



*“The Lord Requireth the Heart and a Willing Mind”*

## **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 25 Description:**

#### **Part 1:**

Have you ever struggled with forgiving others or forgiving yourself? Do you ever doubt if you can truly be forgiven? Join Hank, John, and Brother S. Michael Wilcox as they delve into Doctrine and Covenants 64 and discuss forgiveness. What did the Lord have to say about forgiveness and mercy to the early saints? Brother Wilcox teaches that a key to forgiving is to celebrate the good and forgive everything else--hatred can end only through love.

#### **Part 2:**

We continue with Brother S. Michael Wilcox as he uses Russian literature to expound on the power of Doctrine and Covenants 65. What does giving someone an onion have to do with being invited to the long-awaited marriage feast? As they transition to Section 66, they focus on the importance of bearing testimony--of first believing and acting on that belief--and then receiving a witness. Listen as Brother Wilcox bears his powerful testimony of the goodness of Jesus Christ’s gospel.



## **Timecode:**

### **Part 1**

- 01:00 Introduction of S. Michael Wilcox
- 02:42 Background of Doctrine and Covenants Sections 64-66
- 05:30 How the JST provided revelations that became our Doctrine and Covenants
- 10:19 How the First Vision applies to these sections
- 14:15 Dr. Wilcox loves the Joseph of the Grove
- 17:12 The Revealer is merciful and forgiving
- 21:09 Eastern religions deal with suffering--Christianity, Judaism, and Islam deals with sin
- 25:10 The Lord tells us to stop “seeking occasion” to find fault with Joseph
- 31:28 The Lord forgives and commands us to and to become Zion
- 37:48 Discussion of the Unforgiving Servant
- 46:43 The Church is full of “Pink People”
- 48:53 Not Everyone is to rush to Missouri
- 54:22 Discussion of the Laborers in the Vineyard
- 56:11 The Lord loves a “willing heart and willing mind”
- 59:45 Dante’s Two Rivers in the *Divine Comedy*
- 1:04:50 What the word judgment means in the scriptures
- 1:06:34 End of Part I

### **Part 2**

- 00:17 Section 65’s last verse is a prayer for the Savior to return
- 02:15 Orthodox Christians familiar with the Bride and Bridegroom Metaphor
- 06:23 Story from Fyodor Dostoyevsky’s *The Brothers Karamazov*
- 23:43 How the Dostoyevsky story relates to Section 65 of the Doctrine and Episode
- 27:15 William McLellin’s direction from the Lord in Section 66
- 29:30 God reasons with us
- 31:14 Discussion about the statement, “I know the Church is true”
- 38:37 William McLellin is commanded to bear testimony of the goodness of the gospel.
- 44:29 Dr. S. Michael Wilcox’s testimony

## **Sources:**



"Adam-Ondi-Ahman - The Encyclopedia Of Mormonism". 2021. *Eom.Byu.Edu*.

<https://eom.byu.edu/index.php/Adam-Ondi-Ahman>.

"Adam-Ondi-Ahman, Missouri – Place". 2021. *Josephsmithpapers.Org*.

<https://www.josephsmithpapers.org/place/adam-ondi-ahman-missouri>.

Alighieri, Dante. 2021. *Amazon.Com*.

<https://www.amazon.com/Divine-Comedy-Inferno-Purgatorio-Paradiso/dp/0451208633>.

Baugh, Alexander. 2021. "The History And Doctrine Of The Adam-Ondi-Ahman Revelation (D&C 116) | Religious Studies Center". *Rsc.Byu.Edu*.

<https://rsc.byu.edu/foundations-restoration/history-doctrine-adam-ondi-ahman-revelation-dc-116>.

"Book Of Mormon Story: Alma And Amulek". 2021. *Churchofjesuschrist.Org*.

<https://www.churchofjesuschrist.org/study/friend/1996/08/book-of-mormon-story-alma-and-amulek?lang=eng>.

"Christ The Bridegroom - Orthodoxwiki". 2021. *Orthodoxwiki.Org*.

[https://orthodoxwiki.org/Christ\\_the\\_Bridegroom](https://orthodoxwiki.org/Christ_the_Bridegroom).

"Doctrine & Covenants 64 | Doctrine And Covenants Central". 2021. *Doctrine And Covenants Central*.

<https://doctrineandcovenantscentral.org/section-64/>.

"Doctrine & Covenants 65 | Doctrine And Covenants Central". 2021. *Doctrine And Covenants Central*.

<https://doctrineandcovenantscentral.org/section-65/>.

"Doctrine & Covenants 66 | Doctrine And Covenants Central". 2021. *Doctrine And Covenants Central*.

<https://doctrineandcovenantscentral.org/section-66/>.

"Doctrine And Covenants Historical Resources: Ezra Booth". 2021. *Churchofjesuschrist.Org*.

<https://www.churchofjesuschrist.org/study/history/doctrine-and-covenants-historical-resources/people/bio-ezra-booth?lang=eng>.

Dostoyevsky, Fyodor. 2021. *Amazon.Com*.

<https://www.amazon.com/Brothers-Karamazov-Translated-Constance-Garnett-ebook/dp/B01NA0N>



CM7/ref=sr\_1\_2\_ssapa?crd=15OXTFGVPBY33&dchild=1&keywords=the+brothers+karamazov&qid=1623521210&sprefix=the+brothers+k%2Caps%2C201&sr=8-2-spons&psc=1&spLa=ZW5jenlw dGVkUXVhbGlmaWVyPUEwRUZBMkw5V09FM0lUJmVuY3J5cHRlZElkPUEwMDY2MzQ4MV VRNDNYMINTRVRXWSZlbnNyeXB0ZWRBZEIkPUEwNzU0MTcyMjBJWlFFS0U5TkIhFNCZ3 aWRnZXROYW1lPXNwX2F0ZiZhY3Rpb249Y2xpY2tSZWRpcmVjdCZkb05vdExvZ0NsaWNrP XRYdWU=.

"Erasmus | Biography, Beliefs, Works, Books, & Facts". 2021. *Encyclopedia Britannica*.

<https://www.britannica.com/biography/Erasmus-Dutch-humanist>.

"Ezra Booth – Biography". 2021. *Josephsmithpapers.Org*.

<https://www.josephsmithpapers.org/person/ezra-booth>.

"First Vision Accounts". 2021. *Churchofjesuschrist.Org*.

<https://www.churchofjesuschrist.org/study/manual/gospel-topics-essays/first-vision-accounts?lang=eng>.

Hart, Richard K. 2021. "The Marriage Metaphor". *Churchofjesuschrist.Org*.

<https://www.churchofjesuschrist.org/study/ensign/1995/01/the-marriage-metaphor?lang=eng>.

"Historic Sites | Missouri | Adam-Ondi-Ahman". 2021. *History.Churchofjesuschrist.Org*.

<https://history.churchofjesuschrist.org/subsection/historic-sites/missouri/adam-ondi-ahman?lang=eng>

Holland, Jeffrey R. 2021. "The Laborers In The Vineyard". *Churchofjesuschrist.Org*.

<https://www.churchofjesuschrist.org/study/general-conference/2012/04/the-laborers-in-the-vineyard?lang=eng>.

"Home | Doctrine And Covenants Central". 2021. *Doctrine And Covenants Central*.

<https://doctrineandcovenantscentral.org>.

"Isaac Morley – Biography". 2021. *Josephsmithpapers.Org*.

<https://www.josephsmithpapers.org/person/isaac-morley>.

"June 14–20. Doctrine And Covenants 64–66: “The Lord Requireth The Heart And A Willing Mind”".

2021. *Churchofjesuschrist.Org*.



<https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-doctrine-and-covenants-2021/25?lang=eng>.

"Laborers In The Vineyard". 2021. *Churchofjesuschrist.Org*.

<https://www.churchofjesuschrist.org/media/video/2014-12-0028-laborers-in-the-vineyard?lang=eng>.

"Lethe | Greek Mythology". 2021. *Encyclopedia Britannica*. <https://www.britannica.com/topic/Lethe>.

McBride, Matthew. 2021. "Ezra Booth And Isaac Morley". *Churchofjesuschrist.Org*.

<https://www.churchofjesuschrist.org/study/manual/revelations-in-context/ezra-booth-and-isaac-morley?lang=eng>.

"New Video To Help You Learn About The Parable Of The Ten Virgins". 2021. *Book Of Mormon Central*.

<https://bookofmormoncentral.org/blog/new-video-to-help-you-learn-about-the-parable-of-the-ten-virgins>.

"Preface". 2021. *Churchofjesuschrist.Org*.

<https://www.churchofjesuschrist.org/study/manual/revelations-in-context/preface?lang=eng>.

"Quran In English - Clear And Easy To Read.". 2021. *Quran In English*. <https://www.clearquran.com/>.

"S Michael Wilcox Books - Deseret Book". 2021. *Deseretbook.Com*.

<https://deseretbook.com/t/author/s-michael-wilcox>.

"Services Of The Bridegroom - Greek Orthodox Archdiocese Of America". 2021. *Goarch.Org*.

<https://www.goarch.org/bridegroom>.

"The Trial Of Alma And Amulek". 2021. *Book Of Mormon Central*.

<https://archive.bookofmormoncentral.org/content/trial-alma-and-amulek>.

Uchtdorf, Dieter F. 2021. "Learn From Alma And Amulek". *Churchofjesuschrist.Org*.

<https://www.churchofjesuschrist.org/study/general-conference/2016/10/learn-from-alma-and-amulek?lang=eng>.

"Watch: Is God Unfair? How The Parable Of The Vineyard Laborers Changes Everything". 2021. *Book Of Mormon Central*.



<https://bookofmormoncentral.org/blog/watch-is-god-unfair-how-the-parable-of-the-vineyard-laborer-s-changes-everything>.

WEBSITE, THE. 2021. "Be Careful - Official Site | Cslewis.Com". *Official Site | Cslewis.Com*.  
<https://www.cslewis.com/be-careful/>.

"Wilcox, S. Michael | Religious Studies Center". 2021. *Rsc-Legacy.Byu.Edu*.  
<https://rsc-legacy.byu.edu/authors/wilcox-s-michael>.

Wilcox, S. Michael. 2021. "Fire In The Bones: William Tyndale, Martyr, Father Of The English Bible - Deseret Book". *Deseretbook.Com*.  
[https://deseretbook.com/p/fire-bones-william-tyndale-martyr-father-english-bible-s-michael-wilcox-2738?variant\\_id=125280-paperback](https://deseretbook.com/p/fire-bones-william-tyndale-martyr-father-english-bible-s-michael-wilcox-2738?variant_id=125280-paperback).

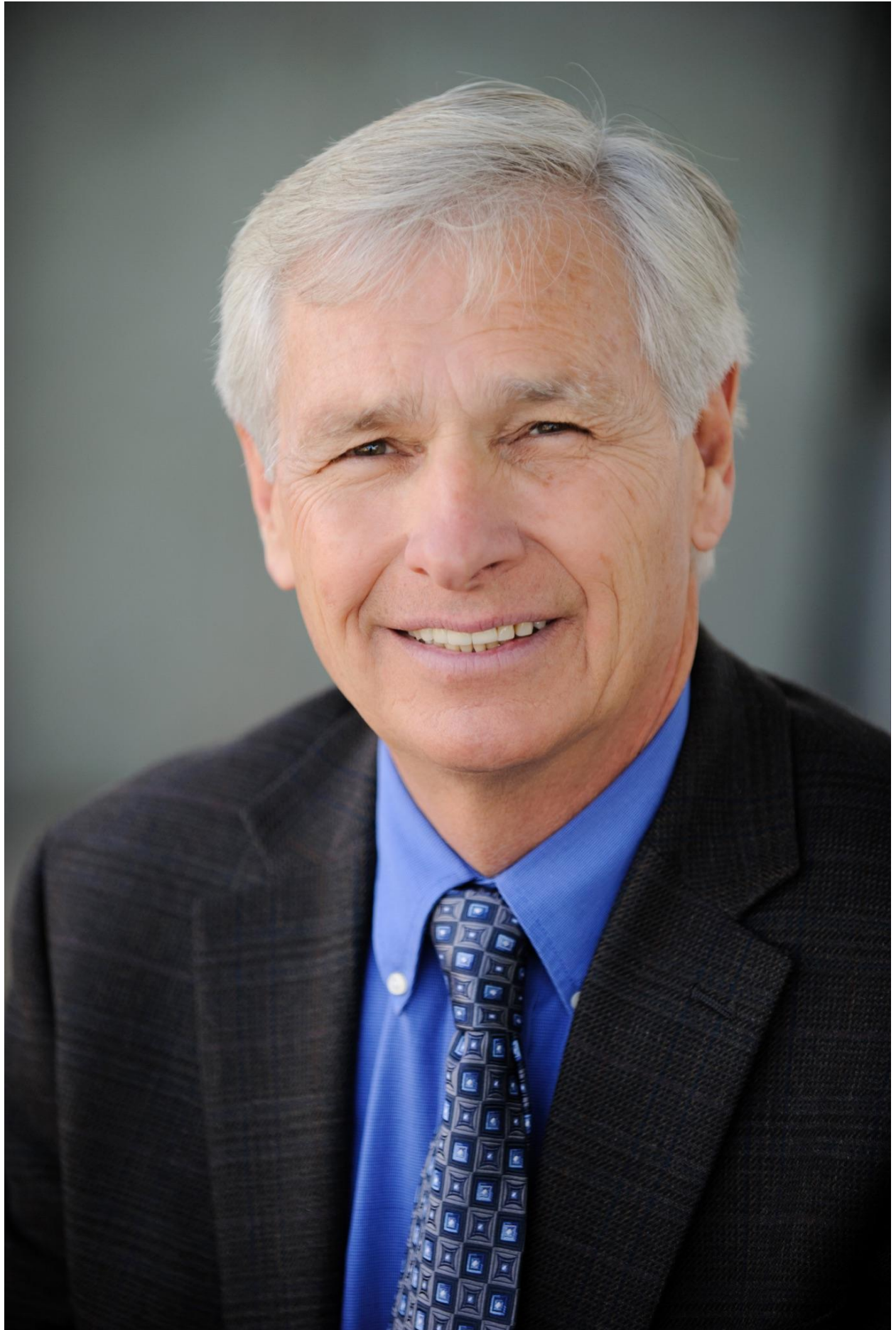
"William Earl Mclellin – Biography". 2021. *Josephsmithpapers.Org*.  
<https://www.josephsmithpapers.org/person/william-earl-mclellin>.

