided to serve him, you know? And, then win his heart."

"You didn't walk into their church and tell them how bad they were, did you?"

"No, no."

Because, because the next chapter, Aaron gets a chance to teach Lamoni's father. And he says, "Oh, King, if you will spare our lives, we will be thy servants." So I wonder if there was a little brotherly conversation.

John Bytheway:

"Aaron, you're doing it wrong."

Hank Smith: (21:40 )

So maybe we have our definition wrong when the Lord says, "Say nothing but repentance." We think of . . . I'm going to walk in and tell you everything you're doing wrong, where J.B. is saying, "That's not what the Lord means by that."

John Bytheway: (21:51)

I keep hearing this phrase from President and now Elder Uchtdorf, "To share the gospel in normal and natural ways." Somebody in London started a cooking show of how to cook Mexican food on their Facebook page in London--a couple of missionaries. Because they're in their apartment, you know, during the pandemic. Wow! And the responses they're getting was, "Oh, you guys are like normal guys." And I think if we're walking in with our 15-second repent message every time, we're not coming across in "normal and natural ways," to quote President Uchtdorf. So I thought how funny there, "Hey, you guys are normal guys."

"Yeah. We're going to show you how to cook Mexican food from our apartment here in London."

How cool is that?

Hank Smith: (22:31)

All this discussion, that's not to say there isn't a time or a place to call someone to repentance. We see that throughout the scriptures, many prophets coming to "cry repentance" to people. So what do you think, J.B.? Where's the balance between "I'm going to, I'm going to teach repentance, but I'm not, I'm going to try not to, you know, be condemnatory to people?"

Dr. J.B. Haws: (22:52)

That is the \$64,000 question, and what I think this is one of the places where I think the Doctrine and Covenants has a lot to offer us. The Doctrine and Covenants has a lot to say about that, about sharing the gospel and how we handle this. And "follow the spirit" can sound kind of trite. And it, and it also can almost sound like we're dodging the question, but I think that's what the Lord's message is to Hyrum. And again, and again, is this idea of "open your mouth, and it will be filled." "Treasure up the words of life. And I'll help you meet out the measure that every person needs." Even to Hyrum in the same section, Section 11, verse 21. "If you seek to obtain my word, then shall your tongue be loosed; then, if you desire, you shall have my Spirit and my word, yea the power of God unto the convincing of men."

And so I think, I think all of us whose all this to say, we have, we've got to, to be in tune with the spirit. We've got to live in such a way that the Spirit is with us. That . . . then we can have the confidence that when we open our mouth, it'll be filled because we're the kind of people we're developing that kind of charity, that pure love of Christ. That's just who we are naturally and normally, as John said so well. So I think one of the Doctrine and Covenants' messages over and over again is "treasure up the words of life, and then trust that when you open your mouth, the Spirit can help it be filled." It can. It can give you the right measure at the right time.

Hank Smith: (24:15)

A person who is really seeking to repent daily will be good at teaching repentance because I'm doing it every day in my life. Then I've got that Spirit, and I'm . . . I'm going to say the right thing that that person needs because I personally am repenting. So maybe at one point, I probably struggle with this, you two never do, is teaching repentance without . . . without personally repenting. That will lead to a problem.

Dr. J.B. Haws:

That's beautiful . . . I think you're right because what that personal attitude does is helps us to avoid self-righteousness. Self-righteousness really is probably the thing that just cuts all of this off when there's a sense of pride or arrogance that we're coming from. You know, as John said, "a condemnatory place." I mean, if, if we're that kind of person, if we're repenting, daily, if we embrace that, then that helps us avoid that self-righteousness

John Bytheway: (25:13)

J. B., I don't know if you remember this, and I won't mention this professor's name, but I remember a day in our master's program one of our professors came in and basically said, "I'm

