

EPISODE 26

Dr. C. Robert Line



D&C 67-70

“Worth . . . the Riches of the Whole World”

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 26 Description:

Part 1:

What is the Book of Commandments, and how does it compare to our current Doctrine and Covenants? Who was William McLellin, and what were his struggles with Church leadership? Join Dr. Robert Line as he expounds on these questions while reminding us of the eternally forgiving nature of God. The early Saints made mistakes, and so do we, but the power of repentance can wipe away all the pain of sin.

Episode 26: Part 2

Have you ever felt pressure to raise righteous children? Or felt inadequate as you try to do so? Dr. Robert Line continues and touches on the importance of parents teaching their children to understand the gospel. He reminds us of the fallibility of the church and its leaders and that God speaks to us through the small and simple things, once again emphasizing God’s mercy in our lives.

Timecode:

Part 1

- 00:00 Welcome to followHIM
- 01:08 Introduction of Dr. Robert Line
- 03:28 Background to Sections 67-70
- 05:29 Order of Book of Commandments to be printed
- 06:48 William McLellin's background
- 08:13 Section 67 where the Lord addresses where the revelations in the Book of Commandments originated
- 11:34 Joseph Smith's imperfections mentioned by the Lord
- 15:49 The Church is living and growing
- 18:25 Brigham Young changing his mind regarding fighting an approaching army
- 20:07 BRM discussing obtaining further light and knowledge
- 23:06 Discussion of Section 66 and background about McLellin
- 24:46 Dr. Line shares personal story about peer review
- 30:49 The doctrine of reciprocity
- 35:34 Section 75 tie in to Section 67: mercy and missed opportunities
- 42:00 Dr. Line shares story about early-returned missionary
- 45:00 Edmund from *The Lion, the Witch, and the Wardrobe* connection to William McLellin and ourselves
- 49:04 Alma II and remembering his pains no more vs. remembering sins
- 52:52 End of Part I
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Part 2

- 00:00 Part II begins
- 00:29 The damage an infallibility narrative inflicts
- 03:11 The danger of always looking back (and looking forward)
- 05:39 The daughter of Ishamael mourned but then looked back and predicted future without faith
- 06:45 Moroni stops looking back and looks forward with faith
- 08:23 Background to Section 68
- 11:59 Ages of the first Quorum of the Twelve and where some finish their lives
- 14:40 What constitutes scripture?
- 17:23 Clarification and comfort to parents with children who leave the Church
- 21:49 Like the Stripling Warriors, let your children know you believe
- 23:17 Testimony, truth, and progress
- 26:22 Baptism and accountability at age eight
- 30:57 Elder Eyring story about death and prayer
- 35:53 Sister Jones teaches what will lead our children to Jesus Christ
- 37:19 Section 69 and New Jerusalem
- 42:20 Brother Millet quote regarding letting the Spirit bear witness when teaching
- 45:33 Section 70 background and the revelations are worth the riches of "the whole world"

- 50:41 Dr. Line's testimony
- 57:01 End of Part II
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Sources:

Biographical Information:



C. Robert Line has worked full-time with religious education for the past twenty-five years. In addition to teaching with the BYU Religious Education faculty, he has been a presenter at BYU Education Week, Women's Conference, Especially for Youth, and has worked for CES programs as an instructor and director for Institutes of Religion. Brother Line has both a bachelors and masters degree from BYU and also holds a Doctoral degree from Purdue University in Sociology of Religion. He has authored various books and articles and has served as the Editor-in-Chief of Century Magazine. Brother Line has served in the Church as a bishop, stake high councilor, elders quorum president, and various other callings. He played on the BYU Men's Basketball team from 1984 to 1985. He and his wife, Tamera Wright Line, have five children and four grandchildren. Their family resides in Cedar Hills, Utah.

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EPISODE 26 • PART I

Dr. C. Robert Line



D&C 67-70

Hank Smith:	<u>00:01</u>	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their Come Follow Me Study. I'm Hank Smith.
John Bytheway:	<u>00:09</u>	And I'm John Bytheway.
Hank Smith:	<u>00:10</u>	We love to learn.
John Bytheway:	<u>00:11</u>	We love to laugh.
Hank Smith:	<u>00:13</u>	We want to learn and laugh with you.
John Bytheway:	<u>00:15</u>	As together we follow him.
Hank Smith:	<u>00:20</u>	Hello, my friends. Welcome to another episode of followHIM. My name is Hank Smith and I am here with my selfless co-host, John Bytheway. Hi, John.
John Bytheway:	<u>00:30</u>	Wow. I hadn't heard that adjective before. Thank you. You're moving through the dictionary there.
Hank Smith:	<u>00:34</u>	Hey, if people knew you well, they would know how selfless you are.
John Bytheway:	<u>00:37</u>	Oh, that's very nice, thanks.
Hank Smith:	<u>00:39</u>	We are excited to be here. We are on social media, just so everybody knows. You can find us on Instagram and Facebook. You can get show notes at followhim.C-O , followhim.co , and please rate and review our podcast. That helps us a lot. Well, John, every week we have an opportunity to hear from one of the church's great minds. And we give that chance again this week. Who is with us?
John Bytheway:	<u>01:08</u>	Oh, I'm so excited. Today we have Brother C. Robert Line. He has worked full-time with religious education for the past 29 years. In addition to teaching with BYU Religious Education, he's been a presenter at BYU Education Week, Women's Conference,

Especially For Youth, and has worked for CES programs as an instructor and director for Institutes of Religion. Brother Line has both a bachelor's and master's degree from BYU and also a doctoral degree from Purdue University in Sociology of Religion. He has authored various books and articles, has served as the editor in chief of Century Magazine. He played on the BYU men's basketball team from 1984 to '85, and he and his wife, Tamera Wright Line have five children and six grandchildren, almost seven, and they live in Cedar Hills. Brother Line, welcome to our podcast today.

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| Dr. C. Robert L...: | <u>02:08</u> | Hey, thanks so much. Appreciate it. It's really, really good to be with you guys. |
| Hank Smith: | <u>02:13</u> | Yeah. Brother Line, we're so excited to have you and a former star athlete for the BYU Cougars. This is big. 1984 was a big year for BYU. |
| Dr. C. Robert L...: | <u>02:24</u> | 1984, yeah. Your listeners, some might have heard the names of Marty Haws and Andy Toolson and Jeff Chatman. Full disclosure, those guys were the stars and I was the benchwarmer and that's the total truth. I was just honored to be a part of the program, so... |
| Hank Smith: | <u>02:42</u> | You got to watch them play close up. |
| Dr. C. Robert L...: | <u>02:44</u> | Yes, yes. Yeah, I taught- |
| Hank Smith: | <u>02:47</u> | I've always thought that. |
| Dr. C. Robert L...: | <u>02:47</u> | I taught them everything they know about sitting on the bench, so... |
| Hank Smith: | <u>02:51</u> | Yeah... |
| Hank Smith: | <u>02:53</u> | Well, let's jump in to this week's lesson. Dr. Line. We're studying sections 67-70. These were all received in November of 1831. Now, the church is, just as a reminder to our listeners, is a year and a half old, it's still brand new. I've looked ahead a little bit Brother Line, and I've seen that a lot of these sections have to do with the printing of these revelations. So let's back up a bit, let's let you take over and say, okay, what do we need to understand in order to get the most out of these sections? |
| Dr. C. Robert L...: | <u>03:28</u> | And again, thanks for having me on. These are some interesting sections. And a little bit of background, one of the things you'll notice, first of all, reading section 67-70 is... And you'll see these |

two threads all the way through the Doctrine of Covenants. But one of them is the whole concept of Zion, which you mentioned Hank, the building of the city of the new Jerusalem. I'm sure you've talked about that in other recordings that you guys have done. But Zion, Elder Christofferson said is both a place and a people. The other thing that these sections touch upon is this book called the Book of Commandments. I think many of your listeners probably know that this was the original forerunner to the Doctrine of Covenants. You have two church centers at the time, one in Kirtland and one in Independence, Missouri. The press is eventually going to get destroyed by anti-Mormon mobs there in Missouri. Never does come about, and it's not till 1835 that you get the printing of what was then renamed the Doctrine of Covenants, 102 sections unlike what we have now with 138 sections, so Zion, Law of Consecration, Book of Commandments.

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| Dr. C. Robert L...: | <u>04:47</u> | One thing your listeners might be interested in, I find a lot of my students that I teach don't know this, but the Book of Commandments, there were only partial productions. In fact, today I think there's only like about 30 to 40, maybe 50 extent copies of the Book of Commandments. If any of you ever find one, bring it to me and John. |
| Hank Smith: | <u>04:13</u> | I'll gladly hold onto that for you. |
| John Bytheway: | <u>05:17</u> | So let's go right into section 67 and talk about who is this given to and what are some of the what's some of the content we can talk about here? |
| Dr. C. Robert L...: | <u>05:29</u> | Your readers if they go into the section heading, they'll see there that this conference that had approved the publication of the Book of Commandments, they originally had approved 10,000 copies, which back then is quite a lot. Even the book of Mormon, how many was the book of Mormon? I think it was 5,000 original copies. |
| Hank Smith: | <u>05:51</u> | 5,000 copies. |
| Dr. C. Robert L...: | <u>05:51</u> | Which was unheard of back then to do a book run that big on an original book that nobody knows about. So 10,000 is pretty big, it speaks to how much, not only the church has grown to this point in a year and a half, but the faith that the leaders have of doing missionary work and going out. That's a pretty cool thing that would probably be lost on a lot of people. I think out of all of the sections, this one has, not that the other ones don't have any meat, but this one is pretty immediate, it's got some good stuff in it. It involves a guy that I think some people have heard |

of, he's a lesser known individual in church history named William E. McLellin. And William E. McLellin, he's actually going to show up in the section prior to this, section 66 and then in 75 as well. In fact if it's okay, could we do a little bit of context on William E. McLellin first?

Hank Smith: 06:47

Let's do it.

Dr. C. Robert L...: 06:48

Because he's going to be the centerpiece behind this controversy that is going to come up in section 67. And just a little bit about William E. McLellin, he's a contemporary of Joseph Smith. Joseph is born in 1805, December of 1805 if you remember, just a few weeks later, 18th of January, 1806, William E. McLellin was born, isn't baptized until the summer of 1831, is going to become an apostle in 1835. You just don't see things like that today, right?

Hank Smith: 07:21

Right. Four years later.

Dr. C. Robert L...: 07:26

People who are 25, 30 years old, new converts becoming apostles, but that was part and parcel back then. The unfortunate thing about him is he's going to apostatize in 1838, but he's going to die outside of the faith in 1883, never does come back. He was a school teacher by profession. And one of the reasons that's important to note, school teachers today often get a bad rap or they get no rap at all. But back in that day, being a school teacher was a lofty profession. You were considered to be an intellectual if you were a trained schooled teacher. So William E. McLellin, he had a lot of standing in the church.

Dr. C. Robert L...: 08:13

So let's just dive in to section 67:1, "Behold and hearken o, ye elders in my church who have assemble yourself together, whose prayers I have heard, whose hearts I know, and whose desires have come up before me." Skipping down to verse four, "I, the Lord, give unto you testimony of the truth of these commandments which are lying before you." What's the context there? Well, it's not the 10 commandments, that's a good application. But when it says of these commandments, that's a specific reference to the Book of Commandments. Now, why would he say this? "I, the Lord I'm..." Usually we give testimony to people about the scriptures. But this is a real cool instance for the Lord is giving testimony of the truth of the scriptures that are before you.

Dr. C. Robert L...: 09:00

Now, why would he do this? Well, there, there is an interesting thing that occurs. And as they're beginning to get ready, the Book of Commandments for publication and this conference

approves the printing of this book, there comes this question about the wording of some of the revelations. And there were some members that were part of a group who felt quite frankly that this really wasn't the Lord, that it was canned and maybe even hammed up language, and that this was just Joseph speaking.