"Zion". 2021. *Churchofjesuschrist.Org*.  
<https://www.churchofjesuschrist.org/study/manual/gospel-topics/zion?lang=eng>.

"Zion/New Jerusalem". 2021. *Churchofjesuschrist.Org*.  
<https://www.churchofjesuschrist.org/study/history/topics/zion-new-jerusalem?lang=eng>.

## **Biographical Information:**







S. Michael Wilcox received his PhD from the University of Colorado and taught for many years at the LDS Institute of Religion adjacent to the University of Utah. He has spoken to packed crowds at BYU Education Week and has hosted tours to the Holy Land and to Church history sites. He has served in a variety of callings, including as bishop and counselor in a stake presidency. He has written many articles and books, including *House of Glory*, *Sunset*, *10 Great Souls I Want to Meet in Heaven*, and *Finding Hope*. He and his late wife, Laurie, are the parents of five children.

## Fair Use Notice

The *Follow Him Podcast with Hank Smith and John Bytheway* may make use of copyrighted material, the use of which has not always been specifically authorized by the copyright holder. This constitutes a “fair use” and any such copyrighted material as provided for in section 107 of the US Copyright Law. In accordance with Title 17 U.S.C. Section 107, the material on this podcast is offered publicly and without profit, to the public uses or the internet for comment and nonprofit educational and informational purposes. Copyright Disclaimer under Section 107 of the Copyright Act of 1976, allowance is made for “fair use” for purposes such as criticism, comment, news reporting, teaching, scholarship, and research. In such cases, fair use is permitted.

No copyright(s) is/are claimed.

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

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

[www.copyright.gov/fls/fl102.html](http://www.copyright.gov/fls/fl102.html).

### Note:

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



# EPISODE 25 • PART I

Dr. S. Michael Wilcox



*D&C 64-66*

Hank Smith:	<u>00:00:01</u>	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> study.. I'm Hank Smith.
John Bytheway:	<u>00:00:09</u>	And I'm John Bytheway.
Hank Smith:	<u>00:00:10</u>	We love to learn.
John Bytheway:	<u>00:00:11</u>	We love to laugh.
Hank Smith:	<u>00:00:13</u>	We want to learn and laugh with you.
John Bytheway:	<u>00:00:15</u>	As together, we followHIM.
Hank Smith:	<u>00:00:20</u>	Hello to our favorite listeners. This is Hank Smith, I am here with my splendid cohost, John Bytheway. Hi, John.
John Bytheway:	<u>00:00:29</u>	Hi, Hank.
Hank Smith:	<u>00:00:30</u>	You can come to our website, <a href="http://followhim.co">followhim.co</a> and you can get notes, you can get the transcription of the interview, you can get sources, all that you need there. Of course we'd love for you to rate and review the podcast, that always helps us and tell your friends about it. John, I'm excited every week for followHIM, but this particular week I have a little bit of extra giddiness for who is joining us this week.
John Bytheway:	<u>00:01:00</u>	Yeah, me too. We've got with this Brother S. Michael Wilcox and, well, I'll read his bio and then I'm going to add an addendum, but Brother S. Michael Wilcox received his PhD from the University of Colorado and taught for many years at the LDS Institute of Religion, adjacent to the University of Utah. He has spoken to packed crowds at BYU Education Week, has hosted tours to the Holy Land and the Church History sites. He served in a variety of callings including as Bishop and a Counselor in a Stake Presidency. He's written many articles and books including <i>House of Glory</i> , <i>Sunset</i> , <i>10 Great Souls I Want to Meet in Heaven</i> , and <i>Finding Hope</i> .



John Bytheway:	<u>00:01:42</u>	He and his late wife, Laurie, are the parents of five children. And he's written so many others. I love one called <i>Don't Leap with the Sheep</i> . I love the way Brother Wilcox just doesn't teach the scriptures but teaches what the scriptures teach and he has helped me so much. I loved going to Timeout for Women, not so I could talk, so that I could listen to Brother Wilcox's talks. And thank you for your influence on me personally and on so many and welcome to followHIM today.
Dr. S. Michael ...:	<u>00:02:12</u>	Well, thank you. I'm really happy to be here.
Hank Smith:	<u>00:02:14</u>	I can't think of anyone who has had as much of an impact on my own teaching. I guess teenagers would say we're fangirling, John?
John Bytheway:	<u>00:02:25</u>	Yeah.
Dr. S. Michael ...:	<u>00:02:25</u>	I remember what I told you. It took the father seven words to introduce the Savior.
John Bytheway:	<u>00:02:29</u>	And it took us-
Dr. S. Michael ...:	<u>00:02:32</u>	I feel bad when it takes more than seven to introduce me.
John Bytheway:	<u>00:02:35</u>	And it took us a little bit more.
Hank Smith:	<u>00:02:37</u>	Yeah.
John Bytheway:	<u>00:02:38</u>	I prefer, "Here's Johnny," for me.
Dr. S. Michael ...:	<u>00:02:40</u>	That's where we go.
Hank Smith:	<u>00:02:42</u>	All right. Well, let's jump into our week's lesson, Brother Wilcox. We're studying Sections 64 through 66 of the Doctrine and Covenants. They're all received in September and October of 1831. Joseph Smith and many other missionaries have returned from a long journey to Missouri. Let's back up as far as you want to of, give the background to what's been happening to Joseph Smith and his contemporaries that leads up to this September 11th section, Section 64.
Dr. S. Michael ...:	<u>00:03:16</u>	Well, they've been... I mean, there's not a tremendous amount of historical background that I think you need. We'll do a little bit, but I don't want to go way back as another historical thing for verse one, in particular. The idea of Zion is the dominant feature all through this period of Church History here. They want to build Zion, I'm sure in your previous ones they've talked



about that. Joseph has been out to Missouri for the first time, it's rather a shock to his cultural system. The Missourians are not quite like Boston or New England or even Kirtland and so it is a bit of a shock.

- Dr. S. Michael ...: 00:03:53 And they walked, Ezra Booth is mentioned in Section 64, a little a sideline about that that I get a kick out probably because I was raised on a ranch, the idea of walking and all that way. If you're in England or you're going to take a stroll with words worth great, but this is American and in America we ride horses. And Ezra Booth in particular was not too happy with the fact that he had to walk. Now, they probably walk so they could preach the gospel, but he's a little bit peeved and he's going to... A part of the background of seeking occasion against Joseph is maybe for something as simple and inconsequential as having to walk instead of riding a horse.
- Dr. S. Michael ...: 00:04:41 So he's back in Kirtland now after the Missouri trip. They've dedicated the land, they've dedicated the temple, they're back in Kirtland. He's going to repick up retranslation of the Bible. That's basically Section 64. 66, we're going to be introduced to William Earl McLellin who is going to be one of the early Twelve Apostles. He's not going to have a long history in the Church who become disaffected in Missouri and wander around for a while and never return. But there are some things that are said to him also. That's the immediate context of it. I think there's a broader context we can look at when we start into verse one.
- Dr. S. Michael ...: 00:05:30 Let me explain what these verses mean, and this is Joseph Smith saying, "I'm going to correct the Bible." Now, it's not enough that he is going to say, "By the way, I'm going to give you additional scripture. I'm going to go to the one you've already got and I'm going to amend it and change it." It's a tremendous thing, but I think the most important element of the retranslation of the Bible that he'll work on for a while for a number of years is that it will become the catalyst for other revelation, like Section 76, the most important example of that. Where we are taught in that in our own relevancy for our own lives that the scriptures are one of the major catalyst for personal or private revelation. And that's what's going to happen in Joseph Smith's life with he and Sidney Rigdon going through this.
- Dr. S. Michael ...: 00:06:30 But for me, it is not so much some of the changes that he makes or clarifications that he adds, the Pearl of Great Price, Book of Moses is the beginning of that and then that is tremendous. It is just the audacity of this farm boy having the desire, the... Yeah, I don't know any other better word than an audacity to say, "Let



me fix this for you. Let me tell you what Jesus and Paul really meant." Okay?

- Hank Smith: 00:07:08 Yeah, we had Dr. Gerrit Dirkmaat here and he basically said there is no historian who takes Joseph Smith seriously who would say he didn't believe he was a prophet.
- Dr. S. Michael ...: 00:07:20 Right.
- Hank Smith: 00:07:21 Yeah. He did have the audacity like you're talking about, he believed in his calling. Yeah, he was.
- Dr. S. Michael ...: 00:07:28 And he had the audacity to do a lot of other things too, but this is certainly one.
- John Bytheway: 00:07:33 He's a kid, we keep forgetting that.
- Dr. S. Michael ...: 00:07:36 Yeah, early '20s. And some of
- John Bytheway: 00:07:37 And some of the guys that he's got surrounding him are a lot more educated than he is. And I just think of, well, how interesting for them to be teachers and as store owners and things to come around Joseph and then now, wait, where are you from and then to accept him as a prophet. I love what it must have taken for them to do that.
- Dr. S. Michael ...: 00:07:59 Yeah. There was a lot of humility in some of them. William McLellin will be one who never quite gets to the point Brigham Young gets to, or Heber C. Kimball gets to. And a lot of times the most trouble with Joseph in the early days were those who thought they knew more. Pride is a very difficult thing to deal with. There is pride and wealth. I think pride in learning is a more dangerous one. If I had to pick what's the most dangerous pride, ironically maybe for some it would be pride in goodness, that we call self-righteousness. So probably easier to get rid of pride of wealth or pride of learning but pride in goodness can be a real, real challenge. And some of the early men will face that, they will face that.
- John Bytheway: 00:09:07 Thanks for that. That was very helpful. I think as Latter-day Saints we might not quite understand the relationship between the Restoration and the Joseph Smith Translation, we kind of keep them separated like they're two separate projects but they really are woven together.