having a hard day." And kind of told us about something, he, he a judgment or something he said to one of his friends. And boy, I mean, I just remember that day, cause he was like, "I've felt . . . I said this to my friend, and I'm really sorry." And it was just putting his own heart on display for us. And I loved what Hank said there. "I want to tell you all how to repent, but I don't want to go through it myself." But bringing it back to two missionary work and what Hyrum's being told, I think that maybe my weakness is I'm in constant search of The Formula, and maybe that's what missions are. We all have a little bit of the Law of Moses in our spiritual DNA. Oh, well, if I do this, this, this investigators will do this. And what the Lord saying is, "You, you've got to have treasure up my word, seek first to obtain it. And the Spirit will help you." And, and that is harder. Isn't it? Instead of "here's the formula." It's harder to say, "You qualify for revelation, and you might say something different to this person than to that person and to this person." And also, a recognition, and this is some more application, is that Jeremiah 16:16, where the Lord says, "I'll send forth hunters and fishers." And one of my responses to my son was that "Hey, I was kind of in a Fisher Mission. We could talk to as many people all day long as we wanted to in the Philippines. It was wonderful. You're in . . . you're in a Hunter Mission. It's a little harder. People aren't as willing to talk about things like that. And I can't give you a formula. Neither can *Preach My Gospel* give you a formula. Except to say, 'Seek the spirit. And you'll get those words when you need them.' " Which sounds like what Hyrum is being told, "First, obtain the word, seek the Spirit. So that you'll know in the moment what to do."

Dr. J.B. Haws: (27:16)

John, that's beautiful. That really speaks to me. Probably many of our listeners notice this in the Book of Mormon, *Come, Follow Me* curriculum. But, but if any of us missed it or maybe we should read it again. But one of the talks that was mentioned late in the Book of Mormon year was Elder Oaks' challenge, "The Challenge to Become." That's what I think we're describing is that this is, this is not a, a check the list formula. This is about becoming a certain kind of people. That this is the C.S. Lewis quote that "We may think that God wants obedience to a specific set of rules. What He really wants are people of a particular sort." And I think that's a Doctrine and Covenants' message over and over is how to become people of a particular sort. The challenge to become something, to become this kind of, kind of-

Hank Smith:

-It's not about doing the right thing about becoming the right person.

Dr. J. B. Haws:  
Yeah.

John Bytheway: (28:04)

I always use the evolution of the song *I am a Child of God* by Naomi Randall. First, "Teach me all that I must know." President Kimball suggested, "Teach me all that I must do." Then when I heard Elder Oaks his talk, I thought, "Teach me all that I must be." And remember, Elder Lynn Robbins gave that talk about, "We have is to-do lists, but what we need is to-be lists. And to-be lists are never done. That was a fantastic observation as well. But thank you.

Hank Smith:

Let's look at this principle that towards the end of Section 11. I'm seeing common language. J. B, you called this "a restraining revelation," and I'm seeing this over and over. He says in verse 15, "You're not called to preach until you're called. Wait a little longer." In verse 16, "Have patience." In verse 19, "I want you to keep my commandments." Verse 21, "Seek not to declare my word, but first seek to obtain my word." And then verse 22, "Study my word." I mean, this definitely . . . the Lord's message over and over is, "Not yet. Not yet. I want you to do some personal work first before we go do this."

John Bytheway: (29:13)

Look at verse 26 too. Look at . . . read 26.

Hank Smith: (29:16)

"Therefore, treasure up in your heart until the time, which is my wisdom that you shall go forth." So there seems to be, there's obviously the message here to Hyrum, which is, "I know you're excited. I know you want to get out and teach, but I want you to do some private work first." Is that really the message to Hyrum and to all of us? There has got to be a personal transformation before we can go do this? Don't go preach our excitement?

Dr. J.B. Haws: (29:43)

Oh yeah. I think that's well said. I think it does have that, you know, that great Doctrine and Covenants phrase, "What I say into one, I say unto all." It shows up in several places. And this, this feels a lot like that. This is a very universally applicable revelation . . . sentiment. And, and maybe the specifics are different for us. And we may feel prompted that, you know, we, we hear sudden strokes of ideas that this is what I need at this time. This is what I needed to transform. But I think that principle is all over the place. That, yeah, this is the Lord is asking us, calling us to become instruments in His hands. And there are things we can do to be better at that.

Hank Smith: (30:21)

John and I both love Stephen Covey, and this was a common Stephen Covey principle was the idea of "private victories precede public victories." And so often, I want to move to the public victory point of life. But this revelation seems to be, "Let's, let's get that private victory just really solid before we move into the public domain." I think the Lord said this when he said, "The wise man builds his house upon a rock." A foundation is kind of the unseen part of the house, but this unseen part is the vital part--that's going to keep us going. You know, that's going to keep us standing forever. So work on the unseen parts of life, and those aren't as fun. Because I'm not up in front and people going, "Wow, you totally . . . that changed my life. Thank you so much." There is something to be said of, "I want to go teach. I want to go help people," but before we can really be effective publicly, we must first be sound . . . whatever word you want to fill in there, privately.