John Bytheway: 09:37

Okay, verse five, "Your eyes have been upon my servant Joseph Smith Jr. and his language you have known, and his imperfections you have known. And you have sought in your hearts knowledge that you might express beyond his language, this you also know.

Dr. C. Robert L...: 09:53

We'll stay with the history and the context for a moment, but I want to come back to that. Because I think that's an interesting concept, especially in the church today with all the faith crisis stuff, fake transitioning stuff that's going on with this idea of not just imperfections that members have, but imperfections that... That's interesting that the Lord would say, "And his imperfections, you have known." Let's come back and talk about this. Hank, verse six.

Hank Smith: 10:18

Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you. Or if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true." So give it a try.

Dr. C. Robert L...: 10:36

You're right, yeah. And then verse eight. "But if you cannot make one like unto it, you are under condemnation if you do not bear record that they are true." Well, this group, they actually decided to take, you could say it's Joseph's challenge, but really it's the Lord's challenge. See if you can write a revelation and make it sound like it's from the Lord. You're saying Joseph is writing revelations on his own and trying to make it sound like it's from the Lord. Well, see if you can do this. And so a point among you the one that is most wise, verse six. Guess who they chose to do that. Yeah, it's none other than William E. McLellin was chosen. And we won't go too much into the history of it and there's not a lot of history other than he tried and basically failed miserably to do this. It was a pretty strong witness to this group that, Hey, yeah, this challenge that the Lord has issued, it really panned out. So that's interesting.

Dr. C. Robert L...: 11:34

I'd love to hear your thoughts, either Hank or John, about verse five and this idea of, "His language you have known, his imperfections you have known. You've sought in your heart that you might express beyond his language." Could I read a quote

real quick to maybe frame where I'd like to go with that. I'm sure both of you are very familiar with this. But back in conference, October conference, 2013, President Uchtdorf, at the time President Uchtdorf now he's Elder Uchtdorf, he spoke and he gave a talk that I don't know if rattled the church is the way to frame it, but he said some things about leaders and their imperfections that really caused a stir in the church. It's not scripture, it's not doctrine, but we have a culture sometimes of an infallibility. Isn't it interesting Joseph even talks about his weaknesses. Mormon says, "Hey, if there's weakness, if there's imperfections or mistakes in this record, there are the mistakes of men."

Dr. C. Robert L...: 12:44

Here's what President Uchtdorf said, and again I'd love to get you guys' thoughts on this. He said, "Some struggle with unanswered questions about things we have done or said in the past. We openly acknowledged that in nearly 200 years of church history, along with an uninterrupted line of inspired, honorable, and divine events, there have been some things said and done that could cause people to question. And to be perfectly frank, there have been then times when members or leaders in the church have simply made mistakes. There may have been things said or done that were not in harmony with our values, principles, or doctrine." And I love that, I think that's very healthy and refreshing to know that this is not the church of men, it's the church of Jesus Christ.

Dr. C. Robert L...: 13:30

Here's one more quote and then I'd love to get you guys' thoughts on this before we go back into section 67. In a document called Approaching Mormon Doctrine in LDS Newsroom, this was written back in 2007, approved by the first presidency. It says this, "Not every statement made by a church leader, pastor present necessarily constitutes doctrine. A single statement made by a single leader on a single occasion often represents a personal. Though well considered opinion, but is not meant to be officially binding on the whole church. With divine inspiration, the first presidency and quorum of the 12 council together to establish doctrine that is consistently proclaimed in the official church publications."

Dr. C. Robert L...: 14:15

So I love this idea and I love that idea of the Lord saying, "Hey, you know Joseph's perfections, there's times when prophets make a mistake." Joseph one time set a prophet was only a prophet when he was speaking as such. So I'd love to hear, Hank, John, what are your thoughts about that, about this idea of as members of the church not being critical of the brethren but realizing, hey, sometimes mistakes are made, it doesn't

happen often. But boy, how could that help us be better disciples?

Hank Smith: 14:50

I think it's one of the reasons the Lord gives us 15 leaders and their spouses, right?

Dr. C. Robert L...: 15:00

Right.

Hank Smith: 15:00

Because there's a lot of variety there to encompass members of the church from all the whole spectrum of beliefs. This is one of my favorite thoughts from Lorenzo Now. John, I don't know if I've shared this before. But he said this in 1900, he said, "70 years ago, this church was organized with six members. We commenced, so to speak, as an infant. We had our prejudices to combat, our ignorance troubled us into regard to what the Lord intended to do and what he wanted us to do. We advanced to boyhood and still we undoubtedly made some mistakes, which generally arise from a lack of experience. We understand very well when we reflect back upon our own lives that we did many foolish things when we were boys." Any of you do foolish things ever, I don't of whether...

Hank Smith: 15:49

"Yet as we advanced, the experience of the past materially assisted us to avoid such mistakes as we had in our boyhood. It is so with the church, our errors have generally arisen from a lack of comprehending what the Lord required us to do. But we are now pretty well along to manhood." And he says, "We ought to congratulate ourselves in this direction, but we certainly ought not to feel that we have yet arrived at perfection." I love that idea that the church is a growing living thing and it's going to make mistakes and learn from those mistakes just like all of us grow and learn from our mistakes. I don't know about you guys, but I have learned by really sad, painful experiences of what not to do. I don't know, John definitely has not had as many experiences as I have with that. In all of our conversations, it's usually him saying, "Oh wow, you did that?" But the church is the same thing for me.

John Bytheway: 16:56

When I was reading this to get ready for today in verse five, "Your eyes have been upon Joseph Smith." And it's like, where should your eyes be? I'm thinking of Peter walking on water and as soon as he took his eyes off Christ, that's when he started to sink. So I drew a line from verse five to verse nine. So the Lord says, "Okay, look at the revelations, there is no unrighteousness in them." I don't know, I connected those two. You're looking at Joseph, but look at these revelations and they are beyond Joseph, they are beyond a farm boy, they're coming down from above, from the father of lights. I thought that was cool.

Dr. C. Robert L...:	<u>17:34</u>	That's a really cool phrase, isn't it? Father of lights.
Hank Smith:	<u>17:38</u>	The assumption that we make that the Lord's church is never going to make an error. That's not something that the Lord has ever said, he's never said that. We get this assumption somewhere.
John Bytheway:	<u>17:54</u>	Do we want to hold other prophets to the same standard?
Hank Smith:	<u>18:00</u>	Out of the scriptures?
John Bytheway:	<u>18:01</u>	Doesn't it say Moses killed an Egyptian? And what did Jacob tell Afeb about his wife? That's my sister. And the reformers, do we want to hold them to the same standard? I don't know. We're holding Joseph to a pretty high standard here.
Hank Smith:	<u>18:18</u>	In Luke chapter nine, James and John want to burn down [crosstalk 00:15:29], they want to blow it up.
Hank Smith:	<u>18:25</u>	Listen to this story. I'll read this from J. Reuben Clark. He said he remembered a simple story, my father told me as a boy, I do not know on what authority, but it illustrates the point. His story was that during the excitement incident to the coming of Johnston's army, Brother Brigham preached to the people in the morning meeting a sermon vibrant with defiance to the approaching army and declaring an intention to oppose and drive them back. In the afternoon meeting, he arose and said that Brigham Young had been talking in the morning but the Lord was going to talk now. He then delivered an address, the temple of which was opposite that of the morning talk. So I think it's very refreshing like you said, Rob.
Dr. C. Robert L...:	<u>19:14</u>	One other thought on this before we go on. I don't know how many of your listeners are familiar, I think all of us are familiar with Official Declaration 2, the revelation in 1978, priesthood going to all worthy males, what a breath of fresh air that was. Elder McConkie gave a talk to church educators, if you remember, in August of 1978, about two months after the revelation came out. And let me just read part of what he said. Speaking of the verse in 2 Nephi, I think it's 26 where it says, "All are alike unto God, he denied them none." He says these words have taken on new meaning, we have caught a new vision of their true significance. Isn't that interesting on an possible saying that? This has taken on new meaning for us, we've got a new vision.

Dr. C. Robert L...:	<u>20:07</u>	<p>He says this also applies to a great number of passages. Since the Lord gave revelation on the priest that our understanding of many passages of has expanded. Many of us never imagine or suppose that they had the extensive broad meaning that they do have. I want to read more of the statement, but isn't that cool? An apostle saying, "Hey, we're learning, we're growing, the Lord's continuing to reveal things." And then he goes on and he says, "There are statements in our literature that people hold onto and they say, 'Hey, Brigham Young and George Hugh Canon, and you guys said certain people would never have the priesthood.' And now we do how is it that you said that?" And he says this, I love this, he says, "Forget everything that I have said or what Brigham Young or Georgie Hugh Canon or whomever has said in days past that is contrary to present revelation." And then he says this, "We spoke with limited understanding and without the light and knowledge that has now come into the world."</p>
Dr. C. Robert L...:	<u>21:03</u>	<p>The reason I mentioned this, I think you could even make the case that there are some things that we taught back in the '70s and '80s, President Kimball and President Benson Taft of theological paradigms that maybe we have moved away from or that we don't emphasize. I think what's that going to be like in 20 or 30 years from now? I guess the bigger question, if I feel disgruntled about Book of Mormon translation issues, Book of Abraham translation issues, differences in the first vision accounts, LGBTQ issues, women in the priesthood issues, where is it that the Lord is eventually leading this church? Because as President Nelson said, with the dedication of the Rome Temple, he says, "This church isn't done being restored yet. This is an ongoing restoration." And to understand that, I think that could help people so much with a lot of these faith crisis questions.</p>
Hank Smith:	<u>22:04</u>	<p>Absolutely. I remember a quote I read from Brigham Young, I'll have to find it and put it in our show notes. But he said, "I saw Joseph's imperfections and mistakes." He said, "But he was the Lord's prophet not mine. And if the Lord wanted to correct him, it was between him and the Lord." So I like that idea, that let the Lord do this work. President Hinckley said this, he said, "I have worked with seven presidents of the church. I recognize that all have been human, but I have never been concerned over this. They may have had some weaknesses, but this has never troubled me. I know that the God of heaven has used mortal men throughout history to accomplish his divine purposes." I think it was Lorenzo Snow who said he loved that the prophet Joseph Smith had weaknesses because he said, "I felt like there was hope for me."</p>

Dr. C. Robert L...:	<u>23:02</u>	Could we go back one section now to section six.
Hank Smith:	<u>23:05</u>	Let's do it.
Dr. C. Robert L...:	<u>23:06</u>	Let's go to 66. I know this isn't part of a block, but boy, there's such a great tie in here. Let's just read a few verses if we could. So if you look at the section heading, this is important, the place and the date. So they're not in Kirtland, Ohio they're in Hiram, Ohio. This is at the John Johnson Farm, remember they go there for a time. This is eventually where Section 76 is going to be received, that great revelation on the three degrees of glory. So they're in Hiram, Ohio and it's October 29th, 1831. It says, "William E. McClellan had petitioned the Lord to make known through the prophet Joseph the answer to five questions, blah, blah, blah, blah, blah, blah."
John Bytheway:	<u>23:48</u>	Okay, of section 66?
Dr. C. Robert L...:	<u>23:50</u>	Of 66, yeah.
John Bytheway:	<u>23:51</u>	"Behold, thus saith the Lord unto my servant William E. McLellin, 'Blessed are you, in as much as you have turned away from your iniquities, and have received my truths.' Saith the Lord your Redeemer, the Savior of the world, even of as many as believe on my name."
Dr. C. Robert L...:	<u>24:07</u>	Just a little bit of background here, if I could real quick, John. So William E. McLellin, he was baptized in the summer of 1831. So he's only been a member for just a few months. And so, "Hey, blessed are you, you've turned away from your iniquities, you've received my truths." Okay, verse three.
John Bytheway:	<u>24:25</u>	"Verily I say unto you, my servant William, that you are clean, but not all. Repent therefore of those things which are not pleasing in my sight, saith the Lord, for the Lord will show them unto you."
Dr. C. Robert L...:	<u>24:37</u>	Any thoughts about that? I thought often thought that is an interesting phrase. "Hey, you've turned away from your inequities, you received my truth, repent of those things that are not pleasing and I'm going to show them to you." But if you go down to verse 10, the Lord not only shows him, he shows the whole world.
Hank Smith:	<u>25:00</u>	[crosstalk 00:22:05] like that published.