Hank Smith:	<u>00:09:25</u>	I was thinking of Jesus in the Sermon on the Mount and his audaciousness in saying, "You've heard it said of old time, but I say..."
Dr. S. Michael ...:	<u>00:09:34</u>	Right. Yeah, He's correcting Moses.
Hank Smith:	<u>00:09:37</u>	Well, He's correcting... Who is this? And then to have it at the end, say he taught with authority and not as the scribes. And then to have the JST He taught with authority from God and not with authority from the scribes. And audacious is the word that I've seen used for Jesus's Sermon on the Mount and I hadn't thought, "Yeah, this is..." Here's Joseph Smith saying, "Let me fix that." And I could have rendered that a little plainer. Let me say it this way, but a prophet?
Dr. S. Michael ...:	<u>00:10:08</u>	He says that later on.
Hank Smith:	<u>00:10:10</u>	Yeah. Let's get into Section 64. What are some of the things that we see here that stand out to you?
Dr. S. Michael ...:	<u>00:10:19</u>	Let me give you just this since we started with a little bit of historical background. I would go all the way back to the First Vision. If you asked somebody, what is the very first command, counsel suggestion, whatever word you want to use of the Restoration and who gave it? And it's a two-word command, "Hear Him," given in the Sacred Grove by the Father Himself. And so I think it is that's such an important word and it's all through the Doctrine and Covenants. You see in many, many sections the whole Doctrine and Covenants begins with, "Hearken ye." Listen. So here it is in verse one, "Behold, thus sayeth the Lord, your God unto, O, ye elders of my church. Hearken, ye and hear and receive my will concerning you."
Dr. S. Michael ...:	<u>00:11:16</u>	Just as a side thought, you hear with your ears and he didn't say read. I'm just doing this as a suggestion to people. If they want to maybe do something very easy to get a little more out of their study, it is to take that maybe a little more literally. Normally we read and we engage our eyes on our mind, but when you hear you're engaging your ear. Now, I know I'm putting a little more into this and probably there but I sometimes say to students, scriptures originally were meant to be oral, to be read out loud, to be heard, you listened to it. And I say the tongue and the ear knows things that the eye and the mind doesn't know.
Dr. S. Michael ...:	<u>00:12:16</u>	When I read the Doctrine and Covenants, or any scripture, I try inasmuch as I can, to read it out loud. Or even in a whisper I like



to hear it, I like to hear the Lord's words sounding in my ear. The tongue will put tone in that the eyes don't see, and tone in scriptures is a very important thing. I love the idea of here actually hearing, engaging eyes, mind, tongue, ear. I'm much more likely to pick up little nuances that I might not get.

Dr. S. Michael ...: 00:12:53

Now, if I go back to the Sacred Grove, what was the context of that first "Hear Him?" And in that context, the reason I bring that up is that it fits Section 64 so perfectly . . . because of Section 64 among other things, but at least it's initial thing and it's . . . I think the most important thing has to do with forgiveness. So what is it that that 14-year-old boy wanted in the Sacred Grove that morning when he first heard the Father say, "Hear him." Give the initial command and counsel of the Restoration?"

Dr. S. Michael ...: 00:13:28

We have to go to the 1832 and the 1835 Accounts, which I wish we had canonized right alongside the 1838. The 1838 is the most literarily perfect. But the 1832 and the 1835 tell us Joseph wanted mercy. He said, "I felt convicted of my sins. I mourned for my sins." That this is New England, this is Calvinistic territory. This is a guilt on people worse than Latter-day Saints put on themselves. And Joseph wants forgiveness and mercy. The reason he wants to know which church to join is so he can know how to be saved, and know how to get mercy.

Dr. S. Michael ...: 00:14:14

Now, if you put that into context, I love the boy in the Grove more than the man of Nauvoo, I just will tell you. It's the boy bewildered in the Grove wanting forgiveness that strikes me so deeply. And he's praying and here comes the Father and what does He say? "Joseph." Remember what does Joseph want? Forgiveness. "Joseph, this is my Beloved Son. Hear Him." And what are the very first words Jesus says to Joseph? "Joseph, my son, thy sin I've forgiven thee."

Dr. S. Michael ...: 00:15:01

I go to the Sacred Grove in my mind every day of my life and offer that same prayer, and all of us do in a sense. And every day of my life the restoration begins anew for me and all of us when the Father again comes into my soul and my mind and says, "Michael, this is my Beloved Son. Hear Him." And what do we hear Jesus say to us? "Michael, my son, John, my son, Hank, my son, thy sins I've forgiven thee." That is the greatest Hear Him of all Hear Hims. And we get it over and over again in the Doctrine and Covenants. In Section 64 it's like he's saying, "Remember what I taught you clear back in 1820 spring? Let me teach it here and I'm going to broaden it and widen it because I want you to do that with other people. "This is my will concerning you."



Dr. S. Michael ...:	<u>00:16:10</u>	That's the great hear him that I really love about this section and how it begins because we all need it and we need it every day. So I can go to the Doctrine and Covenants and learn Doctrine and Covenants. I can learn the ideas behind it, ordinances. I can look at history, but what I really want to pull out of every section is the voice behind the words. I want to know the Revealer. And the Doctrine and Covenants is a book about forgiveness. I call it the forgiving book of the Doctrine and Covenants. Everybody is getting forgiven all the time in this book. Constantly, they're being forgiven. And Section 64 is what we do.
Dr. S. Michael ...:	<u>00:17:12</u>	And so he starts out, verse 2, "Verily I'm saying to you I will that ye should overcome the world." Now, notice what we're learning about the Revealer. It's Jesus and the Father I want to find in these sections. "I want you to overcome the world." I say, "I want to overcome it too, Lord." I will have compassion upon them." You. I wish for a compassionate God. "There are those among you who have sinned." And then look at that word, it's such a lovely word. We're going to see it again. "But verily, I say unto you. Truly, I say unto you this once."
Dr. S. Michael ...:	<u>00:17:57</u>	Now, it's not that He's forgiving just once, it's once again. Okay, that's the idea. I'm going to tell you again, I've been telling you if you underline every time I say I don't condemn you and I forgive you in the Doctrine and Covenants you're going to see a lot of this theme. "I'm telling you once again, for mine own glory." What is His glory? His glory is His forgiving heart. "And for the salvation of your souls, I have forgiven you your sins."
Dr. S. Michael ...:	<u>00:18:32</u>	"I will be merciful unto you." Notice that. "I will have compassion, I have forgiven, I will be merciful." Those are the key ideas in those first verses. "I have given you the kingdom and the keys of the mysteries of the kingdom shall not be taken from my servant Joseph Smith, Jr." Poor Joseph, he's always on the receiving end of criticism and they're going to criticize him here. They haven't criticized him. Even simply as Ezra Booth saying, "I want to ride my horse to Missouri." There is some criticism. This is one of the finest places I know of to use as an answer to those who want to go back in Church History and find problems with Joseph Smith.
Dr. S. Michael ...:	<u>00:19:25</u>	Notice what he says in verse six. "There are those who have great words, for our modern world, sought occasion against him, without cause." Now, I like the without cause because the very next first word verse seven says, "Nevertheless, he has sinned." Okay, sinned. You saw it without cause I'll give you cause. He has sinned and then what's the next word? But know, I already saw that but for everybody else, okay? He's going to



give the example. "I forgive you your sins." I'll admit Joseph's not the most perfect, he's made mistakes. We all make mistakes. He has sinned but truly, verily I say unto you, I, the Lord forgive sins unto those who confess them before me." They admit.

- |                     |                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
|---------------------|-----------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Dr. S. Michael ...: | <u>00:20:28</u> | I go to the Father, I tell him I've done something wrong and ask forgiveness. Sometimes I say, "What do you have to do to be forgiven of your sins?" And especially in the Doctrine and Covenants class I'm going to usually get a doctrinal answer. "To be forgiven of your sins you have to repent." And I said, "That's a perfectly good doctrinal answer, but it's usually not the answer that the Revealer is going to give you, certainly not in the Doctrine of Covenants, certainly not in the New Testament." He's going to give you two other things and we get them both right here.                                                                                                                                                                     |
| Dr. S. Michael ...: | <u>00:21:09</u> | Number one, what do I have to do to be forgiven of my sins? Ask, just ask, it's that simple. And the second thing, be willing to forgive others. There's a difference... I don't mean to monopolize everything here. There's a difference between the major problem humanity faces in Eastern religions and in Western religions. So if you go into the Eastern religion:, Buddhism, Hinduism, Confucianism, especially Buddhism--religions out of India. The problem with that religion has to solve, the problem it has to solve is suffering. That's the problem. Problem is human suffering. The answer to suffering is compassion--compassion, and selflessness. That's the answer. Part of it is I can't hurt, if I'm not thinking of me.                     |
| Dr. S. Michael ...: | <u>00:22:12</u> | The problem in Western religions, particularly Christianity but also in Islam and to a certain extent in Judaism, but certainly in Christianity the problem is sin not suffering. It's sin. Human weaknesses, we don't like the word sin anymore. We like weaknesses and mistakes and we've got other kinds of words for sin. And what is the solution to sin? Forgiveness, mercy, that's what Jesus came. That's His whole message: forgiveness and mercy. I will make you "at one." We use the word atonement. We probably use the word atonement too much. We're going to wear it out to where it doesn't mean as much anymore. Originally it meant the conclusion that Jesus was going to bring us to, we're going to be at one with the Father and each other. |
| Dr. S. Michael ...: | <u>00:23:10</u> | And he's concerned about us being "at one" with each other and not just with God. You'll see this in Section 64. So sin is the problem, forgiveness is the answer. But unfortunately in the world we live in, and particularly... I don't want to speak about anybody other's nation, I can speak about my own, but particularly in America the answer we are giving now to a                                                                                                                                                                                                                                                                                                                                                                                       |



human weakness, failings, foibles, insensitivities and sin, the answer we give is outrage. Jesus tried not forgiveness, not mercy, not empathy, not compassion, but outrage.

- Dr. S. Michael ...: 00:24:05 Now, there are some things that are done that we need to be outraged about, but the solution the Savior is always giving is forgiveness, understanding. So He asked the question in the New Testament. He refers to it, "My disciples in days of old," there's that phrase again, "Sought occasion." That's Isaiah's make a man an offender for a word, sought occasion. We live in a seeking-occasion world, unfortunately. And so we asked the question. I've been fascinated by the questions at Jesus lately and I assume that they're all directed to me. And one of them is, "Why beholdest thou the mote in thy brother's eye?" I answered Jesus saying, 'It's there.' And Jesus asked me a second question. The second question He asks is, "I know it's there, why are you looking at it?"
- Dr. S. Michael ...: 00:25:10 And the idea is that there are probably a lot of other things that you can look at. So what are they looking at at Joseph? Are they looking at this marvelous boy, this man, this human being who is going to give so much goodness and truth and beauty into the world but who's human like all of us? They're seeking occasion, they're looking for the moats in him. And you can always find them. And the Lord is saying, "Why are you doing that? Does that make you feel better about yourself to seek occasion in other people, to look at their failings and faults?" And I have these private conversations with God and I have to say, well, the Lord, to be honest, yeah, it does kind of make me feel better about myself to look at the moats in other people and to seek occasion against him or to make him an offender for a word.
- Dr. S. Michael ...: 00:26:05 Another story in the New Testament, Mary comes to wash Jesus' feet before the last week of His life. And how has that act of devotion and sweetness reciprocated by everybody but Jesus? We read these words and some of them disciples, apostles, were moved with indignation. There's a phrase I can attach to my world, we live in a moved with indignation world. And they murmured against her. And so Jesus asks the question, "Why trouble, ye her? She's doing the best she can, she did what she could. She's done a good thing, why are you troubling her?"
- Dr. S. Michael ...: 00:27:03 And I just look at those, all those phrases. I love Section 64, it really makes me have to dig into my own life. Am I a "seeking occasion" against other people? Am I answering human weaknesses and failings and injustices with outrage or with forgiveness? Especially when they ask for it or apologize or admit it? Am I filled with indignation and murmuring against



people? I don't want to be part of the seeking occasion, moat-picking, murmuring, seeking indignation, outrage, and the world of my time. And I have to stop myself because it's so easy to get there whether we're talking political arenas, or my . . . you might even say, having things about this and something as simple as wearing a mask or not wearing a mask.

Dr. S. Michael ...: 00:28:10

Here is this revealer behind the Revealer that we're starting to understand something. "I forgave you," verses one through four. "Would you please forgive Joseph? We can find problems in his life." I have a rule, when I look at people in history. I can't always keep it as well as I can and it's not going to work for the Hitlers and Stalin's of life, but it's certainly going to work for the Founding Fathers or Joseph Smith. So I have a rule that I just try to apply. Just like everybody I have my problems with applying my own rules. Shakespeare once wrote, "I would rather preach 20 sermons than live one sermon I preach." I feel the same. But what I really try hard to keep this rule, which is, "Celebrate the good and forgive everything else," because that's what I want people to do with me. And since in the first few verses, that's what he did with everybody. He's going to do it later, specifically with Isaac Morley and Edward Partridge.

John Bytheway: 00:29:24

And like you said, Mike, it's going to be tough with some characters from history, right?