John Bytheway: 31:24

He said, "We must warm them before we warn them." That was like, that sounds like going back to the back to the Ammon thing. But he, I think he's also said, "I can't hear what you say

cause what you are shouts so loudly in my ears." And, but I don't want everybody to pack their bags, we're going on a guilt trip. It's just that, yeah, there's a reminder here. We'll be able to teach repentance when we are constantly striving to do that. And boy, did Joseph have to go through it there as we've, as we've talked.

D. J.B. Haws: (31:53) T

The thing that I think all of us should realize, and we as readers of the Doctrine and Covenants is . . . is how this was came to be so fulfilled in Hyrum's life. I mean, he took this to heart. And so I think about just over a year from this moment, he's going to meet a young Parley P Pratt. And he becomes the first encounter for Parley P. Pratt of the Smith family. Parley P. Pratt records that they stayed up all night, Parley and Hyrum. And he said that Hyrum unfolded the coming forth of the Book of Mormon and the Restoration. And then, and then Hyrum hands him a copy of the Book of Mormon as Parley P. Pratt leaves. So he becomes the . . . "the one whose tongue is loosed" in teaching all of this to Parley P. Pratt. And then, and then William McClellan comes to Hyrum, and he has met a few other Elders. And William McClellan says he and Hyrum had a four-hour conversation, after which William McClellan asked Hyrum to baptize him. Two of the original Twelve Apostles in this dispensation--Hyrum becomes their missionary. "The one whose tongue was loosed" to in all of these ways, so that this promise really was fulfilled in Parley P. Pratt and William McClellan's and others' cases. One other fulfillment that I just think it's great to see how this section comes to pass is verse 19. "Cleave unto me with all your heart, that you may assist in bringing to light those things of which has been spoken--yeah, the translation of my work." In just a matter of months, Joseph's going to entrust Hyrum with the transporting of the pages to the printer. So Hyrum and Oliver are the ones who stay in Palmyra while the Book of Mormon is being printed, and Hyrum is the one who carries the transcribed pages from all over to the printer and oversees this work. We can't even overestimate how much trust that required, and Hyrum was the one charged to do this. These promises, these expectations are fulfilled. And then, plus, he becomes one of the Eight Witnesses. So I think that we see what the Lord prophesied in verse-in Section 11, coming to a pass. And Hyrum and lives up to these charges.

Hank Smith: (33:52)

I have a question for both of you. Then if I want to become a Hyrum Smith-type individual, I want to become someone who can really be a wonderful instrument in the hands of the Lord; How do I look at verse 21? "Seek not to declare my word, [not yet], but first seek to obtain my word." And then he says in verse 22, "Study my word." I want to have this private victory before this . . . before I go out and seek to, you know, be this instrument in the Lord's hands. How do you, "obtain his word, to treasure up in our hearts?" And then let it kind of blossom naturally out of us?

Dr. J.B. Haws: (34:27)

Good, Hank, to focus on that verb obtain and to think about all that goes into that. How do we obtain something? How do we own something?

John Bytheway: (34:37)

It becomes yours. It's that word? It's not just the scriptures. It's my scriptures-

Dr. J.B. Haws: (34:43)

-that alone provokes him some really interesting thoughts about, "How do I own this?" So it's just become so much a part of me. It's the fabric of my being.

Hank Smith: (34:52)

I'm thinking of almost the roots and an, a tree, right, where the roots are the unseen part. And if my roots are strong enough, the tree is going to withstand everything. And Hyrum does, Hyrum withstands, what others seemingly can't ]--along this road, right along this path. Many people are going to fall away, but higher never does. He is so solid. And I think of that tree with the roots so deep, and those roots growing is the idea of "obtaining my word." And I want to be that J.B., John, I want to be that. I want to be the guy who can withstand it, withstand it all. But I've got to have this private, these private victories, but I, how . . . how did you do it, John? I mean, look at you, John. You can rattle off these, these scriptures, and these references. You obviously own it. How did you, how what're the private victories you put in to own it?