Dr. C. Robert L...:	<u>25:00</u>	Oh man, ouch. "Seek not to be cumbered. Forsake all, commit not adultery, a temptation with which thou hast been troubled." Now, I mentioned that because it's going to be part of the context of what I'm going to do here in just a second. But I've often thought it's interesting the Lord doesn't say, quit committing the adultery you are currently committing, he doesn't say that. He just says, this is a temptation. And a lot of us, there's sometimes you and I have sins or misdeeds, but maybe we don't but we're troubled with them. Does that make sense? But are there any thoughts from either of you before we do verse four and five? You're clean but not all, repent of those things which are not pleasing. I've thought that's interesting.
Hank Smith:	<u>25:44</u>	Well, reminds me, the scariest question for me is the man in the New Testament who says to the Lord, "What lack I yet?" That is-
John Bytheway:	<u>23:53</u>	Right, exactly what I was thinking. I'm like, "Are you kidding? Did you really just ask that question? I am totally stumped, I can't think of a thing."
Hank Smith:	<u>28:04</u>	The Lord has one thing to say. I think if I were to say, "Lord, what lack I yet?" He'd say, "How much time do you have, do you want alphabetical or chronological? We've got volumes up here." So I think it's a scary question to say, Lord, show me my weaknesses, show me my sins because he will.
Dr. C. Robert L...:	<u>29:27</u>	John, isn't it interesting that the Lord does not say in that scripture neither, if men come unto me, I will immediately make life hunky dory for them and pour out so many blessings it'll make your head spin, it doesn't that, does it? The way I read that is, heavenly father's crisis, come unto me. And then we're like, yeah, okay, it's almost, if I can just ad-lib, it's like, okay, if you really want to come unto me, things might get a little worse before they get better.
John Bytheway:	<u>24:07</u>	I love to tell pre-missionaries that my sister-in-law told me before I left, my sister-in-law Linda served a mission in England, and she told me a mission will show you your weaknesses. And boy, did I find that to be true. I thought, "Oh, you probably feel really great and spiritual when you're on a mission." And then you go out and you discover, you start seeing your own weakness. I really appreciated that advice and I like to share that with others going on missions because it's not to be surprised that you'll learn, oh, I've got some work to do, don't I?
Dr. C. Robert L...:	<u>24:46</u>	If I could tell you guys a little story, I know you both have published books. And not to talk about name recognition, but you guys have been very successful. I've had five books that I've

published, lesser books, they've been pretty well-received. But I remember the very first time I... I've been in church education for 29 years and there's this thing they have in church education called CES peer review. And if you do a book, you can actually have people in church correlation review it. When I did one of my first books, I was so scared and offended about that and I asked them I said, "Do I have to have them review that?" And this guy I think he could see my concern and he goes, "Oh no, it's just an optional thing." And then he said, "Why would you not want them to?" I was like, "Because I..." I didn't say this but inside I'm like, "Because it's my stuff and I don't want to have them tell me what." It came from a very prideful place.

Dr. C. Robert L...: 25:47

Well, now 15 years later, having done five books that have been pretty successful, and again, it's not about my books or writings, whenever I write a book, I can't wait to send it to CES peer review, to have professionals and people who know the doctrine to have another set of eyes, to be able to say, "Let me show you some weaknesses in this. Let me show you some things." I love that and I don't take offense to it anymore because what it's doing, it's improving the quality of this work that I'm doing. And why in the world would I not want someone to show me my weakness? But as humans, I guess there's this tendency, there's a fear to say someone's attacking me. You look at this culture, we live in now this shame people. I hear this the time from kids, "Oh, people are shaming me." Well are people shaming you? Is the church shaming you? Or are people trying to help you? Is heavenly father trying to help you become a better person?

Hank Smith: 29:48

I've noticed two things. One, parenting, John, like a mission has given me front row seats to my own immaturity, it's given my wife orchestra seats to my immaturity. And two, I've noticed the more I become aware of my own weaknesses and mistakes, the more gentle I am with other people's weaknesses and mistakes. I just have a tendency to, what did Joseph Smith say? The nearer we get to our heavenly father, the more we are inclined to look upon perishing souls with compassion. We want to take their sins, throw them behind us, and carry these people on our shoulders. I think that as you get closer and closer to the spirit, you become more gentle. And you can see the Lord being gentle here, direct but also gentle. You are clean, not all, repent therefore. I'll help you along.

John Bytheway: 30:49

That doctrine of reciprocity, if you extend mercy, you receive mercy. And I love that idea that, Hank, is the more you confront your own weakness, the more you're, "We're all just doing the best we can." You take that attitude. I look back at these folks in early church history, one of the things that's been so helpful to

me about this whole experience of doing this podcast is just to keep reminding us, look, these guys have been only members of the church for a year and a half. They're still figuring this out as they go, and let's cut them some slack for crying out loud, they don't have what we have. That helps me to do what Joseph Smith said, I'm more disposed to look with compassion on them. Hey there, they were trying to figure this out too, and look at the sacrifices they were making. They were doing great as far as I can see.

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| Dr. C. Robert L...: | <u>31:45</u> | Isn't it stunning to think that four of the original members of the quorum of the 12 were aged 24? 24. The oldest member, if I remember correctly, was David W. Patton. Well, Thomas B. Marsh was 35, but Brigham and David W. Patton were only 33, and those were the senior members of the quorum, that's amazing. |
| Hank Smith: | <u>32:13</u> | I'm already past the age that Joseph Smith lived and I haven't grasped the lessons of life yet, wow. I liked the lesson you friend Rob McClain Hayward, he taught us a couple of weeks ago. He said, "You can be like Edward Partridge and get in a big fight with Joseph Smith and then reconcile and do your best and repent and come back. Or you can be like Ezra Booth and stay offended. You can stay offended forever." |
| John Bytheway: | <u>32:49</u> | Simon's right, all right. |
| Hank Smith: | <u>32:51</u> | Just stay offended and let that take over your heart. That to me was an important lesson. I try to be more like Edward Partridge and reconcile and say, well, I'm going to start over and do my best, try again. I'm going to try again. |
| Dr. C. Robert L...: | <u>33:11</u> | Let's go on now. Hank, verse four and five, let's hear those. |
| Hank Smith: | <u>33:15</u> | We're still back in 66, right? |
| Dr. C. Robert L...: | <u>33:16</u> | Still in 66, yeah. |
| Hank Smith: | <u>33:18</u> | "Now, verily, I, the Lord will show unto you what I will concerning you or what is my will concerning you. Behold, verily I say unto you that it is my will that you should proclaim my gospel from land to land, from city to city, yea, in those regions round about where it has not been proclaimed." |
| Dr. C. Robert L...: | <u>33:36</u> | Verse six say, "Tarry not many days in this place." Meaning Ohio specifically Hiram. "Go not up unto the land of Zion as yet." That's referenced to Independence, Missouri. "But in as much as |

you can send, send otherwise think not of thy property." And then here comes William E. McLellin's first mission call, "Go ye unto the eastern lands." And when it says eastern lands, we're not talking about East Asia or the Middle east. We haven't extended that far yet, we still aren't in some of those lands today. But this would be the East Coast of the United States. "Bear testimony in every place." Verse eight, "Let my servant Samuel H. Smith," this is the prophets brother "go with you." Now, that's where we stop. And remember verse 10, if we look at that, "Seek not to be cumbered, forsake all. Commit not adultery, a temptation with which thou hast been troubled."

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| Dr. C. Robert L...: | <u>34:40</u> | Now, real fast what I'd like to do is this, there's a really cool principle that I just love. And this is all going to tie back to '67 and William E. McClellan in that episode, if you look at section 66, this is October 29th, 1831. So this is when he gets his mission call to go with Samuel H. Smith to the Eastern lands, Eastern United States and to preach the gospel. |
| Dr. C. Robert L...: | <u>35:04</u> | Now, we're going to skip all the way over to section 75. Sometimes, I can't remember, I think it was Elder Richard G Scott, said, "Sometimes you find a principle that's just in a verse of scripture, sometimes you find a principle that's an entire chapter, sometimes you have to span across chapters and sections to find principles." Does that make sense? |
| Hank Smith: | <u>35:34</u> | Sure. |
| Dr. C. Robert L...: | <u>35:34</u> | So let's look at the section 75, the date first Revelation given to Joseph Smith at Amherst, Ohio, January 25th, 1832. So this is about two, three months later. Now, in the interim, Samuel Smith and William E. McClellan, they went on a mission and we actually know they not only started but they actually had to turn back and go back to Kirtland. All that Samuel H. Smith says in his journal is, he says, "Our way was hedged up because of some things relating to William E. McClellan, and we had to go back to Kirtland." Now, we don't know what it was and that probably wasn't Samuel Smith's place to say that, bless his heart. So John if you'd read verse six. |
| John Bytheway: | <u>36:29</u> | "Therefore, verily I say unto my servant William E. McLellin, I revoke the commission which I gave unto him to go unto the eastern countries." |
| Hank Smith: | <u>36:37</u> | So 75:7. |
| John Bytheway: | <u>36:38</u> | Seven too? |

Hank Smith:	<u>36:41</u>	No, I'm going to take this one.
Dr. C. Robert L...:	<u>36:41</u>	Yeah, Hank's going to do this one.
Hank Smith:	<u>36:45</u>	Don't steal my verse, John. "I give unto him a new commission and a new commandment, in the which I, the Lord, chasten him for the murmurings of his heart."
Dr. C. Robert L...:	<u>37:00</u>	Verse eight. "And he sinned, nevertheless, I forgive him and say unto him again, 'Go ye into the south countries.'" I don't know about you two but the first time I saw 66 and 75, I thought there is so many cool things going on here. First of all, like Samuel H. Smith, the Lord doesn't mention what the sin is. He does mention prefacing the sin that he murmured in his heart. But they did have to go back, but watch what it says there, "He sinned, nevertheless, I forgive him and say unto him again, 'Go ye into the South countries.'" John, Hanky, any principles putting that all together, and I know we need to be careful about how we talk about the liberty of grace. Let's talk about grace and the Lord and his character. I think there's... What are some things we can assume from all of this that's going on here?
John Bytheway:	<u>38:00</u>	When when we looked at, I remember just noting this when I was marking 60, 61, and 62, that all three of them had a phrase somewhere, "I, the Lord, forgive sins." And it was so nice to see that. If he's our savior, that means he forgives and he saves us from our sins. I don't know, the sigh of he's forgiving, he's he is forgiving, and I'm so thankful for that.
Dr. C. Robert L...:	<u>38:28</u>	Let me just maybe share some thoughts. We really can repent of sin, that's real, we really can repent. Heavenly Father really does forgive and here's the other cool things, what is the principle when he says, "I given to you a new commission to go into the South countries?" Heavenly Father not only forgives, but he does what?
John Bytheway:	<u>38:52</u>	Let's you try again?
Dr. C. Robert L...:	<u>38:53</u>	He gives second chances, that's right. But John, is he going into the Eastern countries?
John Bytheway:	<u>39:02</u>	No, that was interesting. That didn't go so well, go South this time.
Dr. C. Robert L...:	<u>39:13</u>	Now, this is where I think all of us have been stung by this before. So sorry to play this guess what's on my mind game, I do this with my institute and BYU students. So we can repent,

Heavenly Father really does forgive, he gives second chances, but what?