Dr. S. Michael ...: 00:29:28

It is, yeah. I can't do it with Stalin and Hitler, I can't do it. There are some injustices and problems that rightly I suppose our sense of outrage would be there, but not the way we have it. The Buddhist said, "You can't end hatred by hatred. You can't end anger by anger. You can only, and hatred by love." That's the Savior, it's the spirit of Section 64 here. And so he says, "My disciples in days of old sought occasion against one another, and forgave not one another in their hearts." In their hearts that forgiveness is hard, especially deep hurts. And sometimes I have to go to the Lord and with 64 in my brain, especially when He's going to say, "You ought to forgive one another. He that forgiveth not his brother his trespass standeth condemned before the Lord. There remaineth the name, the greater sin."

Dr. S. Michael ...: 00:30:34

It's as though I don't have enough sins. Now, if I can't forgive I got another one I got to try and repent for, so it's a challenge. I go to the Lord sometimes and say about some of the deep things. "Lord, I know what you want me to do. I know I want to forgive, I don't want to fill my soul with bitterness. I don't want to.." The word He's going to use later on is perish, we'll get to that in a second. "I don't want to perish because I can't forgive, because I'm obsessed with moat-picking and murmuring and



seeking occasion. I have a hurt. I'll give you what I can, I will forget. I will not feed it, I won't think about it. Because if I think about it hurts and I get angry."

- |                     |                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|---------------------|-----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Dr. S. Michael ...: | <u>00:31:28</u> | And He has always accepted that from me, always has He accepted that from me. Sometimes people say, "I can forgive but I won't forget." I say, "I think that's backwards. I think sometimes we say, "I can forget. I may not be able to forgive but I can forget and I can stop seeking occasion and trying to feed it." It's just such a beautiful place. "I, the Lord, will forgive whom I will forgive that." A part of me says, "Well, how come you get to a different standard than I do?" But of you it is required to forgive all men. Now, part of me can say, "Well, that's because He's a perfect judge He knows what He's doing."                                                                   |
| Dr. S. Michael ...: | <u>00:32:16</u> | I'm not sure that's how I want to read that 10th verse. I think I want to read it as maybe, "Lord, how come you're forgiving all these people, I don't think you should be forgiving all these people. "And I think that's the meaning of. "I, the Lord will forgive whom I will forgive." If I want to forgive Joseph I'll forgive him, can you do that too? I've forgiven him, What's your problem? And I think that's true today also when we look back in history and criticize him and pick out his faults, I just can hear the Lord say, "I forgave him. How come you... What's your problem? I forgive you, I forgive him, I forgive everybody."                                                        |
| Dr. S. Michael ...: | <u>00:32:55</u> | You want to say in your hearts, "Let God judge between me," put it in His hands and reward thee according to thy deeds. Now we don't want them... That could be a little bit. Well, Lord, he's done me wrong so you take care of him, I'm sure you can handle him better than I can. I remember a time that I had a disagreement with a brother in the Church over what Thoreau would call, "mosquito wings and nutshells" that get on the railroad tracks of our lives. What John Taylor called, "Baby toys."                                                                                                                                                                                                 |
| Dr. S. Michael ...: | <u>00:33:41</u> | So, I apologized and I thought I had fixed it, but I hadn't and found out that other people had been told about the disagreement. It got bigger and bigger and the little mole hill of a mosquito wing became a great big 747. And I'm upset. And I'm lying in bed at night and the voice of the Lord comes and says, "Michael, help your brother get the anger out of his heart." And I said, "Lord, already apologized, he didn't accept it. He blew it up. He knows the scripture as well as I am, we're supposed to keep these things to ourselves, you're not supposed to spread it all over the world. Half an hour later I'm calling down, "Michael, help your brother get the anger out of his heart." |



Dr. S. Michael ...:	<u>00:34:35</u>	And after hearing that sometimes God has to tell me to do something more than once and after about the fifth or sixth time when I'm saying, "Lord, I already [inaudible] why don't you tell him to do that?" Help your brother get the anger out of his heart. So I got up, wrote a letter. And as soon as I picked that pen up and began to write, the softness came and I could write a sincere, deeply, deeply consoling, remove anger letter which won me my brother back.
Dr. S. Michael ...:	<u>00:35:18</u>	And so, even though I say, "It's between me and thee, the Lord," is going to always come back and say, "Are you leaving it to me? Okay, this is what I want you to do, we don't want contention. We want you to stop seeking the occasion. And I'm the great example Jesus is saying, "Because you just keep going through this Doctrine and Covenants you're going to see me forgiving everybody all the time." Then he does some specifics. He mentions Ezra Booth and Isaac Morley who were missionary companions who are supposed to go out to Missouri. They sought evil in their hearts. Here's another phrase to add, "To seek occasion against one another." They sought evil in there. They're looking for problems in other people.
Dr. S. Michael ...:	<u>00:36:11</u>	"I withheld my spirit. They condemn for evil the thing that... There was no evil. "Nevertheless," oh, I love his neverthelesses and his buts. Lots of wonderful buts and neverthelesses. Nevertheless, I have forgiven my servant Isaac Morley." Now I always say, "What about Ezra Booth?" Well, Ezra Booth wasn't very repentant. He wasn't asking for it and he's going to be part of the cause of the mob that'll tar Joseph Smith at Hiram shortly after this. He goes to Edward Partridge. He has sinned in verse 17, "Satan seeks to destroy his soul."
Dr. S. Michael ...:	<u>00:36:57</u>	I would say, "How is Satan seeking to destroy his soul?" I would say in the context of 64 it is by getting him to seek occasion and seek evil and murmur and criticize and moat-pic. Because if he can get us to do that he will destroy what they're trying to build. What are they trying to build? Zion. What is Zion? One heart.
John Bytheway:	<u>00:37:25</u>	One mind.
Dr. S. Michael ...:	<u>00:37:26</u>	Yeah. That can't be one heart and one mind if I'm seeking occasion and looking for evil in other people and murmuring and being filled with indignation and responding with every problem with outrage. So he then forgives Ezra. I've gone on long enough-
Hank Smith:	<u>00:37:42</u>	No, no, no. This is wonderful. I want to ask you, if you see a little bit of Matthew 18 in this section so far with the parable of the



unforgiving servant, I remember it hit me when you said, "What do you do to seek forgiveness? Ask?" And in this parable, those of our listeners who can't remember it, it's a parable about a man who owes a lord, a debtor or someone who has given him a loan. He owes him 10,000 talents which is a...

John Bytheway:	<u>00:38:15</u>	National debt number.
Dr. S. Michael ...:	<u>00:38:17</u>	Even the government, only the government owes more.
Hank Smith:	<u>00:38:22</u>	Yeah. There's very few people that are in that much debt. He says, "Lord, have patience with me and I will pay thee all." The lord of the servant is moved with compassion, and forgave him the debt. Now, if you've stopped the parable right there it's a beautiful parable about incredible forgiveness of God. But the parable continues that this same servant went out, found one of his fellow servants that owed him 100 pence, which is, I think, a small amount comparatively to the 10,000 talents. The fellow servant falls down at his feet, says the exact same thing, "Have patience with me and I will pay thee all." He would not, he cast him into prison. The Lord hears about it and he says, "You wicked servant." And this is the part I wanted to bring up because you said it, Mike. "I forgave thee all that debt because you asked."
Dr. S. Michael ...:	<u>00:39:12</u>	That's it, you asked.
John Bytheway:	<u>00:39:14</u>	Because you asked.
Dr. S. Michael ...:	<u>00:39:15</u>	You asked.
John Bytheway:	<u>00:39:15</u>	And then he says in verse 33, "Should you not have had compassion on thy fellow servant, even as I had pity on thee? To me there's a little bit of that language here in Section 64. I was just wondering what you thought about that?"
Dr. S. Michael ...:	<u>00:39:30</u>	Yeah. It's the same idea you get in that parable, that's a wonderful linkage. In the parable there are two things you have to do to be forgiven. You have to ask. "I forgave you, why? Because you asked. Shouldest thou not have had compassion?" It's another question, "Shouldest thou not have had compassion on thy fellow servant, even as I had pity on thee?" And Section 64 is saying the same thing. "I forgave you." I forgave you, first few verses. Joseph's got his problems like everybody. "And you're seeking occasion and you're not forgiving and you're not forgiving one another, my disciples of old did it. I know this is a



hard thing I'm asking of you." It's the big answer to Western religion, I came to give you.

- |                     |                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|---------------------|-----------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Hank Smith:         | <u>00:40:17</u> | I always point out to my students that the very first time he calls him wicked is not when he owes, it's not when he can't pay, it's not any of that. The first time he calls him wicked is at the very end of the parable when he would not forgive, when he went after the other servant. Right?                                                                                                                                                                                                                                                                                                             |
| Dr. S. Michael ...: | <u>00:40:35</u> | Yeah. That's correct. Sometimes members of the Church wonder if they've been forgiven, that's a question a lot of people have, especially if you've done what Isaiah calls, "Crimson sins." Have I been forgiven? And I would just ask people two questions, "Have you asked for it?" Yes. "Sincerely asked for it?" Yes. You have been forgiven. Second, "Have you forgiven others? Is there anybody still in debt to you that you haven't removed the debt? "And if they say there is, "I can't think of anybody that still owes me something." And I said, "Then you walk away, you've been forgiven."      |
| Dr. S. Michael ...: | <u>00:41:30</u> | We do the steps of repentance and forgiveness and we make it really complicated. And there are some things, and he is in Section 64, we didn't go to it. He doesn't say, "Somebody is not going to repent and you may have to do something church-wise for them either way." He says, "Commandment or revelation. Either you follow the handbook or I'll inspire you how to handle the particular situation." There are things that we do. We have confession and restitution. We do all the Rs, but I'm not sure I ever felt like forgiving somebody or repenting due to a lesson on the steps of repentance. |
| Dr. S. Michael ...: | <u>00:42:14</u> | I think the gospel is simple and I think Section 64 is trying to make it simple as He does in that parable. "You want to be forgiven?" "I do want to be forgiven." I want to hear him say, "Michael, thy sins I've forgiven thee. Then ask, just ask, and forgive others." And then you'll know in your heart, if I've asked and I've forgiven others I'm forgiven. Now, I still do it because I still do what I can for, to make up and I try not to do it again, but that's what the seven times 70 is for because I'm going to do it again and again and again, maybe.                                      |
| Dr. S. Michael ...: | <u>00:43:00</u> | I also love the parable because we worship what I call a 10,000 talent-forgiving God. He can forgive 10,000 talent sins, and He can forgive them easily. You sense that even in Section 66, we're not there, we may never get there. But when he's talking to William McLellin and he says, "You're clean but not all." He says, "You've got some problems." And then the very next verse he says, "But you're still called and I want you to go out and preach.                                                                                                                                               |



And by the way, I hear you've had a little trouble with adultery, a desire, a temptation you had some problem with, but you're still called, you're still going to teach."

- |                     |                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |
|---------------------|-----------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Dr. S. Michael ...: | <u>00:43:50</u> | I hate to call God a casual forgiver because sometimes we aren't casual forgivers and He does say, "There's a little justice here. You might have to take the membership of somebody away." You're not going to do it, He says because you don't forgive him or because you don't have compassion. But because I have to think of the reputation of the Church and the other members we can't have wolf among wolves on my sheep. He does have a little justice in there. But maybe casual forgiver isn't the right phrase. We worship a delightful forgiver, He likes to do it, He delights in it. Ironically, forgiveness blesses both the giver and the receiver. We certainly see that within ourselves. I think we see it with Jesus also. He likes to do it. It blesses Him to forgive. |
| Hank Smith:         | <u>00:45:13</u> | I had been listening to this section in my car and it was fun just on that first page because I'm still using pages, how many times I heard forgive, forgiveness, and mercy. And so I'm so glad we're talking about this. And it reminds me of, there's a scripture that I've always thought, look, Alma and Amulek are teaching the Zoramites that God will have a Son. And so over and over they're quoting Zenos and Zenock. You have been forgiven because of his Son and trying to tell them that their understanding of the nature of the Godhead is a little messed up.                                                                                                                                                                                                                |
| Hank Smith:         | <u>00:45:54</u> | And then I read Alma 33:16 once and went, "Oh, don't miss that point because of the other point that's in here." And I'm not looking at it but I think I've got it pretty close. "Thou art angry, O Lord, with this people because they will not understand thy mercies, which thou hast bestowed upon them, because of thy Son." And I thought, "Wow, don't miss that." It's not that they cannot but they will not understand. And as a Bishop what you just brought up, people that are worried and won't forgive themselves. "Have I been forgiven and can I forgive myself?" Oh, I just love that verse. "They will not understand thy mercies," and what a wonderful thing to take time and study here.                                                                                 |
| John Bytheway:      | <u>00:46:43</u> | Beautiful.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Dr. S. Michael ...: | <u>00:46:43</u> | Yeah. People in the Church sometimes... I know the kind very well, I can be one of myself, are what I call Pink People. Pink People. Isaiah says, "Though, your sins be scarlet I'll make them white as snow. If they be crimson, I'll make them white as wool." And I think sometimes we read it, "If you have scarlet sins or crimson sins, with a lot of repenting on your part and a lot of                                                                                                                                                                                                                                                                                                                                                                                               |



atoning on my part I can make you a light shade of pink. I'm going to get you pink. You're never going to be quite as white as those snow people over there, they never did the big sins, but I'll get you pink." And I think that that is why I love the Doctrine and Covenants and how forgiving it is.