John Bytheway: (35:40)

I told my kids this, that there was a part of me on my mission that I feel like woke up. There was a part of me that got excited about it. And I think that that can be an object of prayer for people, "Help me to crave this. Help me to be excited about this and to feel what Hyrum felt that 'enlighten your mind and filled you with joy.' " So sometimes, when I study, I'm preparing for a class, and I feel like I get the personal benefit, and I also get to teach it. And it's kind of like, "That's not fair." There's a lot of people who don't have this for their honorable occupation. And, but I think there's never been a time on the history of the planet when it's been easier. When you can tell your phone, "Read me a talk this morning," or "I want to hear a conference talk today." And I'll even put it at a time and a half so that I can listen to it a little bit faster. And so I, I think maybe that's one of those things where we actually ask the Lord to help us with our desires--to desire, to learn more, and to obtain and to retain.

Hank Smith: (36:49)

Well, obtain and retain. I like that retain.

John Bytheway (36:53)

Treasures just right there on our phones. Commentaries, lessons, talks everything right at our fingertips. The obtaining it has never been easier. Retaining it, that's different.

Hank Smith: (37:04)

J.B., how did you "Obtain my word?" And again, I don't want anybody listening going, "Oh man, I'm so far behind." I don't even-

John Bytheway: (37:12)

-Yeah, so we don't want to induce a guilt trip to anybody here.

Hank Smith: (37:15)

And we do all have the benefit of being able to teach this for our employment. How did you, you know, come to "obtain the word" because J.B., I would describe you as Hyrum. "The power of God under the convincing of men." You have that, and many other people do. They have the "Power of God unto the convincing of men," but that only comes from obtaining. I wrote a quote in my scriptures here a long time ago, President Harold B. Lee. "You cannot light a fire in another soul unless it is burning in your own soul." And that's for me as a parent. If I want the fire of the gospel to burn in my children's soul, it must first be burning in my soul.

Dr. J.B. Haws:

I'm moved. I'm really moved by what you both are saying. I thought just popped into my head that-

Hank Smith:

-that enlightened your mind?

Dr. J.B. Haws:

Well, we'll see, we'll see if this if this wasn't an enlightening moment, but this is the president Hinckley quote. This is a rough paraphrase, but at least a couple of the words that just always stood out to me. He was encouraging a daily scripture study. And, and I think there's something about just frequency and consistency. And then he said, you know, "I encourage, you strongly encourage you to, to make scriptures a daily part of your life." And then he said, this line, "What might start out as tedious will grow into a love affair with the word of God." And I love President Hinckley--just how real he is about everything. It's his recognition that we might be at the tedious stage. And so, if I'm at the tedious stage, keep going. Keep going.

If this is just a matter of, of me still having to say, You know, I've got to set the alarm on my phone to remind myself to read the scripture. So I . . . I'm getting this daily habit. To trust that it's going to turn into a love affair with the word of God. And, and I think what I love what John said about praying for these desires. I mean, this is this to me, is that Alma 32 experience, you know, try the experiment. Don't neglect the seed. Just keep watering it. Keep feeding it. Keep fertilizing it and see what happens. And naturally, almost imperceptibly, it's going to grow into something that's going to "Spring forth with the fruit of eternal life." And it will become a love affair. And so if I'm at the tedious stage, just keep going, just keep going.

John Bytheway:

We had a lady in our testimony meeting a few weeks ago who said: "that it is the nature of my job to listen to the news" while she works on her laptop. And the news can be depressing. And she started to be affected by things that were going on. And one day, she was kind of praying without ceasing to the Lord, "I feel rotten, you know?" And, and she felt that the Lord whispered to her, "Okay. You know, what all of them think are, are you ready to listen to what I think?" And she said, "I started putting on conference talks during the time I was on my laptop." And she testified to the whole congregation via Zoom (and some of us were there). What a difference it had made in her life to surround herself with that. And I mean, I was taking notes.

I thought, "Yeah, I, the, the Lord saying, 'Well, you've heard all of that now, but here's all of this right here. Maybe it's tedious at first, but it'll grow on you. It'll grow in you. And it'll change you.' " Yeah.

Hank Smith:

John, isn't that your principal, the principal of the marinade?