Hank Smith: 39:26

You can miss opportunities because of mistakes.

Dr. C. Robert L...: 39:30

I think there is a powerful lesson here. We can repent, God does forgive, he gives second chances, but opportunities can be lost forever. Let me just mention a few examples and John and Hank, maybe you know of some. This was Elder Ballard in October conference, 2002. Remember the raise the bar and missionary work talk? He said this, he said, "Please understand this, the bar that is the standard for missionary service is being raised. The day of the repenting go missionary is over. You know what I'm talking about, you don't, you eat my young brothers." And parenthetically, if you remember, Elder Ballard took some heat for this from certain places, certain individuals in the church. He said, "Some young men have the mistaken idea that they can be involved in simple behavior and then repent when they're 18.5 so they can go on their mission at 19." He says, "And then here's the principle. While it is true that you can repent of sin, you may or may not qualify to serve."

Dr. C. Robert L...: 40:40

Now, some might think that contradicts this principle that we're setting up, but I don't think it does. Can that young man repent? Absolutely. Will God forgive? Absolutely. Does he give second chances? Sure. He could still go on a mission maybe later in life with his wife, become exalted in the temple. Someone who struggles with the word of wisdom, smoked six packs a day for 40 years, can they repent? Absolutely. Does God forgive and love them? Sure. Can they be exalted one day? Absolutely. But what? They might need to deal with the lung element for a lot of their lives. I think there is, I don't want to be Debbie Downer, but I think there's a powerful principle here of realizing that repentance is real, forgiveness is real, God gives second chances, but there can be times when opportunities are lost.

Dr. C. Robert L...: 41:32

I've sat in disciplinary councils before as the Bishop and I've had to explain this principle. That God does forgive and you can go on, but there might be some things you miss out on. I've had to tell some young men who were prevented from going on and serving a mission that maybe you'll get to serve someday, and God loves you. And there's no need you need to beat yourself up.

Dr. C. Robert L...: 42:00

I want to tell you a story real quick. I was serving as an institute director at an institute out in the mid-Midwest about 15 years ago. I had a young man, he had to come home early from a mission. John and Hank, and I know there is a stigma and a

culture sometimes associated with missionaries that come home early, and it is not right. It's very judgmental and very harsh. But that culture exists. He took several of my institute classes and he looked like Johnny Raincloud walking around the institute for a whole year. I can't tell you how many times he was in my office telling me, "Brother Line, these people, they judge me. And girls won't date me and all this stuff." It was really, really hard. And something happened after about a year. He kept taking my classes, really faithful young man, had just done something which wasn't right. Got himself under predicament, had to come home, repented fully.

Dr. C. Robert L...: 43:11

One day I noticed that there was this smile that had returned to his face. And he started walking around the institute and he was just so happy and filled with joy. Finally one day I grabbed him and I called by my name and I said, "Hey, get in here, come into my office." He said, "What's up?" I said, "Sit down." And I go, "What's going on with you?" He goes, "What do you mean what's going on with me?" I said, "You look so happy." And he started to cry and he said, "Brother Line, I finally decided to own it. I finally decided to own it. And I had to admit to myself, I did those things, I did those things, but not anymore, not anymore." Within about a month he was dating this beautiful girl, part of our institute, got married in the temple and went on with this life.

Dr. C. Robert L...: 44:12

Again, sorry to get emotional, but there's such a powerful principle. If I could end with this quote. And then John and Hank, I'd love to hear your response to this principle. Elder Richard G. Scott said, "If you have repented from serious transgression and mistakenly believe that you will always be a second class citizen in the Kingdom of God, learn that that is not true. Find encouragement in the lives of Alma the younger in the sons of Mosiah. They were tragically wicked yet their full repentance and service qualified them to be considered as noble as righteous Captain Merona." Isn't that amazing? One of the things I love about this gospel is the grace, the love, the mercy of the Lord. Yeah, there's justice, but there's also mercy. I know some would say, "Well, mercy can't rob justice." But in Alma 34, it says mercy does overpower justice. And thank goodness we have the Lord Jesus Christ.

John Bytheway: 45:09

I saw on a greeting card in Alaska somewhere I think this little saying that said, "Well, none of us can go back and create a brand new beginning. All of us can start where we are and create a brand new ending." And I liked that idea that if the Lord is telling us to forgive seven times 70, then I think we can suspect he is that forgiving of us as well.

Hank Smith:	<u>45:40</u>	Rob, as you were telling the story, I was thinking about the lion and the witch and the wardrobe, if you remember Edmund, Edmund of the four siblings. Edmund is the one who makes the serious mistakes and hurts his siblings pretty badly, but eventually comes around and comes back to his sibling side, if you remember. And then if you've read the book, they did this in the movie I think pretty well. But he and Aslan go alone, Aslan being the Christ figure, they go alone up onto a mountain side and they have a long series talk about what Edmund has done. You can see in the movie you've got Edmund there with his head down. Then in the book, I don't know if they did this in the movie, but they come walking back into the group.
Hank Smith:	<u>46:30</u>	And Aslan says, basically to the rest of the group, "Your brother is back and there is no need to speak of this again." Basically saying, he and I have worked it out and be grateful he is home and there is no need for you and him to hash this all out again. I loved that moment. Like this is between me and him and Edmund personally apologizes to his siblings and then becomes, like you said, this great. I think CS Lewis had that same idea of the Lord will be merciful and grant repentance and forgiveness. And we can do the same. I think that this is something that we can learn from the Lord how to forgive. Isn't that in the parable of the, and we maybe talked about this in earlier episode, John, the parable of the unforgiving servant, where the Lord gives him of this big debt and-
John Bytheway:	<u>47:41</u>	A 10,000 talent debt.
Hank Smith:	<u>47:42</u>	Yeah. He won't forgive someone else, and the Lord says, "Didn't I forgive you just because you asked me to?" Anyway, that was my thought. It's the one I thought, one of the most beautiful parts of the lion, the witch, and the wardrobe, is the forgiveness of Edmund and the Lord telling the other group, there is no need to speak of this again.
Dr. C. Robert L...:	<u>48:04</u>	Well, and Hank, I think of a quote that you paraphrased. Actually I can't remember who, you or John, but from Joseph Smith, of casting people's sins behind our backs. I've often thought, based on that quote, that one of the great, I think, litmus tests of where we are as disciples of Christ is not how righteous we think we are but how we respond to others who are not necessarily righteous. In other words, how do we treat people who are... Am I repulsed by people who are in sin? Joseph Smith, what did he say? He says, "No, the more converted you are, the more you want to help and show-"
John Bytheway:	<u>49:04</u>	Compassion.

Dr. C. Robert L...:	<u>49:04</u>	Yeah. So if I'm repulsed by people who are in sin, that probably is much more telling of where I am as a discipled than what that person is, if that makes sense. The closer I am to God, the more... And here's the greatest example of hanging out with sinners and showing compassion to sinners, you cannot read the New Testament and miss that message, if you do, you've been asleep.
Hank Smith:	<u>49:26</u>	I don't know about both of you, but I have learned by sad experience that a very quick way to lose the spirit is to attack a sinner, attack someone you believe to be in sin, go after them. It's a quick way for the Lord to go, "Ooh, that is not of me."
John Bytheway:	<u>49:44</u>	I'm just thinking about the idea of owning it because I feel like Alma 36 is Alma owning it. And then saying, "I could remember my pains no more." I put this on a multiple choice tests, did he say he could remember his sins no more? No, he remembered them, he's telling us about them. But he said, but it didn't hurt anymore. I was held up by the memory of my sins no more. And I love that idea that he owned it but then when he came to Christ, all of a sudden his joy was as exquisite as was his pain. I love it because at first he says, "The thought of coming to the presence of God did rock my soul with inexpressible horror." And then on the other side of the page, "Me thought I saw as our father, Lehi, saw God sitting upon his throne, and my soul but longed to be there." It went from such opposites. And he remembered his sins, but it didn't hurt anymore.
Hank Smith:	<u>50:46</u>	Sorry, John, I was going to say the whole turning point of that verse, the whole chapter, there's a turning point where he says-
John Bytheway:	<u>50:52</u>	"My father taught me."
Hank Smith:	<u>51:00</u>	"My father taught me about Jesus Christ."
John Bytheway:	<u>51:03</u>	"Jesus Christ the son of God who could forgive sins, and I cried within my heart." It's somewhere back there when dad didn't think I was listening, I was actually listening. And I remembered enough to say, "Have mercy on me." What a great chapter.
Hank Smith:	<u>51:11</u>	And that brings us back to what you said earlier, John, when you said, "His imperfections you have known, you have seen. Where are your eyes? Are your eyes on other people and their imperfections or your eyes are on Christ?" This is the turning point.
John Bytheway:	<u>51:27</u>	Look at the father of lights instead.

Dr. C. Robert L...: 51:30

Isn't it interesting that in Section 66 God tells William E. McClellan, "Hey, you're clean, but not all. I'll show you your imperfections." And the very next section, what's William E. McClellan trying to do with a group of people? Pointing out Joseph's imperfections. It's almost comical. It goes back to the unmerciful servant parable. It's like, "William, do you not recognize the mercy I'm trying to extend and the second chances I'm trying to give you and yet you're going to be critical of another member?" Anyhow, kind of interesting.

John Bytheway: 52:52

Please join us for part two of this podcast.

EPISODE 26 • PART II

Dr. C. Robert Line



D&C 67-70

John Bytheway:	<u>00:02</u>	Welcome to part two of this week's podcast. With what we've been talking about... if we could go back to section 67 verse 13 to complete this whole thing we've been talking about, let's see, Hank, would you like to read that verse, verse 13?
Hank Smith:	<u>00:19</u>	Yeah. 67:13, "You're not able to abide the presence of God now, neither the ministering of angels, wherefore continue in patients until you are perfected."
Dr. C. Robert L...:	<u>00:29</u>	Isn't that beautiful with all we've been talking about? God's admonition, not only to us individually, but the church too, and the restoration, right? Again, this infallibility narrative that we sometimes fall into, I think we need to be careful individually, and even as a church... speaking of patients, continue in patients, you know what I'm hearing from a lot of people with all the changes the church has been making? And there's been a lot in the last couple of years.
Dr. C. Robert L...:	<u>01:03</u>	I'm hearing minister teach to some older people in my ward and I have acquaintances in ward, and these are really, really good, wonderful people. I mean, salt of the earth people, former bishops, former state Presidents, some of them are very concerned, not only about what's going on in society, but how rapidly a lot of the changes in the church are happening.
Dr. C. Robert L...:	<u>01:32</u>	Yeah. When I teach Institute in BYU classes, a lot of my very faithful, young, single adult students, sometimes they don't think the changes are happening quick enough. Do you see the tension between those two groups? And one of my thoughts is, boy, I'm so glad I'm not in the Quorum of the Twelve trying to hold onto this group and that generation, and this group over here and that generation. I mean, but continue in patience until you're perfect.
Dr. C. Robert L...:	<u>02:00</u>	All of us, we need to continue, we need to be patient. The brethren bless their heart, I see so many wonderful things going on in the church and yet so many groups, "Oh, there's too much of this." No, there's too little of that.