John Bytheway: 00:47:36

Wow, wow.

Dr. S. Michael ...: 00:47:37

I love the First Vision. I mean, Joseph didn't do any great sins but we worship a really forgiving God. And he tells Sydney Gilbert, if I get back just a little bit, let me finish this off. I'll shoot us to another spot here. In verse 18 and 19, "Now Sydney, you're going back out to Zion, so that which he has seen and heard may be made known unto my disciples. You tell him to go out and tell them what he just heard that they perish not and for this cause have I spoken the things. I've told you all this about me about you. I've given you these counsels so you don't perish. You don't perish in bitterness and recrimination against one another, in anger and seeking occasion and filled with indignation and outrage. You will be merciful."

Dr. S. Michael ...: 00:48:54

Now again, I know that's hard. If I just jumped over to verse 32. Verse 32, "All things must come to pass in their time." Now, that's a specific reference here to obtaining an inheritance in the land of Zion. In a Church History perspective, if we're just looking at what this means, I'm going to apply it to myself but a lot of people wanted to go out to Zion right away. In fact, that's going to cause part of the problems in Missouri, that it was supposed to be controlled, you were called to go out. We don't want a whole lot out there all at once. It's, people are going to go out and antagonize the Missourians, there's going to be problems.

Dr. S. Michael ...: 00:49:39

He says in the section, "I want to have a strong hold here for at least five years and there'll be in Kirtland another five years. And then if you want to go out to Zion I'm going to hold you guilty." That's verse 22. So everybody can't go rushing out to Zion right now though a lot of them want to. Like I said that's going to cause some problems later on in Missouri. You're going to get your inheritance in time. So that's the background of it. But I want to take verse 32, and my inheritance, hopefully with my Father in Heaven sometime in a future world.

Dr. S. Michael ...: 00:50:19

And I get impatient with myself. Do you ever get impatient with yourself? I get impatient with myself. I can be frustrated with myself. I believe in a 10,000 talent-forgiving, white like snow, not pink God for everybody else but me. And so I can hear the Lord say, "As I am trying to build my character." I'm trying to be a



Christ-like person. I want to think and love, and pray and obey, and forgive and be kind just like Jesus. That's what I want. And He says, "Michael, what I want is your heart." He says that, verse 22. "I, the Lord, require the heart. What I want is your heart."

Dr. S. Michael ...: 00:51:18 And I can see, and I hope everybody that's listening who's really trying, obedience isn't perfection, obedience is trying. I want your heart, I can see, I have your heart, Mike. And so I'm telling you, as you try to perfect yourself, as you try to be as merciful as I am, as you try to stop seeking occasion, all things must come to pass in their time. It takes time. "Wherefore be not weary." He's just so tender. "Be not weary in well-doing. You are laying the foundation of a great work." I know He's talking about Zion but I'm talking about me. I'm trying to talk about the great work of trying to make the soul of Michael Wilcox, just like the soul of Jesus of Nazareth.

Dr. S. Michael ...: 00:52:21 It'll come in time, Mike. You'll get there. I know I've got your heart and out of small things proceedeth that which is great. You just do those little day by day acts of goodness and kindness that nobody is going to see, that nobody is going to celebrate, but I notice it because I am a God who watches small things. I'm a Small Things God. By that I mean I know sparrows fall and I know the little sparrows of your life. "Out of small things, proceedeth that which is great." And then you reiterate, "The Lord requires the heart and willing mind, and the willing, and obedient shall eat the good of the land, in these last days." Okay?

Dr. S. Michael ...: 00:53:20 I'm not a perfect person, far from it. But I want to be, and God knows He has my heart, that's one thing God knows. He's got my heart and my mind. So what do I get from Him? I get forgiveness, I get mercy. I get, don't give up, you're laying the foundation and you'll get there. We're going to get you there. He does that time and time again. "You are little children, you don't understand all that God has prepared. But be of good cheer, I'll lead you along." That's Section 78. All those little tender moments that you see in the Doctrine and Covenants from time to time when He just tries to help us. Just hold on here. And 64 He's dealing with one that's a big challenge for all of us. We got to stop seeking occasion.

John Bytheway: 00:54:22 I have a thought here from Elder Jeffrey R. Holland. This is in the April, 2012 General Conference. He was actually talking about a different parable in the New Testament, The Laborers in the Vineyard. He says this parable like all parables is not really about laborers or wages any more than the others are about sheep and goats. This is a story about God's goodness, His patience



and forgiveness and the atonement of the Lord, Jesus Christ. It is a story about generosity and compassion, it is a story about grace.

- |                     |                 |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
|---------------------|-----------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| John Bytheway:      | <u>00:54:57</u> | And then I wanted you to hear this thought because it goes along with what you've said, Mike, about the delightful forgiver. It underscores the thought I heard many years ago that surely the thing God enjoys most about being God is the thrill of being merciful, especially to those who don't expect it and often feel they don't deserve it. That's just the thrill of being merciful.                                                                                                                                                                                                                                                                                                                                                                                |
| Dr. S. Michael ...: | <u>00:55:24</u> | I think one of the reasons we as members of the Church love listening to Elder Holland is there is a tenderness in that man's heart. He's an Apostle. An apostle has to give the message of the Savior: the good news, the gospel. And his heart for me is the message, just listening. There's such a tenderness in Elder Holland and in so many of them. An Apostle has to reflect what Jesus was, "What manner I want you to be." He says to the 12, "Even as I am," and that means just as forgiving.                                                                                                                                                                                                                                                                    |
| Hank Smith:         | <u>00:56:11</u> | I think one of the things I love about verse 34, "The heart and a willing mind." And I one day just did a search on the word willing and was struck with how the Lord is able. And it doesn't say an able mind. We can be willing though. When in 2 Nephi it says, "I am able to do my work." And God is able, we are weak, but thou art able." it's that thing but we can be willing. And so those words give me some hope to keep trying and be willing. I love what you said, obedience isn't perfection, obedience is trying and I'm willing to keep trying. That word in the sacrament prayers has blessed me a lot. I'm going to keep being willing to do those things. And the Lord is so merciful He says, "Come back next week and we'll make this covenant again." |
| John Bytheway:      | <u>00:57:11</u> | You said that Latter-day Saints sometimes heap guilt upon themselves. Where do you think that comes from? Why do we do that? I've seen that in my own life, I've seen it in my family, so we heap the guilt upon ourselves. And you said Joseph Smith comes from a Calvinistic society which is even worse than that. Where does that come from?                                                                                                                                                                                                                                                                                                                                                                                                                             |
| Dr. S. Michael ...: | <u>00:57:32</u> | Well, we set the bar high in our lives and wherever you have a high expectation of yourself and you don't meet it, and I have to remind myself that sometimes, that the great message of Christianity in the Savior's life was to learn to love the Father and to trust Him. But we do have that ingrained, somewhat that fear of sin has eclipsed our love of God, our ability to feel the love of God. I think another problem that has developed in                                                                                                                                                                                                                                                                                                                       |



Christianity is that being right became more important than being good.

- Dr. S. Michael ...: 00:58:27 And so we argue about all kinds of things. That throws us in Section 66 a little bit also when the Lord says to William Earl McLellin, "Reason with people." And all through the Doctrine and Covenants He's saying, "Don't revile, don't argue, don't listen at contention. This is not of me. It's not about always being right, it's about being good." There's something that comes from . . . out of Islam, out of the teachings of the Prophet Muhammad that comfort me somewhat in this perfectionism guilt complex that a lot of Latter-day Saints have. He said, "Good deeds weigh 10 times more than bad deeds." And we say, "Why?" And the answer is because bad deeds, I can forgive and they're gone, but your good deeds are always there. I never forgive them, they're always there.
- Hank Smith: 00:59:33 I think my favorite Muhammad quote or Qur'an quote that gives me some hope is, "He deserves paradise who makes his companions laugh."
- Dr. S. Michael ...: 00:59:45 Yeah. There's a lot in Islam that's really beautiful. There's a point in the Divine Comedy, Dante's *Divine Comedy*, this great masterpiece of Italian literature. When he's leaving Purgatory he takes his journey through Hell . . . Purgatory, and he's going into Paradise. And the last thing he does as he leaves Purgatory, now he's preparing to go into the presence of God. And there are two rivers he wades through and drinks from. The first river comes from Greek mythology, it's Lethe, which is the river of forgetfulness. And when he drinks from the River Lethe he forgets all his sins. All the negatives of his life, he forgets them.
- Dr. S. Michael ...: 01:00:45 Then he goes to a river that Dante invents, it's called the river of Eunoe, not you know, but E-U-N-O-E, and it means "good memory or good mind," and he drinks from that one. And every good thing he ever did in his life, all the good, all the positives, he remembers. So now all sins, all negatives, all mistakes, forgotten, and all good remembered. He is prepared now to enter into the presence of God. There are times I pray... I sometimes feel poets know things that maybe even prophets don't know occasionally. There are times I pray, "Lord, please let Dante be right." I know it's in a poem. I know, but it's great literature. I long to drink from those rivers. We can't go moaning through all eternity remembering the mistakes of our past, sooner or later we get a drink out of that river.
- Dr. S. Michael ...: 01:02:07 One of the most tender things, and I'll hope I can tell it. When my wife was dying of cancer towards the end. Now, my wife was



a typical Latter-day Saint woman. And a response to your question, why is it that we carry so much guilt and perfectionism? She had it. And as she was dying she said to me one time, she looked up at me, bright eyes and a look of serenity and peace on her face. And she said, "For the first time I can remember. I don't feel any guilt, I don't feel any shame." I can't tell you what that meant for me. She's about to go into God's presence and a baptism of cleansing takes place at that veil. And she drinks from Dante's rivers and goes into God's presence. All the moats, all the beams, all the negatives, all the regrets gone.

- Dr. S. Michael ...: 01:03:27 There's a deep, deep, deep part of me that believes firmly that we're going to have something like that. The closest is Alma, the Younger, who says, "I could remember my..." Guys, if I could edit that, I'd love to save my sins no more. But I guess we need to remember some of our mistakes so we can learn from them. But he said, "I could remember my pains no more."
- Dr. S. Michael ...: 01:04:00 And I think if we... If I try and throw us back into Section 64, I think if we can understand the mercy and the love, the goodness of Jesus and our Father, now we become what He wants Zion to be. They're just starting out Zion. They want to create this city, New Jerusalem out in the wilderness. And so I go to verse 37. "I, the Lord, have made my church in these last days like unto a judge sitting on a hill or in a high place to judge the nations." Now, that's a metaphor. That's "likes" in there, let's not take this too literally, this is a metaphoric language.
- Dr. S. Michael ...: 01:04:50 And judge in this case means "to minister to." Now, we're going to kill that word in the Church too. We're going to use that word so much there's not going to be any value anymore. It means to tend, to care for. People go up to see the judge because they're going to get justice and peace and goodness from him. It's not a harsh, our word judge, we tend to read harshly, "Zion isn't going to be harsh on the world, condemn the world." I want you to be up on that hill, on that high place to judge the nation." Skip a little bit. Verse 41, "I say unto you, Zion shall flourish and the glory of the Lord shall be upon her."
- Dr. S. Michael ...: 01:05:38 Well, what is the glory of the Lord? Well, He said earlier, "I forgive you." Remember, clear back in verse 3, "I forgive you for my own glory." And one of the greatest glories of the Lord is His mercy, His love, His compassion, His forgiving heart. "Zion shall flourish and the glory of the Lord shall be upon her. And she shall be an ensign under the people, and there shall come unto her, out of every nation, under heaven." Because what will they



find in that judge on the hill, in that city on the hill? They will find peace, and goodness, and love, and forgiveness, and mercy.

Hank Smith:

01:06:34

Please join us for Part II of this podcast.