John Bytheway:

Yeah, Dallyn Bayless, who has played Hyrum Smith many times, and Joseph Smith, too, in the *Nauvoo Pageant* and stuff. I was at a Timeout for Women with him, and we got on a plane to go home. And I mean, he sang *Bring Him Home* and just brought the house down to all these women in Rochester. And we are on the plane home. "What are you doing now? I'm teaching seminary." And he said, "My mentor told me," and it was just one of those moments I had to reach for a pen, "regardless of your original intention, you will eventually become what you surround yourself with." And I was like, "I've got to write that." And that, that became a whole talk. Thank you, Hank, for even remembering that, but we become what we surround ourselves with. Well, wouldn't it be wonderful to surround ourselves to a greater degree, even if tedious at first with these beautiful, powerful, affirming words. What we'll know will automatically and naturally begin to happen in us?

Speaker 3: (41:43)

Yeah. And there's . . . I like what you said, John. There's no better time in the history of the world, no easier time to surround yourself. I mean, I turned my car, because I spent a lot of time at, well . . . I used to spend a lot of time in my car before the world shut down last year. But I turned it into a university--at gospel university. I can throw on a BYU Devotional or General Conference talk, or listen to the scriptures themselves or listen to a podcast like . . . like this one. And we can, we can marinate our lives in the gospel. That to me, that's gotta be part of obtaining my word. Then, you'll have that power of God unto the convincing-

John Bytheway 42:19

And what did the Lord tell Hyrum here? Verse 13, "Fill your soul with joy." Yeah, that's a fruit that J.B. mentioned.

Hank Smith: 42:28

You guys are going to laugh at this, but there was one time I was, I was out mowing the lawn, and I was listening to Sperry Symposium talks. J.B., you know what those . . . those are. I put it in the . . . put it in the headphones and, and I felt so uplifted. And so edified as I'm moving along, I am crying. I am just crying as I was listening to a talk by Mike McKay, who we've had on the podcast. And he was talking about Joseph Smith, and I was so filled with joy and just goodness that I just started crying, and it had to look so odd. Here's me on the lawn--just loving my yard, apparently. Because I was just crying with joy over it. I think we've got; I hope we've got to the essence of this section-

J. B.: (43:07)

This is very thought-provoking, Hank and John. I mean, as I'm just thinking, I also think that one of the blessings we're probably all feeling to a greater degree than we maybe even were a year ago is how important it is to have conversations about these things. And I hope all of us are seeking out conversation partners. For many of us, that's in our own home might be with extended family. It might be with a trusted friend through social media. I just think there's something powerful about sharing these insights. I also think that's another way to obtain it, to own it, is to have the power of being uplifted by another person and to share something that's hit us. I mean, this is one of the, I think the miracles of *Come, Follow Me* is it's, it's getting all of us to think more about how can we have these kinds of conversations that really, really matter. And I think we'll have this communal lifting of each other up and feeling that we're becoming this way as a people.

John Bytheway: (44:08)

We'll marinate in this spirit. So J.B., you were in our class with Joseph Fielding McConkie and people, and if you haven't heard that name, they're probably wondering, "Gee, was he a member of the Church?" One of the things that's intriguing about so many of the ancient scriptures anyway, our names and their meanings, and sometimes a name seems to indicate a mission. As with names like Israel, "let God prevail." Isaiah "Jehovah is salvation." Well, I remember Joseph McConkie one day saying, "Joseph, the name Joseph means 'he who adds.'" And then he said, "The name Hyrum means, 'My brother is exalted.'" Wow!

Hank Smith: (44:51)

Someone has told me, John, they said, "I watched the video of your podcast, and I only see your eyelids so much." And it's because I'm always writing. I'm always, "Oh, that's good. I'm gonna write that down. I'm gonna write that down." And I want to say to, to J.B., "When you said these conversations, you know, my favorite *Come, Follow Me* conversations have not happened during our official *Come, Follow Me* time." So I would say to everybody out there that it's okay to be--I'm mostly frustrated during our family *Come, Follow Me* time. It's mostly just, "Oh, he's breathing my air."

Can you please just . . . can we spend 20 minutes just getting everybody on the right place. But then the conversations that maybe happen on the car ride to school you know. Or the conversation that happens, you know, we're going on a walk or something. It comes back to what we had talked about previously. And to me, that's that's one of the more beautiful parts of what this program has done, at least for our family. And please don't think it's perfect. I know there are some families listening, going, "Oh, we can't even get it going." Well, sometimes we can't either. Sometimes it just doesn't happen. I'd probably bet for the Bytheways and the Haws--it happens every night, perfectly.