Hank Smith:	<u>02:17</u>	Yeah. I love that. I think I am... John we've talked about this before my patience problems. And the idea that... don't laugh at that. Sometimes in my prayers, I say, "I'm ready for bigger miracles. I'm ready for the angels and visions." And I think the Lord is, "All right easy. You are not able to abide the presence of God now, neither of the ministering of angels, continue in patients."
Hank Smith:	<u>02:52</u>	And it's very a parenting moment of, "I feel like I'm ready." And the Lord is saying, "I know that you're not ready. So just slow down and keep doing what you've been asked to do." Because I'm one who jumps the gun, let's move forward fast.
John Bytheway:	<u>03:11</u>	I just wanted to tell you something I underlined in verse 14, I just thought, wow, look at that first phrase, "Let not your minds turn back." As everything we've been talking about, I put my margin... and this is an application of that, not necessarily what exactly tied to the context and the people, but I'm looking at that going, "Don't dwell on the past. Let, not your minds turn back." Everything we've talked about in repentance and moving forward. I just like that that phrase.
Hank Smith:	<u>03:47</u>	Yeah. That's a great phrase John.
John Bytheway:	<u>03:48</u>	Regret focuses on the past, worry focuses on the future, but focusing on what's right in front of us, my favorite golf quotation is, "The only thing that matters in golf is the next shot." So, what do I do today? The next shot. What do I do today? "Let not your minds turn back." Yeah, you got the bogey, but what's right in front of you right now?
Dr. C. Robert L...:	<u>04:14</u>	And you see this in the gospel like you said, it's verse 14, "Let not your minds turn back." What did Christ say in the New Testament? He says, "No man having put his hand to the plow and looking back is worthy of the kingdom." But then He says, on the other hand, in the sermon on the Mount, "Take no thought for the Morrow."
Hank Smith:	<u>04:33</u>	For the morrow. Right.
John Bytheway:	<u>04:35</u>	Morrow. If I could add something, because I went right to it before you said it, I went to the last verse of Matthew 6, in the sermon on the mount, "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." Well, in our King James, the take no thought, if you look down below, it's spoken earlier in Matthew 6 and it says, "Anxious concern."

John Bytheway:	<u>04:58</u>	So, I was reading a book years ago called How to Stop Worrying And Start Living, because I'm an expert in worry. I'm really good at it. And the Dale Carnegie dude wrote this book and he pointed out something that I have verified since that, in the King James translation, it says, "Take therefore no thought for the Morrow." But take the NIV, the American Standard, take a bunch of the other reputable New Testament translations, the word is not thought, it's worry.
Dr. C. Robert L...:	<u>05:29</u>	Worry. Yeah.
John Bytheway:	<u>05:30</u>	And our Bible changes it to anxious concern. Of course, you think about tomorrow, that's very President Markson.
Dr. C. Robert L...:	<u>05:36</u>	You make plans and goals, you have to.
Hank Smith:	<u>05:39</u>	There's a great verse in 1 Nephi 16, as Michael Wilcox pointed out to me once where the daughters of Ishmael, their father dies and their mourning exceedingly, which is okay, that's in front of you, that's present, the morning exceedingly. And then Nephi adds, "And they get upset because of all the sufferings they've had in the wilderness." And because they're bringing up all their past problems, and now all their present problems, they start to predict the future.
Hank Smith:	<u>06:06</u>	It's 1 Nephi 16 they say, "And we must perish in the wilderness with hunger," which never happens. They're now suffering for future trials that are never going to happen. This is 1 Nephi 16:35.
John Bytheway:	<u>06:24</u>	Good point. Really good point.
Hank Smith:	<u>06:25</u>	"Our father is dead, we have wandered much in the wilderness, we have suffered much affliction, hunger, thirst, and fatigue. And after all these sufferings, we must perish in the wilderness with hunger." So now I'm suffering for future trials that are never going to happen. And I find myself doing that too. What if this goes wrong? What if this? What if? yeah.
John Bytheway:	<u>06:45</u>	Good point. And you know Hank, that I love Moroni. And in Mormon 8, the poor guy takes over, "My father has been killed in battle, this was his life's work." The book of Mormon. "I have no family, I am alone, all my kindred are gone and the Nephi are like this." And he gets to this point where his whole tone of voice changes, if you read Mormon 8, and all of a sudden, he just says, "I make an end of speaking concerning this people. I

		am a Moroni, I am a son of Mormon, and I'm going to finish this record."
John Bytheway:	<u>07:24</u>	And it's really... I'm paraphrasing a little bit, but read it, it's really cool how he says, "Okay, I'm done with the past and my problems. I'm going to finish my father's record." And I don't know how long it took him to write Mormon 8, but watch for that moment, it's pretty inspiring to me.
Hank Smith:	<u>07:42</u>	Yeah.
Dr. C. Robert L...:	<u>07:43</u>	Well, if I could add one more thing, guys, going back to the story I told about my student, that he said he finally owned it. I think that's what we're talking about. He thought where peace and happiness finally came to him, he had to quit dwelling in the past and what had happened, and once he finally owned it, it was that step from the past sins to a step into the present now and being there and being there with God. So, Yeah.
John Bytheway:	<u>08:11</u>	Well, this is great. We're never going to finish the Doctrine and Covenants, if we don't...
Hank Smith:	<u>08:16</u>	Okay.
John Bytheway:	<u>08:17</u>	Let's jump into 68, Robe, tell us about it. What do you see there?
Dr. C. Robert L...:	<u>08:23</u>	Yeah. So, just quickly, revelation given through Joseph Smith in response to prayer that the mind of the Lord had been known, and it mentions four individuals, Orson Hyde, Luke Johnson, Lyman Johnson, and, oh, there he is again, William E. McLellin. One of the things real quick before we jump into section 68, here now, if you look at 66, 67, 68 and 75, you got four revelations that deal with this guy, William E. McClellin, who not only becomes an anti-Mormon critic, but he leaves the church and never does come back.
Dr. C. Robert L...:	<u>08:57</u>	And in full disclosure, I wrote a paper once on William E. McLellin and that's why I love to talk about this history so much. And I think one of the takeaways from this, again, this is a microcosm and maybe off the beaten path here, but I think God not only works with imperfect people and people that ultimately leave his kingdom, but there are things we can learn from these incidents, from these people and from these histories. And so, I think that's significant, do I want to glorify and glamorize? No, no, no, I'm not doing that.

Dr. C. Robert L...:	<u>09:34</u>	But boy, what are the lessons God is trying to teach me through other people? Through incidents that I might think are insignificant? You have a bad day and you're like, "Oh, I'm so glad I got through that day and passed it, and now I can get on with life." Wait, wait, you might've missed, again, this comes back to living in the present. I mean, you might have missed something in that boring sacrament meeting or that unwanted trial, I think, it reminds me of what Elder Maxwell said one time. He said, "We not only need to go through our trials, but we need to let our trials go through us."
Dr. C. Robert L...:	<u>10:13</u>	And how often do we just dismiss things, because it's not a Nephi, Moroni big home run moment? And maybe some of the most powerful lessons God is trying to teach us are coming through the small and simple things.
Hank Smith:	<u>10:29</u>	That's interesting. These are four guys, two of them are going to... I think, correct me if I'm wrong here, two of them are going to die in the faith, Orson Hyde is going to go on to... he was just 22 years old when he's baptized, he's going to be the first missionary in the holy land.
Dr. C. Robert L...:	<u>10:46</u>	Right. In fact, correct me if I'm wrong Hank, I think he dedicates the holy land-
Hank Smith:	<u>10:51</u>	He dedicates the holy land.
John Bytheway:	<u>10:52</u>	Yeah. There's a monument there.
Hank Smith:	<u>10:55</u>	I often complained because, when we go to the holy land, it takes a good 24 hours of traveling to get there. 22 hours of traveling. I think it took him six months of traveling to finally get to the holy land. Luke Johnson is going to die faithful, he's going to leave the church for a bit and return. Lyman Johnson, if I remember right, Lyman Johnson is going to leave the church and then say to the 12 about a year later, "I have never seen a happy moment since." It's such a heartbreaking story where he says, "I have not seen a happy moment since I disaffected."
John Bytheway:	<u>11:42</u>	And these two Johnson's, I mean, there's a billion Johnson's in the world, but these two, are they not John Johnson's sons of Elsa Johnson whose arm was healed by Joseph Smith? Yeah.
Hank Smith:	<u>11:55</u>	Yeah.
John Bytheway:	<u>11:56</u>	So they're living in Hiram, Ohio with their John Johnson farm.

Dr. C. Robert L...:	<u>11:59</u>	Well, and the other thing about these four, all four of them, all original members of the Quorum of the Twelve. At the time of their calling, and I said, little addendum, I said age 24, it was 23, even younger. So Lyman Johnson was 23 when he went into the Quorum, Lucas Johnson, 27, William E. McLellin age 29, goes into Quorum of the Twelve 1835, and Orson Hyde, age 30, all four of them, original members of the Quorum of the Twelve.
John Bytheway:	<u>12:32</u>	And this Orson Hyde, did I get that right? Is 20...
Hank Smith:	<u>12:36</u>	He's born January of 1805. So.
Dr. C. Robert L...:	<u>12:39</u>	Would have been about 26.
Hank Smith:	<u>12:41</u>	Yeah. All right. So let's get into 68, Rob.
Dr. C. Robert L...:	<u>12:44</u>	Yeah. Some cool versus I don't know if we want to spend a whole lot of time, but let's just read verse 3 and 4, if we could real quick. John, if you want to do verse 3, Hank, verse 4.
John Bytheway:	<u>12:54</u>	"And this is the ensample unto them, that they shall speak as they are moved upon by the Holy Ghost."
Dr. C. Robert L...:	<u>13:00</u>	John, could you give us an ensample of what it's been spoken of in verse 3. What do we-
John Bytheway:	<u>13:11</u>	An ensample, they give out free ensamples at Costco. And they have had a free ensample.
Dr. C. Robert L...:	<u>13:17</u>	Yes. I love those ensamples. They're very good.
John Bytheway:	<u>13:19</u>	Yeah. This spaghetti sauce can be yours. Ensample is just an old way of saying example.
Dr. C. Robert L...:	<u>13:28</u>	There you go. Okay. Verse 4, Hank.
Hank Smith:	<u>13:30</u>	"And whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God until salvation."
Dr. C. Robert L...:	<u>13:42</u>	How should we interpret verse 4? Maybe a better question is, how might we misinterpret verse 4?
Hank Smith:	<u>13:50</u>	Oh goodness. Yeah. I think our definitions, we have to be careful with the definition of scripture, what is binding scripture. But there have been times where I've had conversations with John

or other friends, with my wife, of course, where the conversations have been full of the spirit and it's been so uplifting that it is like reading scripture. It just feels so powerful and uplifting like we're opening the doors of heaven.

- Hank Smith: 14:25 I don't think we should be recorded, printed and handed out in the enzyme, but... or not, it's Liahona. Sorry. But it has the same feel to it as scripture.
- John Bytheway: 14:40 Yeah. Scripture is that which is written. I think that was the definition in Joseph Smith's day. And I think we were on the right track here as I understand it, that there is scripture that is binding on the whole church that is the Canon. There are other things President Benson called patriarchal blessings personal scripture, but those aren't published to the world and they're not binding on the whole church.
- John Bytheway: 15:06 So, something I may have said to someone as a missionary, hopefully I was moved upon by the Holy Ghost, but for that setting in that place, maybe reached out level. But yeah, so I think we're not saying anything anybody ever says under the inspiration is scripture on par with the book of Mormon or the Doctrine and Covenants, I don't think we're saying no.
- Hank Smith: 15:32 Can you imagine our scripture sets we'd have volume 907, I need to get that out. So. what do you think Rob?
- Dr. C. Robert L...: 15:42 Going back to Joseph Fielding McConkie, I remember one time he gave an in-service to us and he bore the most interesting testimony at the conclusion of this one en service that he gave. And he said, he goes, "And I want to bear you my testimony that all those things that I spoke by the power of the Holy Ghost are true." And he said, "And those things which were not spoken by the Holy Ghost do with those, what you want."
- Hank Smith: 16:04 Do with those what you want.
- John Bytheway: 16:06 Dude is awesome. One of my great moments in life is when I submitted a paper, a Joseph Fielding McConkie in my master's program, and he returned it not with a letter grade, but with a check plus smiley face.
- Hank Smith: 16:23 That's pretty good.
- John Bytheway: 16:25 Yeah. It's framed on my wall. So yeah.