# EPISODE 25 • PART II

Dr. S. Michael Wilcox



*D&C 64-66*

John Bytheway:	<u>00:02</u>	Welcome to Part II of this week's podcast.
John Bytheway:	<u>00:07</u>	Let's go into Section 65. It's short, it's only six verses. And I've heard it characterized as a prayer. Is that right? And am I thinking of the right one?
Dr. S. Michael ...:	<u>00:17</u>	It says that in the section heading. No, it's not really a prayer until you get to the last verse, essentially, is the actual prayer. It's a prayer that God will come to believe in, not only the Latter-day Saints, early 1800s religious world, but in the broader religious world, was that Christ would come when his kingdom was established on Earth, okay. So we can hurry him here if we get this thing built.
Dr. S. Michael ...:	<u>00:49</u>	And so part of this is this longing lead that we get the kingdom of God built upon earth. So there's something for Jesus to come to, maybe with the idea of hurrying Him up a little bit. We didn't hit that back in 64, some of the Second Coming things.
Dr. S. Michael ...:	<u>01:08</u>	Section 64 says, "When is He coming?" And the answer is: tomorrow. So you can say, I know when Jesus is coming, when? He's coming tomorrow. That's back in 64. It's going to be wonderful when He comes.
Dr. S. Michael ...:	<u>01:26</u>	And to me, the key idea of Section 65 is, verses 3 and 4, "A voice crying, prepare." He started 65 with that word here again, "Hark and listen." Make the path straight because I'm coming." We're going to prepare for a wonderful thing. Prepare the way of the Lord, prepare. What? The Supper of the Lamb, make ready for the Bridegroom. Pray unto the Lord, call upon his holy name, make known his wonderful works. That's that idea we talked about before.
Dr. S. Michael ...:	<u>02:13</u>	If the world sees wonderful works among the Saints, then they'll be drawn to them. So make them known, verse 5, "That the inhabitants thereof may receive it, I make the works, people see it as wonderful, they're ready to receive it." Now it really, it's a little ironic here, but for Section 65 you really need a Russian



Orthodox sitting here at the microphone, and not me, because a Russian Orthodox, in particular, Greek Orthodox, would also, they understand Section 65 better than Latter-day Saints understand Section 65. They may understand Section 65 better than Joseph Smith himself understood Section 65 when he wrote it.

Dr. S. Michael ...: 03:08

And so let me give you a little background on Orthodoxy, and the Supper of the Lamb and the Bridegroom. Then I'll read a Russian author and try and, instead of explaining to try and get people to feel section 65. Section 65, it was going to be prayer, I've got to feel it. And the Orthodox really feel it.

Dr. S. Michael ...: 03:35

For Latter-day Saints, the sacrament is a memorial for Western Christianity. The sacrament is a memorial, we look back at Gethsemane and the cross and his dying for us and bring it about redemption and mercy and forgiveness. It's a backward looking thing.

Dr. S. Michael ...: 04:03

But for the Orthodox, it's a forward-looking thing. It is not a memorial, it is a celebration, or a reminder that there will be a celebration coming. What is that celebration, the marriage supper of the lamb, which is what Joseph is referring to here in that third verse, we're going to prepare for the Marriage Supper of the Lamb. Section 27, just as a side note, is a very Orthodox: Mary and the prophets. And you're all having the sacrament together. So the Orthodox would say what you guys are looking forward to in Section 27. We celebrate every single Sunday. We look forward to the marriage supper. It's a reminder to us to live in a way that we can be in that future supper with the Bridegroom.

Hank Smith: 05:40

It's forward looking.

Dr. S. Michael ...: 05:41

It's a forward-looking thing, right? It's not a past looking thing. I'm looking ahead to it. And because it's a supper, a feast that has made the story of Cana of Galilee and the marriage story... Cana, a very important story for the Russian Orthodox, because it's a marriage, and it's a foreshadowing they teach of the Marriage Supper, the first miracle of Jesus was not given to alleviate pain. The first miracle of Jesus was given to increase joy. We're learning something about the revealer, okay, in that particular miracle.

Dr. S. Michael ...: 06:32

So one of the greatest novels and again, I hope I'm approaching this right for you. One of the greatest novels in the history of the world is by Dostoevsky called The Brothers Karamazov, and in that the most Christ like fictional character ever created, is



introduced to us. It's an Eastern Orthodox, Russian Orthodox novice, he studied in a monastery, his name is Alyosha. And you can't read the Brothers Karamazov and not love that person. He is so Christ like, he represents the good spirit in all of us. He is the spirit of Christianity. Beautiful, beautiful individual. And he just goes around doing good. And he is trained by an old Father named Zosima, who's also a delightful man. You love these two characters.

Dr. S. Michael ...: 07:43

And Father Zosima has died. I've set the stage for this, okay. Hopefully I'm doing it well enough. Father Zosima has died. And the belief of the peasants in Russia was that if you were a holy and a sacred man, when you died, you didn't smell. But as soon as father... it's a peasant belief, okay. This proves you were holy. But Father Zosima when he dies, the corpse begins to smell and it starts to smell in most people's eyes prematurely. And so they began to wonder if it was really a good man. And this just pains Alyosha to the heart because he loved this man. And so he's in the monastery kneeling in front of Father Zosima's coffin. And as he kneels there in sadness, the room expands. And suddenly, he is in Cana of Galilee at the marriage supper in Cana, okay.

Hank Smith: 08:52

John, Chapter 2.

Dr. S. Michael ...: 08:53

John, Chapter 2. He's been transported in his mind, he is back in that spot, kneeling, only now the room has changed. I'm gonna just read a little bit, and then I got to tell you one other little thing, so that it all comes together. So this is the first part.

Dr. S. Michael ...: 09:20

I'm in his mind. Okay. But what's this? What's this? Why is the room expanding? Oh, yes, after all it's a marriage. A wedding. Yes, of course. Here are the guests. Here is the young couple sitting together. But who is this? Who? The room has expanded again? Who's that rising to his feet behind that big table over there? Is he here too? Why is he in his coffin? But he too is here. He has risen to his feet, has seen me, is coming over here. Oh merciful Lord. I'm going to stop here for just a second. So he sees Father Zosima now at Cana.

Dr. S. Michael ...: 10:18

Now, in order to understand what Father Zosima tells him after, there's another character in *The Brothers Karamazov*, I can't believe I'm teaching Russian literature here. But I can't think of any other way for people to get the power of Section 65. Like I say, you need a Russian here to teach you that about me.

Dr. S. Michael ...: 10:40

And there's another character, a woman called Grushenka, who was kind of a fallen woman. But Alyosha has, in his loving heart, recognized the goodness in her and it changes her, right? And



she tells him a story. It's a wonderful little story about an onion. And so the story goes like this. There's a woman in Hell, she's down there in the lake of fire and brimstone and her guardian angel is paying to see her that way. And so the guardian angel goes to God and pleads for her and says, "Isn't there anything we can do?" And he thinks, the angel thinks of one good thing she did. And he says, "She gave an onion from the garden to a beggar woman one day. And I will tell God, that."

Dr. S. Michael ...: 11:47

And remember, Muhammad? I told you that good deeds are always there, bad deeds can be forgiven, but good deeds never go away. Dostoevsky's belief was that the memory of a good thing that we had done was always with us, and could be very powerful later, to turn us. And so God says to the angel, "Take that very same onion and offer it to her in the lake, have her reach for it. And if you can pull her out of the lake. With that onion, she can go to heaven."

Dr. S. Michael ...: 12:27

And so the angel takes the onion and he offers it down to the woman he says, "Take hold of this." And she does. Slowly, carefully carefully, he pulls the woman out of the lake. But as she's just leaving the lake, the other sinners, seeing that she's being pulled out, grab onto her feet, so they can be pulled out with her. And she kicks at them and says, "It was my onion, not yours!" At which case, the onion breaks and she drops back into the lake. And the angel weeps and weeps and weeps for her.

Dr. S. Michael ...: 13:14

Now, Grushenka tells Alyosha that story, and she says, "I know the story very well. Because I am that woman. I've not done any good thing in my life. I've only given one onion." And she had done something good for Alyosha. Now again, the idea was not that one thing will save you, the idea that one thing can start pulling you. But not only you, it might also pull other people with you. So that's the story. Now I'm going to go back to Alyosha at the wedding, okay, so you'll understand what Father Zosima says. Alyosha approached by Father Zosima, who's dead.

Dr. S. Michael ...: 14:03

"Yes, him. Him, did he approach the little wizened old man, with fine wrinkles on his face, joyful, and quietly laughing. His eyes shone. He too was at the feast, had also been called to the wedding in Cana of Galilee. I too, dear fellow, have been called, called and summoned. The quiet voice said clearly above him. You too must come and be with us. Let us be married and gay. The little wizened old man continued. Let us drink the new wine, the wine of new and great joy. You see how many guests there are. Here are the Bride and Bridegroom. Why do you marvel at me? I gave my onion and so I am here. Many here



have given only one onion, just one little onion. What do our other deeds matter?

- Dr. S. Michael ...: 15:16 “And you to my quiet fellow you to my meek boy, you too have given this day and onion to a woman who hungered for it. Begin dear fellow, begin meek one, your task. And do you see the Son? Do you see him? ‘I am afraid, I dare not look,’ Alyosha whispered. Don't be afraid of him. He is awesome in his greatness before us, in his loftiness. But he is infinitely merciful, has assumed our likeness. And with us is [inaudible 00:16:04], turns water into wine, that the joy of the guests be not broken off, awaits new guests, calls ever new ones, and will do so until the end of the ages. Here they come, bring new wine, you see, they are bringing the vessels.
- Dr. S. Michael ...: 16:32 Something was burning and Alyosha his heart, something suddenly filled him to the point of physical pain, tears of joy burst from his soul. And he goes outside because the room is not big enough for the love that's expanding in his heart. He goes out under the stars and the light of all the stars coalesce in his soul, as if the message of all the universe was mercy and forgiveness. And he weeps for the earth. And a voice says ‘Drench the earth with these tears of yours Alyosha, drench them with these tears of joy.’ And Alyosha now prays for forgiveness, not for himself, but for all creation, believing that all creation would be praying forgiveness for himself.”
- Dr. S. Michael ...: 17:32 Now, I read a lot of Dostoevsky. And I'm telling you when he wrote that he was writing scripture, okay, that is literary scripture. There's a power in it. And that's the spirit of Section 65. We want the Supper, we want to go to the Supper, the Marriage Supper of the Lamb. And we're all invited to that wonderful thing. And nobody has to feel that they are not welcome. I gave my onion. I love that line. I gave my onion.
- Dr. S. Michael ...: 18:16 And so I'm invited. We talked earlier about Elder Holland's to talk on the parable--laborers in the vineyard. That's a big parable for the Orthodox again, like this Marriage of Cana is big. That's a big parable also. In fact, it is the Easter Sermon. Easter is the major celebratory moment in Orthodoxy and Russian Orthodoxy. The nativity, the birth of Christ is for Western Christianity, for Eastern Christianity, it's Easter.
- Dr. S. Michael ...: 18:54 Everybody goes around on Easter morning and says, "Christ is risen." And you answer them. "Indeed, He is risen," and they're just full of joy. And they're looking forward to being with Him. They're all invited to supper, every Sunday, they're being reminded, I'm invited, I'm invited. And there's a special sermon



called the Easter Sermon. 1500 years old. And in it, the sermon demands that the priest who's giving the sermon offers an invitation.

Dr. S. Michael ...: 19:38

And he quotes the parable. He says, "If there's anybody here who has labored from the first hour, let them come forth and be part of the feast. And if any of you have labored from the third hour, you come and those who have labored from the sixth hour, don't hesitate, you too are invited. And those who only labored from the ninth hour, let there be no fear in your heart, you too may come. And those who came at the 11th hour, be not hesitant, be not fearful for you, too are invited for forgiveness is risen from the grave."

Hank Smith: 20:28

Wow.

Dr. S. Michael ...: 20:29

It's not a body that's risen from the grave. Forgiveness is risen from the grave. And then they go out and feast. Okay. It's just a wonderful thing. And Section 65 in our... we don't have that concept like the Orthodox do. We don't quite have that emotional connection. But you can see why it's a prayer. And if we really understand the Supper of the Lamb, the Bridegroom, the marriage, the wonderful works, we're going to make known to the world, then of course, we're going to prepare His way and make him straight. So we can come, we pray that we'll do our work here on earth so that he can come and we'll all be part of that wonderful thing. If we go to Luke, Chapter 12. It's a supper. It's a feast, right? Well, who's the waiter, who serves the feast? Most of us would think, well, Jesus is the Bridegroom, you and I are the bride. You and I are the Bride. But Luke 12 says Jesus serves the feast. He's the one who gets a feast of love. It's a feast of joy.