John Bytheway: (46:05)

We call it, "Come and sit down and be quiet." That's what-

Hank Smith: (46:10)

Come, listen to me!

Dr. J.B. Haws: (46:11)

Oh, that is right. You know, I have, I have seven fantastic sisters, younger sisters, no brothers. So I grew up in a home with seven sisters.

Hank Smith: (46:21)

No wonder you are so well behaved.

Dr. J.B. Haws: (46:25)

I don't know if they would always, always agree with you, but they've, they've shaped me, you know, try to, they've done their best on me. My sister, one of my sisters, just sent a text to the family just yesterday with something that struck her from Joseph Smith History. And I mean, it was just, it, it was just the boost that, that we all needed. And so little things like that. It can happen in so many ways, as you're saying, "Hey, just, it's just part of our lives. And we just make this. We just make us who we are." And it's such a blessing for me. I mean, it was, it was great for our whole family. I want, I want us all to be doing more of that.

Hank Smith: (46:54)

Well, J.B., I have a question for you, and this is going to be our last question. So there's a myth out there that the more you know about Church History, you want to stay away from it because, "Man, once you get into that rabbit hole, you'll never come out. You'll . . . you'll lose your testimony." But yet here you are. You know a lot about Joseph Smith, Hyrum Smith, the history of the Church. What has it done for you in your life? Why are you faithful? Why do you stay?

Dr. J.B. Haws: (47:22)

One thing I appreciate about institutionally . . . that we're seeing these signals from the Church is . . . is a fearlessness about the Church History. That there . . . that there is nothing to be afraid of, and there's nothing to hide. And that the Church is modeling this kind of openness and transparency by all of the resources putting out there. And, and, and I think we ought to embrace that fearlessness. I mean, there is nothing we need to worry about. Because we all know that life is real, and that life is complex, and that people are complex, and that we all know that life is so multilayered, and so it's thrilling, and it's exciting to see that history is the same way. And in the midst of all of that, to see miraculous things happen, undeniably miraculous things happen. To see goodness and accomplishments and things that we just cannot . . . cannot do on our own.

We just have to point to say that we were enabled by . . . by a power higher than our own. We see that again and again and again. And I see that again and again, and again. to quote Richard Bushman, "I believe more than ever." I think the more we study, the more we learn about these great saints and the way God worked with them; I believe more than ever that he can work with me. And that He can do for me what he has done for them. And that is to make them more than they would be on their own."

Hank Smith: (48:57)

Oh, see, this is one of those moments where I feel: I want to do good. I want to do justly. I want to walk humbly. I feel like my mind is enlightened, and I'm filled with joy. Right, right. Out of Section 11, the Lord has, has told us what, you know, what that feels like, what that is.

John Bytheway: (49:15)

I love the phrase in verse 26, about "treasure up in your heart." And it's not just store it; treasure it because it's treasure. It is a treasure. It's valuable above, beyond anything, this knowledge of God. And who we are and of all of His children and how He loves them. So thank you, it has been a great discussion.

Hank Smith: (49:39)

In my career as a gospel teacher, the more I learn about Joseph Smith and his contemporaries, I always think to myself, "I can't be more impressed. I can't be more impressed." And then I find myself, "I'm more impressed." I hope that we, as a podcast, there is a fulfillment of evil being spoken about Joseph Smith. There's no doubt about that, but we need to be the fulfillment of good being spoken about Joseph Smith. And I know J.B., you line up with Joseph.

Dr. J.B. Haws: (50:13)

Most assuredly and, and happily. So, and I feel so grateful for that. I feel the Brigham Young Hallelujah. Since that to think that we have the Restoration is everything to me. What I know about the kind of being that God is, and his son, Jesus Christ, and the Holy Ghost, and what kind of potential and what kind of beings we are and our relationship to them. It's the Restoration that opens that to all of us. And I feel like shouting, "Hallelujah."

Hank Smith: (50:43)

Thank you so much, J.B. and John, thank you. Of course, for being here as well. Thank you to our listeners for spending the time with us today, and a big thank you to our Producer, Steve Sorenson, and our production crew, David Perry and Lisa Spice. We will be back with another episode of followHIM. So we'll see you again.