Hank Smith:	<u>16:27</u>	I really like verse 6. When I first got started as a scripture reader when I was a teenager, and I used to really tried to take it seriously, I would oftentimes for me reading the scriptures was like finding those just really powerful chunks, I didn't really understand the setting, I didn't understand who the Lord was talking to like I do now, but at those times, these little verses that I would find really stood out to me, and this was one of them, verse 6, "Wherefore, be of good cheer and do not fear, for I the Lord am with you, I will stand by you, you shall bear record of me, even Jesus Christ, that I am the Son of the living God, that I was, that I am, and that I am to come."
Hank Smith:	<u>17:14</u>	That can stand on its own as to my little ninth grade heart as the Lord bearing testimony to me.
John Bytheway:	<u>17:23</u>	Right. Absolutely. Let's go down to verse 25. "And again, in as much as parents have children in Zion, or in any of her stakes which are organized," how many stakes were they? He was forward looking here. "Or in any of their stakes which are organized and teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents."
Dr. C. Robert L...:	<u>17:53</u>	John, could we have a prayer right now for all of those parents that have very sinful children because those parents are in trouble at the final judgment. That's a lot of sin to be heaped upon their heads.
Hank Smith:	<u>18:05</u>	Goodness.
John Bytheway:	<u>18:06</u>	Yeah. And is sin a word that can be plural and singular?
Dr. C. Robert L...:	<u>18:12</u>	Yeah. I mean, obviously, I mean, this can't be talking about the sins, plural of the children are upon the heads of the parents. So John, I mean, what could we take away and say, what sin is this that's upon the heads of the parents?
John Bytheway:	<u>18:27</u>	Yeah. The sin wasn't teaching them to understand. And I appreciate that it doesn't say, teaching them or forcing them to accept, but at least you're teaching them to understand there's going to come a time where it's going to be a very individual thing for each of us, I think. But teach them to understand the doctrine of repentance of faith in Christ. And if you don't even make that effort, if you don't try to teach them to understand that sin is upon the head of the parents, that's how I read it.

- Hank Smith: 18:58 Yeah. There's a difference between teaching and teaching to understand. To me, that's a different way of teaching. I had a wonderful teacher in my doctorate program by the name of Sterling Hilton, he's an incredible statistics mind, and I was lost in statistics. And I remember when he would try to teach me, and I say, try. He would try to teach me statistics, and he would listen so closely to me because he wanted to see what I understood.
- Hank Smith: 19:37 He could just teach statistics and I would be sitting there lost, or he could teach me to understand. And I learned that probably from any teacher, mostly from him on really trying to focus on the student or the child on what they understand and then build from there, instead of just teaching. That little phrase, teach them not to understand the doctrine, but the Lord doesn't say, that teach them not the doctrine, that little phrase to understand has helped me focus more on the learner and where they are individually.
- Dr. C. Robert L...: 20:21 What is it that we can hope or what would be good for all of us to do as members of the church, as we read the scriptures, what care should we take?
- Hank Smith: 20:30 Yeah. See, I like what we're doing here, because I think what the Lord, if I was going to say, what the author's intent here is, with Joseph and the Lord, I would guess the author's intent is make teaching your children a very high priority, because this is very important to me. It's so important to me that it'll come up at judgment. What I think could be dangerous is someone who is a grandparent now reading this verse and just feeling ashamed because their children are not on the path.
- Hank Smith: 21:11 I think that would be the wrong approach to take this, because the Lord does not mean it, I would say, as something to flog yourself with, but as a motivation to what you're dealing with right now, whether it be children or even grandchildren or even great grandchildren, that you can start today, if you've never done so before, or even better to teach these basic principles of the gospel. John is quick to point out that when the Lord wants things taught, it always comes back to these four-
- John Bytheway: 21:49 First principals. I love it. And I think too, of this idea, I love that the Stripling warriors did not say, "We know it's true." They said, "We knew our mothers knew it." And sometimes with my kids, I'm not sure where they're at, but I want them to know that I know, and there will come a point where they'll get older and they'll want to get that same testimony, but here I'm going

to teach them, this is what I believe, this is what I know, and then they're going to do something with that.

John Bytheway: 22:26

And an agency can be very painful, but did I strive? Did I try to teach them if even imperfectly, that I have faith in Christ, that I believe that He forgives, that I can repent?

Dr. C. Robert L...: 22:39

John, I love that idea. Sometimes I think downplay, but that's a gift of the spirit, I mean, one gift to the spirit is to know in and out of yourself that Jesus is the Christ, right?

John Bytheway: 22:52

And another is to believe on their words.

Dr. C. Robert L...: 22:54

And the other is to believe on the words. And I wonder if we downplay, I hear people sometimes say, "You can't live on borrowed life." And I think we understand that to an extent, I mean, we don't want to stay there, as George Buchanan said, "Do you want to develop more spiritual gifts?" When I hear that, I think, as you said, the Stripling warriors, that is a gift to the spirit that I think we need to respect.

Dr. C. Robert L...: 23:17

If I could real quick, can we flip over to section 58? There's a verse that I love in section 58, it's in section 58, verse 59. And I've shared this with people before, because sometimes I think there's a culture in our church when we give testimony that we have to say I know, I know this, I know that. And this is a tricky thing because President Packer, you remember that quote that he gave one time, The Candle of The Lord, remember that beautiful talk?

Dr. C. Robert L...: 23:50

And he said that, "The gaining of a testimony is found in the bearing of it." And I think that's a true principle. But I also think that maybe we need to be careful and maybe we need to teach our children. And again, this is sensitive of how do you bear testimony? Again, there's cultural things we have in the church, like infallibility, there's cultural things that aren't correct. And do we bear testimony of things that we know are true? Absolutely. But look at this first verse 59, "Let no man return from this land," this is the Lord speaking to Joseph Smith, Oliver Cowdery, Sidney Rigdon and other missionaries.

Dr. C. Robert L...: 24:29

He says, "Let no man return from this land except he bear record by the way of, two things, that which he knows and most assuredly believes." And I thought, isn't that beautiful? And I wish we had a culture sometimes in the church where maybe we can stand and say, "I don't know this, I'm growing, I'm progressing. But oh, I absolutely believe in this." And I think that

goes to Alma 32, when it says that, "Once you start to feel those movements and those swellings is your knowledge perfect?" No, it's not. But you do know that you have felt those swellings and those movements in continues.

Dr. C. Robert L...: 25:15

And so, I love that idea of bearing testimony, not only of that which I know, but that which I most assuredly believe. And again, I think that could be a sensitive topic because the gaining of a testimony is found in the bearing of it. Hey, one more thought, and then let's go on to section 69 and 70, back to 68 and verse 25, parents teaching children when eight years old. And so, we're supposed to teach them those principles by eight years old. But now going down to verse 27.

Hank Smith: 25:54

"And their children shall be baptized for the remission of their sins when they're eight years old, and receive the laying on of the hands."

Dr. C. Robert L...: 26:01

Let me get some thoughts from you, because eight is the age, it's the specific age the Lord has designated... Yeah. I've had students and even parents before ask me, "Why do we baptize at age eight." It doesn't say that in the scriptures. And it's like, "Yeah, it does."

John Bytheway: 26:19

No, it does.

Dr. C. Robert L...: 26:22

But anyhow. But then you get a scripture like DNC 137, if I could read this verse 10. And I think this is in one other place, it's a similar thing in section 29, but it says, "I also be held at children who die before they arrive." And it doesn't say age eight. It says, "Before they arrive at the years," plural, "Years of accountability are saved." Any thoughts, Hank or John about the difference age eight specific arbitrary time when the Lord reveals we baptized. But I mean, does any child, when you look at all children that are so different, do they automatically become all of a sudden accountable right on their eighth birthday?

John Bytheway: 27:10

I think the Lord chose the year, but I think He knows when people are fully accountable and when they're not, and they chose the year and I really love number symbols. Eight is a symbol of new beginnings throughout the scriptures. And so, I can see eight were saved on the Ark. And so, I think they chose a year, but ultimately the Lord knows when people are really accountable. And that's why I like the one verse that says, "They begin to become accountable."

Dr. C. Robert L...:	<u>27:40</u>	Right. I don't know about you guys, but I've known some kids at age six and a half or seven are really gallus spiritually.
John Bytheway:	<u>27:49</u>	Yeah. And others are 15 and they're not getting this.
Hank Smith:	<u>27:53</u>	I like how John is talking here, that the Lord has common sense. Yes we needed to choose an age, but any age would probably, would be the same, it would be, well, that's too late, oh, that's too early there. Because everybody is different. So the Lord knows each individual. I think that's a beautiful idea, that we're going to choose an age here, but "I know you all individually." I think that's a beautiful idea. Before we go on, unless you two have thoughts, I wanted to just grab verse 28.
Dr. C. Robert L...:	<u>28:26</u>	Yeah.
Hank Smith:	<u>28:26</u>	Actually I have two thoughts. One I wanted to share, because verse 25 can be, like we just talked about. Can be a difficult verse for people who feel like, "Oh, I should have done more. We should have had more family prayer. We should have had more scripture study. I should have taken advantage of... this is my fault." And I remember, Elder Bruce Hyphen said once, he quoted David O. McKay, that, "No other success can compensate for failure in the home."
Hank Smith:	<u>28:57</u>	And he talked about how President McKay was talking about, give your best efforts to your family, don't leave them with the leftovers. He said, but President McKay was not saying that if somehow your children stray off the gospel path, that you don't deserve any other success, that's what we've turned it into, that if your children stray off the gospel path you should have no happiness anywhere ever. We've turned it from an encouraging quote to a flogging quote where we beat people with it.
Hank Smith:	<u>29:34</u>	And then Elder Hyphen said this, he said, "There is a success that will compensate for failure in the home, it is the atonement of Jesus Christ, it can compensate for any failure in the home or without, so go to Him." I just remember that, you almost could feel the size of almost the relief of parents throughout who read that quote and can go, "Yes, there is."
John Bytheway:	<u>30:02</u>	Included Lehi and Sariah for crying out loud. And what's the old story? Was it probably Lehi? I can't remember. Hey, the Jones's are having trouble with their kids. Yeah, and Heavenly Father is having trouble with some of His too.

Hank Smith:	<u>30:17</u>	Right. And you can look forward. My parents weren't perfect, but my father who recently passed away just last month, he really tried with all of his grandchildren to teach them these principles to his last days. He was really trying to teach these principles because it was forward looking to him. I can't fix what the mistakes I've made in the past but I've got these grandkids in front of me, I'm going to try to teach them these principles.
Hank Smith:	<u>30:57</u>	And then this other story I wanted to bring up Rob, just real quick is section 68:28, "Teach their children to pray. Teach their children to pray." And it immediately came to mind a story from President Henry B Eyring. He talks about a time his father taught him to pray. This is from the 2003 enzyme. 2003, let's see what month is it? November 2003.
Hank Smith:	<u>31:32</u>	"The afternoon my mother died, we went to the family home from the hospital, we sat quietly in the darkened living room for a while, dad excused himself and went up to his bedroom. He was gone for a few minutes, when he walked back into the living room, there was a smile on his face. He said that he'd been concerned for mother. During the time he had gathered her things from the hospital room and thank the staff for being so kind to her, he thought of her going into the spirit world just minutes after her death, he was afraid."
Hank Smith:	<u>32:07</u>	Oh, sorry. "He was afraid she would be lonely if there was no one there to meet her. He had gone to his bedroom to ask his Heavenly Father to have someone greet Mildred, his wife and my mother. He said that he had been told in answer to his prayer that his mother had met his sweetheart. I smiled at that too." President Eyring says, "Grandma Eyring was not very tall. I had a clear picture of her rushing through the crowd, her short legs moving rapidly on her mission to meet my mother."
Hank Smith:	<u>32:41</u>	And then he says this, "Dad surely didn't intend at that moment to teach me about prayer, but he did. I can't remember a sermon from my mother or my father about prayer, they prayed when times were hard and when they were good and they reported in matter of fact ways, how kind God was, how powerful and how close."
Dr. C. Robert L...:	<u>33:05</u>	That's awesome.
Hank Smith:	<u>33:06</u>	Yeah. That story has always just stood out to me when I read that phrase, "Teach their children to pray."