Dr. S. Michael ...: 21:55

The closest you and I may get to it is. Once in my life, I think I experienced a little bit of the Marriage supper of the Lamb and the Bridegroom was July 19, 1972, when I married Laura Chipman in the Alberta Temple. You probably can remember the day of your wedding. How do you think I felt that day, especially now that she's gone? As the best day of my life, the best day to be alive. And I love that girl. She's always 18 in my mind, always 18 in my mind, she's always the Bride.

Dr. S. Michael ...: 22:42

And I can't express how deep that was. And God says to me, Michael, do you understand the way you felt for Laurie on that day and as it groom, that's the way Jesus feels about you. The way you love Laurie, He loves you, and you love Him. And one day, we'll have the marriage. He's the Bridegroom. I'm the Bride who's the one that's the most loved at a wedding. It's the Bride.



The Bride gets all the attention. And Jesus is the Bridegroom so we want to be beautiful for him. And the beauty is our righteousness and our goodness.

- |                     |              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
|---------------------|--------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Dr. S. Michael ...: | <u>23:42</u> | That's what Section 65 for me is all about. But like I say, I can't just teach it. I try to make people feel that they have to feel it. Because if they feel it, we offer the prayer. And how does the Book of Revelation end actually, how does the whole Bible end? It ends in this prayer. It ends with a single word. "Come. Come Lord Jesus, Come." We want you to come. If somebody said to me, Michael, Jesus is coming tomorrow. Section 64 that's what he says, right. Section 64, I'm coming tomorrow. Are you prepared?                                                                                                                                                                                                |
| Dr. S. Michael ...: | <u>24:30</u> | Section 65 is all about: prepare. He's coming tomorrow. Are you prepared? You know how I'd answer. I'd say I'm not prepared. I'm not prepared. But let Him come because He will take care of me. He has my heart. He has my mind. I can't always do it the way He wants me to do it. But let Him come, I will put my trust totally in him, in His love and in His mercy, let him come, I pray, come tomorrow, Lord. Come! Come! Because I know I'm invited, I give my onions. And everybody out there you give your onion, you just keep giving those onions, be not weary in well doing, do the little things, you are laying the foundation of a great work. And that work is the development of your own Christlike character. |
| Dr. S. Michael ...: | <u>25:37</u> | And you all have willing and ready minds. And that's what He wants. That's what he wants. That's Section 65 to me.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Hank Smith:         | <u>25:50</u> | You reminded me of a quote from I think, I actually got this from you, Mike, from your book on William Tyndale. It was called <i>Fire in the Bones</i> . And this is William Tyndale talking about scripture. He said, "Though we read scripture, and babel of it ever so much, yet if we know not the use of it, and wherefore it was given, it profiteth us nothing at all. It is not enough to read and talk of it only, it being scripture, we must desire God day and night to open our eyes to make us understand and feel wherefore the scripture was given, understand and feel." When you said, "I don't want you to just read it, I want you to feel it." That's William Tyndale.                                       |
| Dr. S. Michael ...: | <u>26:43</u> | Yeah, we want to feel, like I say, we want to see, it's not so much the doctrine that we what is revealed, we want to see the Revealer, we want to find Him behind the words and Section 65 has to be felt. You gotta feel it.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |



John Bytheway:	<u>27:03</u>	But let's go look at Section 66. You've mentioned a couple of times, William McClellan, And what's what's happening here?
Dr. S. Michael ...:	<u>27:15</u>	William McClellan, he's not going to last in the Church, unfortunately, he'll have some problems and eventually leave the Church will try even when they go out to Utah, the leadership who knew him because he was one of the original Twelve Apostles, will try to bring him back. And he will write kind of a sad but somewhat gracious letter back saying, "I just don't believe it anymore." So, it's kind of a sad story.
Dr. S. Michael ...:	<u>27:45</u>	It's an interesting section. Verse 3 is a verse that we can relate to ourselves. He says, "You are clean, but not all." I think that probably says that to all. We all have things we need to change. There are some things that aren't pleasing to me, but I'll show them to you. And that's kind of a scary thing for me.
Dr. S. Michael ...:	<u>28:15</u>	I'm sure the Lord would say, "Mike, there's a lot, you're clean, you're you're doing good. But there's some things that you need to change. Would you like me to show them to you?" And my answer is probably back to me, that is, "Lord, I really don't need you to show them to me, because I'm already aware of what they are." But I have noticed that when I give Him that response, what often happens is, things that I may be feeling are the ones that I most have to work on. And maybe I'm most ashamed of God's not that distressed by. Sometimes I think, "Oh, we can handle that Mike."
Dr. S. Michael ...:	<u>28:57</u>	And then there are other things that maybe I don't think is such a big deal. That maybe He says, "Well, maybe we got to work on this a little bit more." I think the one thing I really like is that I would least maybe give it thought on in Section 66. We've mentioned it before, but I really like verse 7.
Dr. S. Michael ...:	<u>29:22</u>	He's telling me to go to the Eastern Lands again. Okay, you're not clean, you've got some problems and I'll show you that. But I'm still calling you. I want you to preach the gospel and we can handle the negatives of your life. It's the positives, we got to get into it. So you go into the Eastern Lands, bear testimony in every place, we're on to every people and in their synagogues, reasoning with the people. We see that a lot, don't revile reason. You probably already did Section 50, brilliantly, I'm sure where the Lord says, "I'm going to reason with you." Isn't that interesting? Here's God who doesn't need a reason with us, he can just command.
Dr. S. Michael ...:	<u>30:07</u>	But He still reasons. His, "I'll reason with you and I want you to go and read." He's always the example of what he asks us to do.



"I'll reason with you." The first principle we learn in Section 121, of priesthood leadership of any leadership is persuasion. Persuasion, back in the days when they were burning people of the Reformation, Erasmus was one of the first humanists, one of the first Reformers, a beautiful, beautiful man from the Netherlands. And he said, "It takes no great effort to burn a little man. But it's a great achievement if you can persuade him."

Dr. S. Michael ...:	<u>30:47</u>	So the proper way is to reason with people not to revalue, reason you work with them. And God does that, like set back Section 50. I'll reason with you. He's going to show us the example. The idea that I would just give a thought, because I've been thinking about it lately is bear testimony. And I'm just gonna take us back to the Book of Mormon for a second.
Dr. S. Michael ...:	<u>31:14</u>	Another way that testimony can be born, what is the chief testimony phrase of the Church?
John Bytheway:	<u>31:24</u>	I know.
Hank Smith:	<u>31:25</u>	I know the Church .. .
Dr. S. Michael ...:	<u>31:27</u>	I know the Church. And what's the word we used to describe the Church: True.
Hank Smith:	<u>31:31</u>	The Church is true.
Dr. S. Michael ...:	<u>31:32</u>	There's nothing wrong with that phrase. It's just like other things, we sometimes use it so much that it loses some meaning. Now, one of the things I do occasionally in scripture is I pretend I don't have the word anymore. And see what I use instead. So for instance, if you didn't have the word prayer, what would you use? And the one I come up with is "pour out." And somehow for me "pour out" is better than prayer.
Dr. S. Michael ...:	<u>31:58</u>	What if you didn't have the word atonement? Oh, my gosh, would that hamper us? What are you going to use to try and describe what Jesus does for us if you don't have that word anymore? Well, what if we didn't have the word so the phrase I know this Church is true, I'm going to go to Ether, chapter 4, verse 11, and 12. And then maybe if we have time to jump over to Mormon. Notice what the Lord, what we have in Ether. I just want to give us another way of bearing testimony, that's all. Because that's what the doctrine comes to all the time, bear test and go out and teach, bear test, bear test. And the focus we always have is on the word true. The Church is true.



Dr. S. Michael ...:	<u>32:44</u>	Verse 11, Ether 4, "He that believeth things, which I have spoken, him while I visit with the manifestations of my spirit, and he shall know that's where we like to use, and bear record." Now, do you notice anything strange about that? It's backwards. It's backwards from our own item four we always use. I read the Book of Mormon or I studied the Church, I pray about it, the Spirit tells me it's true. Now I can believe it. And no. But here he's saying, "No, I want you to believe first, believe first, then the spirit will manifest. And then you'll know when you can bear record." And I say, "Wait Lord, this is backwards. You've got to tell me it's true first."
Dr. S. Michael ...:	<u>33:41</u>	And you tell me through the Spirit, and then I bear record? He says no, you believe first. Now how do I get to that believe spot? The second sentence in verse 11. "Because of my spirit, he shall know that these things are true; for it persuaded men to do good. And whatsoever thing persuaded men to do good is of me. For good cometh of me, none save it be of me. I am the same that leadeth men." There's that leadeth them, reason with them, persuade them, leads man to all good. Now, Moroni 4, our major verse. I love Moroni 4. Puts all the responsibility on God pretty much, doesn't it? He's got to tell me it's true.
Dr. S. Michael ...:	<u>34:45</u>	Here, God puts it on me. He says, "Mike, you have to make a decision. You're reading the Book of Mormon. You're reading the Doctrine and Covenants. You're studying Joseph Smith. You're trying to decide if it's true and right. What I want you to do is decide, does it persuade you to do good? You have to come to that decision." And so I read the Book of Mormon. And when I'm done with it, I'd say, "Yeah, this book persuades me to do good."
Dr. S. Michael ...:	<u>35:19</u>	I just read section 64. What is that persuadest me to do? Forgive. So what do I know? I know it's of God. That's what he's saying.
Dr. S. Michael ...:	<u>35:31</u>	Now, I'll manifest the spirit, okay, but you need to find out and decide if it persuades to do good. I get two more wonderful verbs, and then I'll tie it into Section 66. In Moroni 7, which is Mormon's great speech on faith, hope, charity, and always add humility. The Book of Mormon has four virtues, not just faith, hope and charity. Faith, hope, charity, humility.
Dr. S. Michael ...:	<u>36:05</u>	So if I go Moroni 7, verse 12. And I'm going to do this quickly. "All things which are good cometh of God." Then verse 13, "Behold, that which is of God, inviteth and enticeth." Now, I get two nice new verbs to go with persuadeth: inviteth and enticeth to do good continually. "Wherefore everything which inviteth



and enticeth to do good, and to love God, and to serve him, is inspired of God." Skip down the verse 15, "It is given unto you to judge." You've got to do something, don't just come and ask me. You make a decision.

- |                     |              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
|---------------------|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Dr. S. Michael ...: | <u>37:01</u> | Is this Doctrine and Covenants? Is this Joseph Smith? Russell M. Nelson, does this Church of Jesus Christ of Latter-day Saints? Does this Jesus of Nazareth? My heavens ,does this Confucius or Buddha or Shakespeare or Michelangelo's art, or Beethoven's music or spread it out as far as you want? Does it persuade me and invite me and entice me to do good to love God, to serve Him? You judge, the way to judge is as plain that she may know where the perfect knowledge as the daylight is from the dark night. "I show unto you the way to judge, everything which inviteth to do good, and persuadest to believe in Christ to set forth by the power." You look at Alma 32, I think Alma 32 is interesting, in that Alma 32, you plant the seed. And when he first mentioned planting the seed of testimony in your heart, which is what William E. McClellan has got to go out and do, he's got to go out and plant the seeds, he's got to bear testimony. |
| Dr. S. Michael ...: | <u>38:13</u> | He starts by saying, if the seed is a true seed, the word we like, I know this church is True. And a good seed, it'll do these things for you. And then he drops one of those two words, all through the rest Alma 32. Which of the two words do you think Alma drops? True, or good?                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Hank Smith:         | <u>38:36</u> | He drops true.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |
| Dr. S. Michael ...: | <u>38:37</u> | He drops true, and it's good. Every now and then, I do this. Sometimes I wonder if it disturbs my ward members. I don't say, "I know this church is true." I say, "I want to bear my testimony," which is what McClellan is supposed to do. I know this church is good. I know the Book of Mormon is good. I know that Joseph Smith was a good person. He taught good things. He expanded man's concept of himself to a premortal world on one side and an eternal divine destiny on the other side.                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Dr. S. Michael ...: | <u>39:27</u> | He made God more approachable and humanity nobler. This boy prophet. He taught us that obscure boys and girls can speak to God and be listened to and answered. I know he's good. I know the Church of Jesus Christ of Latter-day Saints inspires goodness in people. It's people are not perfect people. But I challenge you to find a better people on the face of the earth than the Latter-day Saints, who with willing heart and mind are trying every way they can to be like Christ. I don't know that I have born a weaker testimony than if I said, "I know this church                                                                                                                                                                                                                                                                                                                                                                                         |



is true. I know that Joseph was a true prophet, even of Jesus. I know Jesus of Nazareth was a good man, he taught good things.”