Dr. C. Robert L...:	<u>33:14</u>	"Teach your children to pray." Teach your children how to pray. I know you're probably both familiar with this, but when I think of teaching children to pray, not just to pray, but maybe how to pray. I think that phrase could be interpreted both ways. I think you're both familiar with that definition in the Bible dictionary under prayer, for the listeners that we have here that are not familiar with this, and the Bible dictionary under the heading prayer.
Dr. C. Robert L...:	<u>33:44</u>	And this is in the entry on prayer and it's, oh, let's see it's about probably seven or eight paragraphs down. It says, "Prayer is the act by which the will of the father and the will of the child are brought in correspondence with each other. The object of prayer is not to change the will of God, but to secure for ourselves and for others blessings that God is already willing to grant, but make conditional on our asking for them."
Dr. C. Robert L...:	<u>34:14</u>	And I love that idea. When we work with investigators and even with children the first time when we teach them to pray, we do the, "Heavenly Father, we ask the, we thank the," the four step thing. But wouldn't that be wonderful thing for parents to teach children that you're not just asking for things, that might be where we start, but we want to come in correspondence with God's will and prayer is a reverential act, it's a form of worship.
Dr. C. Robert L...:	<u>34:47</u>	And what are those scriptures? There's a couple of scriptures that says, "And it shall be giving you what you shall pray for." Remember the disciples Nephi, God said, "Hey, I'm going to give you whatever you'll ask, because I know you will not ask a miss." And when I get in the proper framework of prayer, I'm not really praying for what I want, it's almost this worship revealed form that happens where God reveals to me what to pray for. Does that make sense?
John Bytheway:	<u>35:24</u>	Oh, yeah.
Dr. C. Robert L...:	<u>35:24</u>	I think that's a more advanced concept, but-
Hank Smith:	<u>35:27</u>	An alignment.
Dr. C. Robert L...:	<u>35:28</u>	An alignment. That's right. Hopefully we're teaching children, not just to pray, but how to pray and how to get... those first four steps that we do with investigators, that's probably a good place to start, but hopefully as we teach children to pray, we migrate over to this higher form of worship where we commune with God. And we don't just get through the prayer.

John Bytheway:	<u>35:53</u>	Looking at verse 25, I think of Elder Lawrence Corbridge talk called, Stand Forever, and how he talked about primary questions versus secondary questions. And sister Joy D Jones in page 109 of the Come Follow Me manual said this, "A key to helping children become sin resistant is to begin at very early ages to lovingly infuse them with the basic gospel doctrines and principles from the scriptures, the articles of faith, the four the strength of youth booklet, primary songs, hymns, and our own personal testimonies that will lead children to the savior."
John Bytheway:	<u>36:32</u>	And when she says basic gospel doctrines, I look at 25 that's it, faith in Christ, the doctrine of repentance, which Elder Holland said is the most hopeful, encouraging word in the Christian vocabulary. Repentance is the gift of the Holy Ghost and then how we use that moving forward in our daily life. So, I appreciate whenever we get, there are so many different things we could talk about. I love it when the scriptures come back to, "Okay, let's go back to first principles once again and mention those."
Hank Smith:	<u>37:09</u>	Yeah. That was in the manual John?
John Bytheway:	<u>37:13</u>	Yeah. In the Come Follow Me manual page 109.
Hank Smith:	<u>37:16</u>	Are we ready to keep going here Rob?
Dr. C. Robert L...:	<u>37:19</u>	Yeah. Let's go to section 69. A shorter section. These are revelations all coming in November of 1831, all centering around the printing of the book of commandments. Verse 6, "For the land of Zion shall be a seat and a place to receive and do all things." Back in section 57, and I'm sure you guys have already talked about this, Jackson county, that's the place that's appointed. And when you get a verse like this, that seems to be pretty definitive, the land design shall be a seat and a place to receive and do all these things.
Dr. C. Robert L...:	<u>37:56</u>	A question that often comes up from some of my students is, is Zion the new Jerusalem? Is this still the seat? Is it still the center place? Is it still the gathering place for the saints as it says in the doctrine and covenants? And let me just read maybe a quote or two, "There's not a whole lot we have that is current about this." Brethren haven't said a whole lot, but there are a few things that have been said, first of all, let me back up and just read something. Oh, this is from President Joseph Fielding Smith and doctrines of salvation.

Dr. C. Robert L...:	<u>38:35</u>	He says, "The center place where the city of the new Jerusalem is to be built is Jackson county, Missouri, it was never the intent to substitute Utah or any other place for Jackson county." So, interesting, right? 2003, here's two of the most recent statements we have on Zion, the new Jerusalem still being the center place, not Utah. This is President Dallin, H Oaks, October conference, 2003, and I love the state.
Dr. C. Robert L...:	<u>39:00</u>	And he says this, "Many of us, or our descendants will doubtless participate in the fulfilling of the prophecies of the building of the city of the new Jerusalem, but in this matter, the timing is the Lord's not ours. We will not be approved or blessed in clearing the ground or pouring the footings for that great project until the Lord has said that it is time. In this, as in so many other things, the Lord will proceed in His own time and in His own way."
Dr. C. Robert L...:	<u>39:32</u>	Yeah. I often tell students that bring up that question, I'll read them that quote. And they're like, "Why aren't they talking more about Zion, the new Jerusalem?" And I'm like, "Here's your answer right here. The Lord proceeds in his own time." And isn't it interesting, some of the questions we have are often... students have, all direct their attention back. "Well, what are the prophets saying?" If they're not commenting on certain things that's probably the answer, right there. It's not that it's not a doctrine, but there's not a whole lot more to say.
Dr. C. Robert L...:	<u>39:59</u>	Here's the most recent thing that's been said on Zion, the new Jerusalem. And this is October conference 2008. And this is Elder D Todd Christofferson of the Quorum of the Twelve. And I would love if any of you listeners, Hank and John, or if you guys have more current stuff, I have a whole PowerPoint deck that I do on this, both in education week and BYU class, I'd love it.
Dr. C. Robert L...:	<u>40:23</u>	But this is the most current thing that I have, Elder Christofferson said this, "Zion is both a place and the people God has called for the elders of his church to be sent forth across the world to accomplish this gathering, commencing an effort that continues in full vigor today in our families and in our states and districts, let us seek to build up Zion through unity, Godliness, and charity, preparing for that great day when Zion, the new Jerusalem will arise."
Dr. C. Robert L...:	<u>40:55</u>	So, as late as 2008, you have Elder Christofferson saying, yeah, the place will rise one day. That's going to happen, but right now, let's build up Zion through unity, Godliness, and charity. I love that focus on not Zion, the place, but Zion the people, the condition of the heart.

John Bytheway:	<u>41:13</u>	I think that's one of the fun things going through these sections has been noticing that Zion is a place and Zion is a people, and even Zion is a state of unity, of oneness. And it seems to be going in and out of that, I know Hank takes church history tours back there, I mean, you go to Adam on Dayana, pretty much just nothing there except for a farm or whatever. And you try to imagine what is going to happen here? And it's usually so hot, I'm like, "Get back on the bus."
Dr. C. Robert L....:	<u>41:48</u>	John Whitmer has quite a bit to do and quite a few specific things. Let's look at those things again. I think there's a lesson in this preaching, expounding, writing, coping, selecting, obtaining. Let me read to you, you're both familiar with one of my favorite teachers, we've talked about Robert Millet, you know him. And let me read to you something that he says about those things, all those specific activities in the context of preaching the gospel.
Dr. C. Robert L....:	<u>42:20</u>	This is one of my favorite all-time quotes. He says, "The word of God is sufficiently powerful that gospel teachers or preachers do not need to assume the burden of converting their listeners. There is sufficient for the gospel teacher to do by way of reading, studying, preparing, praying, organizing, and presenting that here she need not fill the obligation to create a spiritual experience. We need not use up the role of the Holy Ghost. Ultimately He is the teacher, He is the converter, He is the member of the eternal Godhead charged with carrying the word of truth into the hearts and minds of the children and men. He is the agent of the new birth who sanctifies and empowered human beings."
Dr. C. Robert L....:	<u>43:05</u>	I think that is so, so wise to look at that verse, there's so many things that God wants us to do and that we can do, but what He doesn't want us to do is use up the role of the Holy Ghost. And I wonder if sometimes we violate that a few ways. One in which I know I've done before is where I try to create a spiritual experience, I hate to even say this, but maybe I try to get too weepy sometimes I think tears can come naturally. Maybe I tell an overly sensational story, rather than just doing the simple things, like what we're doing today, just going through in teaching the basic principles.
Dr. C. Robert L....:	<u>43:50</u>	John, like you said, with the first four principles and we sprinkle a little humor in there along the way. I wonder for parents, maybe parents get too worried sometimes that they didn't... like we said before, that they didn't do enough with their home evening lessons and with their fireside chats and whatnot. And to trust, let's trust Heavenly Father, you don't need to do that

mom and dad and grandma and grandpa, that never was your assignment to be the Holy Ghost to convert them. You weren't supposed to convert them, the Holy Ghost did, you had enough to do by way of training, raising, changing diapers and reading scripture and living the gospel, let's stay in our lane and do our stuff and trust that God will do His stuff.

- Hank Smith: 44:43 Yeah. There's a great moment in the old Testament where Joseph is told to go out and battle an army, and what is the prophet telling him? "The battle is not yours, but God's" "This is not your fight, this is my fight." And we can say that with children. These are the Lord's children, not yours. In real this is His fight.
- John Bytheway: 45:04 I love what Robert Millett said about that, the scriptures themselves have sufficient power, just read them. Just read them and share them and people will sense these words are beyond an object lesson or something, these words themselves have power. I like it. Rob, what's going on in section 70? Can you give us the backstory and then we'll jump in.
- Dr. C. Robert L...: 45:33 Yeah. In fact, if you look in the heading there, this is another, Hiram, Ohio revelation, November 12th 1831. The profits history states that for special conferences were held from the first to the 12th of November inclusive. And the last of these assemblies, the great importance of the revelations that would later be published as the book of commandments and then the doctrine and covenants would be considered.
- Dr. C. Robert L...: 45:58 This revelation was given after the conference voted that the revelations were "Worth to the church, the riches of the whole earth." I love that. I want to come back to that. It then says Joseph's history refers to the revelations as, "The foundation of the church in these last days and benefit to the world, showing that the keys of the mysteries of the kingdom of our savior are again entrusted to men." Can I read a statement from President Benson about the doctrine and covenants that I think goes perfectly along with this and the context of section 70.

NOTE – A portion of the podcast was inadvertently edited out, but it is now on the audio recording. Dr.