- |                     |              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |
|---------------------|--------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Dr. S. Michael ...: | <u>40:40</u> | And so we take that testimony out to the world. Sometimes true, can be a little bit harder to discern. But goodness is a little bit easier to discern. I know the men who lead this church and the women are good people. And they're trying to do good things. I know the Doctrine and Covenants, I believe and I believe is okay. It doesn't have to be, I know.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| Dr. S. Michael ...: | <u>41:13</u> | I believe, I hope those are okay also. That's what God is, again, trying to get the feel of Section 66, what his offering is remote William E. McClellan. And that he offers to everybody, is always telling them all, go out. There are wonderful things, go out into the world and show them all the goodness, and they'll be drawn to you as you show them all that goodness.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| Hank Smith:         | <u>41:46</u> | It says that in verse 11, you'll push many people to Zion, with songs of everlasting joy upon their heads, they'll be drawn to that.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| Dr. S. Michael ...: | <u>41:55</u> | Yeah, that's the joy of the gospel. And that's a good place to end that joy. Because I love Section 128. Joseph Smith asked the question, here's the question we should all ask ourselves. What do we hear in the Gospel, which we have received? And sadly, some Latter-day Saints hear guilts and toxic perfectionism and inadequacy and judgment and this one time where Joseph Smith answers his own question. “Now, what do we hear in the Gospel we have received?” And what does he say, “Of voice of gladness, a voice of mercy.” That's what we hear. And then you repeat that over and over again. And he gives us what I call The Great Hymn of the Restoration. As he thinks about all that God has given, he thinks about all the Doctrine and Covenants sections that have come before Section 128. Nauvoo period and of his life coming. And as he looks back, shall we not go forward and saw greater cause, on to the victory? |
| Dr. S. Michael ...: | <u>43:08</u> | The Orthodox would say, “On, onto the Marriage Supper, onto the feast, where Jesus himself will be there.” And that's the message, the testimony we bear to the world. Yes, it's true. I love the word. I know this Church is true. But I love better. I know this church and Joseph, and Jesus, and the scriptures are good, they are good.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |
| Dr. S. Michael ...: | <u>43:42</u> | And that is the goodness we want to offer to the world, so the world will come singing songs of everlasting joy. Like                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |



Dostoevsky said the Marriage Supper we'll be, let us be gay, Jesus his first miracle, make us happy. That's what we want.

Hank Smith: 44:02

Beautiful. You have been studying and teaching from the scriptures for how long now?

Dr. S. Michael ...: 44:09

Well, I'm retired you know, so I do tours, we take people around the world. I taught for about 40 years full time, mostly Institute. But we've been teaching these since the mission field, six decades anyway.

Hank Smith: 44:29

Six decades. I think our listeners would love to hear personal thoughts on Joseph Smith, his contemporaries, and the Restoration.

Dr. S. Michael ...: 44:41

I think I've been really blessed and being able to travel a great deal and because I am taking people and I want them to love everywhere they go. I'm trying to find the goodness that every culture, religion, people, country on Earth. People say what's your favorite country and I say, "God didn't make a bad country." I think what I have taken from that, and then I'll apply it to Joseph Smith is, I think I grew up with a very narrow perspective. That God spoke to man, through prophets, the Old Testament, and then the Apostles and Jesus, then we had the Book of Mormon, and there was a Restoration. And we'll give a little credit to some of the Reformers. But it wasn't it narrow?

Dr. S. Michael ...: 45:34

And having read a great deal now of world religions, and history, this is what I would say, I believe that God has been speaking to his children every way He can, all the time, everywhere. But that He has many different voices. And then it's not a limited, it was a Great Apostasy. And He's been speaking every way he can, everywhere, all the time. And if you can't hear the voice of a prophet, or an apostle, maybe you can hear the voice of a sage, or a poet, or a playwright, or an artist, or an architect, or a scientist, or in the lives of just really good people.

Dr. S. Michael ...: 46:33

And as I look at all those, all that truth, all that goodness, I come to understand, I think what Joseph Smith meant that he probably maybe himself didn't even understand it up to the level that we can't understand it, what the fullness of times means, that you and I are offered here in 2021, all the goodness and all the truth and all the beauty that God has everywhere all the time, then sending down on Earth. It is so massive, so vast, I cannot comprehend it all. I can't get it all in, there is no end to goodness.



Dr. S. Michael ...:	<u>47:20</u>	And in the midst of all this majesty and goodness, here is this boy, in a grove of trees, praying. And he belongs in that great conversation. What he gave to the world in goodness and truth and beauty, belongs right up there with Confucius and the Buddha and Moses and our Book of Mormon people, he's very comfortable in that group. Like I say, this is the audacity of Joseph, that's so magnificent. I'm going to give you temples again, nobody's doing temples. I'm going to correct your scriptures. I'm going to give you a new scripture. We're going to bring apostles back where the body is a good thing.
Dr. S. Michael ...:	<u>48:17</u>	Like I say, he gave man a premortal existence, Section 93. We've always existed, we're destined to be gods, something CS Lewis comes up with out of the New Testament, he just fits and rises. The more I study things in the world, the more I love Joseph Smith, because the greater he is he fits, it's easy to be a critic. And there's a lot of people that criticize Joseph, it's a lot harder to be a creator.
Dr. S. Michael ...:	<u>49:02</u>	And look, he created the Latter-day Saint people, maybe his greatest creation. We have our problems. We're not perfect. Our history is not perfect. There are things I wish I could change in our history. But we're trying, we're a magnificently striving people. And it's Joseph that really helped to create all that. I love the Prophet Joseph Smith. But it's that boy, I think the greatest words Joseph Smith ever said is to his mother after the First Vision, "All is well, all is well, all is well."
Dr. S. Michael ...:	<u>49:49</u>	Because of Joseph Smith, all as well in my life, no matter what happens, from what he taught me. And then he said, "I have learned for myself." And I love those five words. Because he says you too can learn for yourself. You can learn for yourself. There are a few very, very unique people, I'll conclude with this, in history, that I think had a special gift. We talked about the gifts of the Spirit. That was Section 46.
Dr. S. Michael ...:	<u>50:26</u>	There is a very rare, I believe it's a gift. This is Wilcox 35, 2-whatever. I believe there is gift called the gift of religion, for lack of a better word, that some people are just gifted to bring into existence faith, a faith, religion, a people, a community, a way of life.
Dr. S. Michael ...:	<u>50:58</u>	Few people had it. Confucius did it and made the Chinese. What is so wonderful about the Asian people today. The Buddha had it. Muhammad had it. Jesus certainly had. Moses had it. And I believe Joseph Smith simply had the gift of religion, the gift of being able to give to his fellow man, a way of life, a philosophy and an approach that cause them to yearn to be better people,



to be the all that they can be, too. We were born to be large in soul, large in soul.

- |                     |              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|---------------------|--------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Dr. S. Michael ...: | <u>51:54</u> | And Joseph Smith showed us that largeness in a way very few people can. And so I love Joseph Smith, one day I'm going to tell him how grateful I am for what he did. With all his faults, which Jesus himself admits, but then let us celebrate the good. And forget everything else. Because that's what I want people to do with me. Anyway, thank you for letting me talk about Joseph Smith, just talking about him and the Doctrine and Covenants and the Savior and his mercy. It's wonderful. |
| Hank Smith:         | <u>52:47</u> | John, What is it? "It is good for us to be here," right? Is that the phrase where it is for us to be here?                                                                                                                                                                                                                                                                                                                                                                                           |
| John Bytheway:      | <u>52:57</u> | I love when Peter said that. That's the understatement of all time. That up on the Mount of Transfiguration. And yeah, this, I was just gonna say, Hank, and this is one that I want to listen to again, like right now and just take better notes. I learned a lot and I learned the spirit of some of these sections I've been blessed. Thank you, Brother Wilcox.                                                                                                                                 |
| Dr. S. Michael ...: | <u>53:23</u> | My pleasure. Thank you. It was mine. I've thought recently Jesus with the children. The children needed him. But he needed the children too. There was something beautiful, suffered little children to come unto me. Not so I can bless them. But because I need them around me.                                                                                                                                                                                                                    |
| Dr. S. Michael ...: | <u>53:50</u> | And that's usually the way it is for all things. It's nice to feel maybe you did some good out there for somebody. But I am the main beneficiary of what we've done today. And so I thank you for the opportunity.                                                                                                                                                                                                                                                                                   |
| Hank Smith:         | <u>54:08</u> | We absolutely loved it. We want to thank you, Dr. Michael Wilcox, for being with us today. We want to thank all of you for listening. We are so grateful for your support. We want to thank our executive producers, Steve and Shannon Sorensen. Our production crew, and awesome team, David Perry, Lisa Spice, Jamie Nielsen, Kyle Nelson, Will Stockton and Maria Hilton, and we hope that you will join us on our next episode of followHIM.                                                     |



**followHIM Favorites**  
**D&C 64-66**  
**Episode 25**

Hank Smith:	00:00	Hi there, friends. My name is Hank Smith. I'm the co-host of a podcast called followHIM. I have a co-host--a co-host has to have a co-host, and I have a co-host right here. His name is John Bytheway. Hi John.
John Bytheway:	00:12	Hi Hank. Thanks for being my cohort and co-host and thanks for cooperating with me in this commission.
Hank Smith:	00:20	You're too quick for me. I can't do quick puns. John, we do a little clip called followHIM Favorites. and that's what we're gonna do right now. Our lesson this week is on section 64, 65 and 66. You get to choose one thing as your followHIM favorite. What is it?
John Bytheway:	00:39	Oh, okay. Well, I'm glad for 64. This is the youth theme this year is section 64, verse 33 for the year 2021. It'll always be a scripture. It'll always be an awesome scripture. But for this year you may have heard talks about it and it begins like this: "Wherefore, be not weary in well-doing". And I just think "Be Not Weary" is a very nice King James version sounding way of saying don't get tired. And when I give a talk to the youth about this, since it's a youth theme this year, I always like to say, what are you tired of? And I show 'em masks. Oh, I'm tired of wearing a mask. What else are you tired of? I'm tired of Zoom classes. Oh, me too. I'm a teacher. You know, who else is tired of Zoom classes? I say. And then I show a parent sitting next to a computer trying to help their kid do the Zoom class. Right. And then my favorite is I show 'em some murder hornets that came in 2020. They're like...
Hank Smith:	01:32	I'm tired of those.
John Bytheway:	01:33	Yeah, they're like three feet long and they carry away your bicycle and stuff. And so, there's a lot of things to be tired of, but I love what this verse says. Be not weary in well doing. Never get tired of knowing and doing and being good and doing the right things and just trying your best because you're laying the foundation of a great work. And out of small things, you might think they're small, but out of these small things proceed that which is great. So, don't ever get tired of the good stuff. I love that verse.



Hank Smith:	02:06	I love that, John. And you're gonna get tired in the work. Don't get tired of the work.
John Bytheway:	02:10	Sure, but it's a different kind of tired.
Hank Smith:	02:12	Yeah.
John Bytheway:	02:12	It's a good tired.
Hank Smith:	02:13	Yeah. You might just say to yourself, I'm exhausted and that's okay. It's okay to be exhausted in the Lord's work, but don't ever say, you know what? I'm done with the Lord's work. I'm tired of it. My followHIM Favorite is, I couldn't choose one. So, I'm gonna ask our listeners to just do something. Take section 64, go through it and underline or highlight all the times that the Lord talks about forgive, forgiveness, I forgave. And then read those verses with the highlighted word. And what you're gonna find out is that the Lord is a delightful forgiver. He loves to forgive. And the second thing I think he loves is when we forgive each other. When he says yes, Joseph has sinned. Yes, you have sinned. I'm gonna forgive all of you.
	03:01	Please forgive each other. He says, be kind to one another. Don't seek, you know, evil of one another. I know I've done dumb things before. I've offended people. And so, I've been on that side of it where I'm like, please forgive me. So, knowing what it feels like to be on this side, it's nice to be on the other side saying, of course I forgive you. Right? It's a beautiful thing. President Monson quoted a poet named George Herbert once, this is what he said, he that cannot forgive others breaks the bridge over which he himself must pass if he would ever reach heaven for everyone has need of forgiveness. So even though it is very difficult we can all tell the Lord we want help in forgiving one another. So that's my followHIM Favorite. We hope you'll join us on our podcast. It's called followHIM and you can find it wherever you get your podcasts.