Line shared a quote from President Benson: "Excluding the witnesses to the Book of Mormon, the Doctrine and Covenants is by far the greatest external witness and evidence which we have from the Lord that the Book of Mormon is true...The Book of Mormon brings men to Christ. The Doctrine and Covenants brings men to Christ's kingdom,...The Book of Mormon is the "keystone" of our religion, and the Doctrine and Covenants is the capstone, with continuing latter-day revelation. The Lord

has placed His stamp of approval on both the keystone and the capstone...God bless us all to use all the scriptures, but in particular the instrument He designed to bring us to Christ—the Book of Mormon, the keystone of our religion—along with its companion volume, the capstone, the Doctrine and Covenants, the instrument to bring us to Christ's kingdom, The Church of Jesus Christ of Latter-day Saints." Reference:

<https://www.churchofjesuschrist.org/study/general-conference/1987/04/the-book-of-mormon-and-the-doctrine-and-covenants?lang=eng>

Hank Smith:	<u>46:36</u>	And I went and looked at section one, and this is where it would fall chronologically.
John Bytheway:	<u>46:42</u>	That's right.
Dr. C. Robert L...:	<u>46:42</u>	Right.
Hank Smith:	<u>46:43</u>	So to anyone who has yet to go back, we would encourage anyone go back if you can this week, go listen to our very first episode with Dr. Tony Sweat, because it would fall in line right here, November of 1831, when they wrote the preface that we talked about then. And I'll tell you from that first episode until this one, this book has changed for me, absolutely changed.
John Bytheway:	<u>47:08</u>	Oh, yes.
Hank Smith:	<u>47:09</u>	I'm only halfway through and it has absolutely changed the way I view the history of the church and these revelations, because I had a little bit of knowledge about them before, but talking to people who have studied them, like you Rob, has really changed my view on them and they have become more of a companion than just out there script.
John Bytheway:	<u>47:34</u>	Yeah. It reminds me of a, I think a Hugh Nibley statement that the scriptures will wear you out before you wear them out type of a thing. Just the idea that there are levels of meaning that you may have never even seen there before. And that's why we don't ever say, "Oh, I've already read that book." It's read it again, read it again, read it again, because there will be new levels of meaning that the Lord will inspire in you that you never thought of before.
Dr. C. Robert L...:	<u>48:04</u>	It's the Liahona isn't it? There was a new writing on it from time to time. And if you go into the scriptures and sometimes there's a new... I mean, the words are the same, but there's a new writing, a new spiritual writing from time to time.

Hank Smith:	<u>48:19</u>	I've definitely had that experience doing this podcast John, I know you have too.
John Bytheway:	<u>48:23</u>	Me too.
Dr. C. Robert L...:	<u>48:23</u>	Yeah. Good stuff.
John Bytheway:	<u>48:25</u>	We had a comment that came in from somewhere Hank, where someone said, "I love to see you guys taking notes, you're all learning this too." And I thought, oh boy, am I ever?
Hank Smith:	<u>48:36</u>	And in fact, John, I think the exact quote was, "It's fun that old people are still learning too." I really-
John Bytheway:	<u>48:44</u>	Clear that was me not you Hank, that had to be about me.
Hank Smith:	<u>48:46</u>	No, I really liked that quote. Don't you love how the Lord finishes the sections?
Dr. C. Robert L...:	<u>48:53</u>	With his mercy, right?
Hank Smith:	<u>48:54</u>	Yeah. There's so many times where John has pointed this out to me that, the Lord gives him a parting thought that is usually just so, just uplifting and a shot in the arm like, "You're doing great, behold I the Lord am merciful and will bless them and they shall enter into the joy of these things." I mean, I love how the Lord chooses to speak to these people. They're not perfect and He could point that out.
Hank Smith:	<u>49:25</u>	My patriarchal blessing could have been, "Hank, it doesn't look good." But it was a positive message. And what the Lord could have said versus what the Lord chooses to say is an important lesson to me, that we can choose to speak this way, to speak hopefully, and encouragingly. Rabbi, we have a last question for you. I think our listeners would love to hear your personal thoughts on Joseph Smith, the restoration and what it has done for you in your life.
Dr. C. Robert L...:	<u>50:02</u>	Well, thanks. And that's a great question. And thanks again for having me on. And I'm honored to be able to do that. I think everyone's journey is a journey, it evolves. One of the things that I often do is I have... in fact, your listeners can't see this, but this is my old ninth grade high school seminary copy of the scriptures. I still keep it.
Dr. C. Robert L...:	<u>50:41</u>	And the reason I keep it is every now and then I need a little bit of humor to go back and read what I wrote. And there's some

truth to that, it's interesting to see... sometimes we laugh at ourselves where we were, I don't know if you two have ever had this before, but I go back and I look at some of the lesson plans that I had 20 years ago, or even 10 years ago, and I have a pretty good laugh sometimes and I'm like, "Oh my goodness, what was I doing?"

Dr. C. Robert L...: 51:10

And I hope your listeners, if one thing that maybe... and Hank, you mentioned this earlier, one of the things we've really focused on today is God's love, His love, His compassion. And I love God's love, I love that He's merciful to us in our weakness, I love that He's merciful to Joseph. Some people might say this is wrong, or they might not understand what I'm going to say, but I think we need to be so careful with Joseph, with trying to deify him and trying to make him into something that he isn't.

Dr. C. Robert L...: 51:53

I think Joseph didn't take himself that seriously. And now I don't want to downplay Joseph, section 135, boy, Joseph's done more saved. Some people misinterpret that. I wish we could add a little thing in 135, the savior has done way more than Joseph. But Joseph has done a lot with the restoration. And I think what I would say about Joseph and the restoration and my journey, I'm so grateful for God's grace, His mercy, and that He allows us to change.

Dr. C. Robert L...: 52:30

I will be completely honest with you guys and your listeners, there are so many things that I have an absolute rock solid testimony up in this gospel, truth of the gospel. I will freely admit too that there are some things that I haven't fully resolved and I don't know if some of those things I'll ever fully resolve. But I'm so grateful for God's mercy, His patience, His love, and that He invites us to do the same, He says, "Go and do that likewise." I want to share with the listeners something that has become a big part of who I am and what I teach to my students.

Dr. C. Robert L...: 53:18

But often when I get students that get perplexed and they're like, "Oh, I got to leave the church over this or that, or the other." I'll often say this to them. I'll say, "Let me give you two lists." Okay. Two lists. And this is what I'd end on today. Lists number one is this, book of Mormon translated with Syrah stones. Garden of Eden is in Jackson County, Missouri, don't date until you're 16. I mean, we can keep going with that list. Here's list number two, patients, love, charity, kindness, Godliness. You see the difference between those two lists. Don't you?

Dr. C. Robert L...:	<u>54:01</u>	I always tell my students, don't become overwhelmed with becoming a scholar of lists one, but be a disciple of lists number two. If you want to find something over which to leave this church, you'll find it, but there are too many beautiful things, and so many things I see in the church and in the restored gospel that we not only do well, we do better. Like Elder Ballard said five, six years ago in conference, "Where else are you going to go?"
Dr. C. Robert L...:	<u>54:45</u>	I worry about saying that the church is perfect. I think it's better said the gospel of Jesus Christ is perfect. But the people in the church, hopefully we can repent, hopefully God allows change to happen. I know He's allowed change to happen with me. And I'd like to think that He has mercy and compassion and love for His church leaders, Joseph included, and that changes can be made. Does that mean I need to go out and be overtly critical of the brother? No. Is it okay to have a healthy understanding that sometimes mistakes are made and sometimes course corrections are made? Yeah. That's good.
Dr. C. Robert L...:	<u>55:37</u>	But I don't want to give up what I have, because I know that those truths of the gospel, which have been revealed to me, I do know, I don't just believe anymore, I know those are true. There are some things I believe, there's somethings I don't know about, but those are very, very few. But I'm so grateful, I'm grateful for Jesus Christ in His restored gospel. I'll leave that with you in the name of Jesus Christ. Amen.
Hank Smith:	<u>56:05</u>	Amen.
John Bytheway:	<u>56:06</u>	Amen.
Hank Smith:	<u>56:06</u>	Thank you so much. We want to thank Dr. Robert Line for being with us today. John, isn't that just another awesome episode of Follow Him? And it's not because of us, it's because of our awesome guests that we have.
John Bytheway:	<u>56:21</u>	Absolutely.
Hank Smith:	<u>56:23</u>	We want to thank, of course our listeners, none of this would happen if it weren't for you. We're grateful for your support, we're especially grateful for our executive producers, Steve and Shannon Sorenson. And then we have an amazing production crew, we want to mention them. David Perry, Lisa Spice, Jamie Nelson, Kyle Nielson, Will Stockton and Maria Hilton. We hope that you will all join us again on the next episode of Follow Him.

followHIM Episode 26

Favorites

D&C 67-70

Hank Smith:	00:00	Hello everyone. My name is Hank Smith. I'm the host of a podcast called followHIM. I'm here with my co-host, the amazing John Bytheway. Hi, John.
John Bytheway:	00:09	Hi, Hank.
Hank Smith:	00:10	We do a little clip each week called followHIM Favorites. This week, John, the sections of the Doctrine and Covenants we're studying are section 67 through 70. So you have a lot to choose from here when it comes to sections. So give us your followHIM favorite for this lesson.
John Bytheway:	00:29	Oh, I will happily do that. I love the way Section 67 starts out: "Behold and hearken, O ye elders of my church, who have assembled yourselves together..." And we all know that this is for all of us now. It was specific to them, but what he says to them, he's saying to us, listen to this part: "...whose prayers I have heard, and whose hearts I know..." And isn't that comforting? He hears our prayers. And if you mess up, you can say, Heavenly Father, you know my heart. I didn't mean to do that. That wasn't what--and you know my heart. And there's such great comfort in that, "whose prayers I have heard and whose hearts I know". And whose desires...
Hank Smith:	01:05	I really like that.
John Bytheway:	01:05	...have come up before me. Yeah, isn't that nice? You know, my heart. And, that's a great comfort to know that. Because I think a lot of us make mistakes, but we didn't mean to, you know.
Hank Smith:	01:15	Yeah. And the Lord understands that, I think. Isn't there a part in the Doctrine and Covenants where the Lord says, I will judge you according to your works and the desires of your hearts.
John Bytheway:	01:23	Desires of your hearts. It's in 46, I think.
Hank Smith:	01:25	Yeah.
John Bytheway:	01:26	And then I wanna go to the--that's the first verse--the last verse of 67 verse 14. First phrase there, "Let not your minds turn

back..." And I think that, what's right in front of us is the now. And we can think about the now, but when we look at the past, that's called regret. And I think the Lord's saying here, don't regret the past. Let not your minds turn back. The Lord always wants to us to look forward and to move forward and not dwell on the past because he's forgiving, but we keep moving forward. So I love that phrase. Let not your minds turn back. We can really beat ourselves up over the past sometimes.

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| Hank Smith: | 02:04 | I love that. And we can do that to others as well. We can always be bringing up old... |
| John Bytheway: | 02:07 | We can remind them of their past, right? |
| Hank Smith: | 02:09 | We can bring up old mistakes that they've made and they wanna move on from. My followHIM favorite is section 68, verse six. I remember finding this scripture when I was just in high school. When I first started reading scripture, you know, I didn't understand everybody who was being spoken to and all the, you know, all the context behind the verses. But I would find little verses that just gave me a you know, a good motivating--they were motivating to me to keep believing and to believe in the Lord. And this was one of them, 68:6. He says, be of good cheer and do not fear, for I the Lord am with you. I will stand by you. You will bear record of me, even Jesus Christ. I just--as you take that verse apart, there's so much good in there. Be of good cheer that literally means smile, cheer up, speak hopefully, speak encouragingly, do not fear. Right? I the Lord am with you. I will stand by you. I take great comfort in that because like you said, John, we all make mistakes. And the Lord knows our mistakes. Yet he says, I am with you and I will stand by you even in your mistakes. I am with you. I will stand by you. Do not fear. I love how encouraging the Lord is in these revelations. |
| John Bytheway: | 03:28 | And of anyone you could think of to have standing by you. Can it get any better than that? |
| Hank Smith: | 03:33 | Absolutely. |
| John Bytheway: | 03:34 | Yeah. |
| Hank Smith: | 03:34 | Oh, I love it. Well, we hope you'll join us on our podcast. It's called followHIM, and come back here, to where you've found this followHIM favorite and join us next week. |