

EPISODE 32

Dr. Kenneth L. Alford



D & C 85-87

“Stand Ye in Holy Places”

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 Descriptions:

Part 1:

Will members receive revelation for those outside of their stewardship? Who is the one “Great and Mighty” mentioned in this week’s lesson? Join Dr. Kenneth Alford as he shares what it means to “steady the ark,” as well as teaching how the early Saints learned about personal revelations, corporeal revelation, and the “unspeakable gift” of the Holy Ghost. The Saints are living through persecution and hear the rumors of war. This week’s lesson applies to each member as we live in a time of tribulations and learn to listen to the voice of the Lord.

Part 2:

How do Lydia and Edward Partridge’s suffering, humility, and service apply to Latter-day Saints today? Dr. Alford returns for Part II and we discuss keeping a record of the Lord’s hand in our lives, what supporting our leaders may look like (or not), as well as the parable of the Last

Days. Dr. Alford's lifelong service in the US Army helps us relate to wars, rumors of wars, in the 1830s and today.

Timecodes:

Part 1

- 00:00 Welcome to follow HIM with Hank Smith and John Bytheway
- 01:16 Introduction of Kenneth L. Alford, Ph.D. Professor of Church History and Doctrine, Brigham Young University, Colonel, U.S. Army (Ret.)
- 09:26 Background to Section 85
- 11:26 W.W. Phelps had been baptized, bought a printing press, and is printing the Book of Commandments
- 12:16 Section 85 is a letter from Joseph to W. W. Phelps
- 15:21 Description of Holy Ghost as something that "pierceth all things"
- 16:13 Edward Partridge struggling lead the Saints to live the Law of Consecration while facing persecution
- 19:00 Story of Uzzah steadying the Ark of the Covenant and the phrase "one mighty and strong" is used by many splinter groups, cause of much speculation for 75 years
- 25:07 What "steady the ark" may look like in our day
- 34:00 President Oaks story about praying over types of beans
- 36:12 The Holy Ghost is the "unspeakable gift" and we have to learn to Hear Him
- 38:14 Edward Partridge becomes a great hero of the Restoration and someone "one mighty and strong" doesn't have to save the Church. Edward becomes that man
- 45:29 Importance of keeping records
- 48:51 Background to Section 86 and the parables of the wheat and the tares and the sower
- 1:03:08 The love of money and the deceitfulness of riches
- 1:06:30 End of Part I

Part 2:

- 00:00 Welcome to Part II
- 00:30 Background to Section 87--South Carolina and the Nullification Crisis
- 03:47 The juxtaposition between Section 86 and 87. Joseph receives a revelation on war which becomes Section 87, right after Section 86 regarding peace
- 06:01 Section 130 refers to Section 87 and war and Joseph praying and receiving Section 87
- 09:08 *Philadelphia Sunday Mercury* publishes Section 87 in its entirety

- 11:44 *Civil War Saints* (edited by Dr. Alford) lists known LDS members involved in the Civil War
- 13:14 Story of William Douglas who goes AWOL, changes name to John Davis, joins Church, serves mission, receives temple blessings, etc. under pseudonym
- 16:51 Mentions of other books involving LDS members in US Wars
- 19:00 Dr. Alford discusses the tragedy of the US Civil War, the changes in warfare, bullet rifling, etc.
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- 24:30 The Savior says “war and rumors of war” are a sign of the Last Days and 33% of the Book of Mormon discusses war
- 27:44 End of slavery in the United States and the world as well as earthquakes are mentioned in Section 87 and the Lord’s use of a militaristic title: Lord of the Sabaoth
- 36:23 Dr. Alford shares Gulf War story that includes a plane, an attack, and a priesthood blessing
- 39:22 Dr. Alford shares story of LDS Chaplain wearing a pink uniform
- 41:59 Story about the Spirit and an IED
- 42:55 Story of the Church being organized in Afghanistan
- 48:16 The organization of a military district of the Church in Iraq
- 50:35 Story of William K Jackson and his motorcade and a briefcase in Iraq
- 53:45 Essay by the late Scott Pace
- 1:00:07 Testimony of Section 87 and revelation to Saints during times of war and standing in holy places
- 1:06:19 Rank disappears with the military when there are Saints serving together—like the temple
- 1:08:10 Dr. Alford bears his testimony about the Restoration, the love of God for all of his children, and the Savior.
- 1:14:06 End of podcast

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Additional Sources:

The Come, Follow Me Lesson for Sections 85-87:

<https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-doctrine-and-covenants-2021/32?lang=eng>

Revelations in Context:

<https://history.churchofjesuschrist.org/landing/revelations-in-context?lang=eng>

If you enjoyed Episode 32 with Dr. Kenneth Alford, you may also like:

Dr. Alford's book about LDS Saints during the US Civil War, *Civil War Saints*:

<https://rsc-legacy.byu.edu/award-winning/civil-war-saints>

Dr. Alford's Book *Saints at War*

https://deseretbook.com/p/rsc-saints-at-war-the-gulf-war-afghanistan-and-iraq?queryID=9b65f6171c027ab8a517dc6761c8e3d7&variant_id=179358-hardcover

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Dr. Alford, Ph.D. Professor of Church History and Doctrine, Brigham Young University, Colonel, U.S. Army (Ret.).

Background: After serving almost thirty years on active duty in the United States Army, he retired as a colonel in 2008. While on active military duty, Ken served in numerous assignments, including the Pentagon, eight years teaching computer science and information systems engineering at the United States Military Academy at West Point, and four years as a professor of behavioral science and department chair at the National Defense University in Washington, DC. After serving in the England Bristol Mission, he earned a bachelor of arts degree in political

science from Brigham Young University, a master of arts in international relations from the University of Southern California, a master of computer science from the University of Illinois at Urbana-Champaign, and a PhD in computer science from George Mason University. He has published and presented on a wide variety of subjects during his career. Ken and his wife, Sherilee, have four children and eighteen grandchildren.

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EPISODE 32 • PART I



Dr. Kenneth L. Alford

D&C 85-87



Hank Smith:	00:00:01	Welcome to followHIM, a weekly podcast dedicated to helping individuals and families with their Come Follow Me study. I'm Hank Smith.
John Bytheway:	00:00:09	And I'm John Bytheway.
Hank Smith:	00:00:10	We love to learn.
John Bytheway:	00:00:11	We love to laugh.
Hank Smith:	00:00:13	We want to learn and laugh with you.
John Bytheway:	00:00:15	As together, we followHIM.
Hank Smith:	00:00:18	Hello, my friends. Welcome to followHIM. I am your host, Hank Smith. I am here with my illustrious co-host, John Bytheway. Hello, John. Welcome.
John Bytheway:	00:00:30	Hank has a different adjective for me each time. I gave Hank at the Saurus once. So not only was it terrible, it was terrible.
Hank Smith:	00:00:38	Yes. I had to go get a new one. Hey, we want to remind everybody to come find us on Facebook and Instagram. We've got some extras on there John and I are doing. We also, for those of you who are listening, there is a YouTube version. If you'd rather watch us, you can also get show notes and transcripts at followhim.co , followhim.co . And of course, we'd love for you to rate and review the podcast. That really helps us out. So John, another week and another expert in church history. So tell us who we have here.
John Bytheway:	00:01:16	It's great. I'm so delighted to be here. This thing has changed my doctrine and covenants. I thought I'd read it before, but it's just a blessing for us to be here and to have Dr. Kenneth L. Alford here. Let me read what I've got here. After serving almost 30 years on active duty in the United States Army, brother Alford retired as a colonel in 2008. While on active military duty, Ken served in numerous

assignments, including the Pentagon, eight years teaching computer science and information systems engineering at the US Military Academy at West Point, and four years as a professor of behavioral science and department chair at the National Defense University in Washington, DC.

- John Bytheway: 00:02:03 After serving in the England Bristol Mission with my sister-in-law, he earned a bachelor of arts degree in political science from Brigham Young University, a master of arts in international relations from the University of Southern California, a master of computer science from the University of Illinois at Urbana-Champaign, and a PhD in computer science from George Mason University. He has published and presented on a wide variety of subjects during his career. And Ken and his wife, Sherilee, have four children and 18 grandchildren. And we're so happy to welcome you today. Thanks for being with us today.
- Dr. Ken Alford: 00:02:39 Thanks. I should probably clarify that your sister-in-law and I were in the same mission, but we're not companions. That was-
- John Bytheway: 00:02:48 Yeah, that sounded kind of funny.
- Dr. Ken Alford: 00:02:49 Just want to be really clear on that.
- John Bytheway: 00:02:52 And Linda was not my sister-in-law at the time either. Happily, she came home, married my brother. So we found we had that connection, which is great. So now is this accurate four children, 18 grandchildren. That number seems to change with almost everybody we bring on.
- Dr. Ken Alford: 00:03:09 That's the accurate number. You can see the group behind me, got a family photo. They are from a family reunion and heading for another family reunion this summer.
- Hank Smith: 00:03:20 John, I've known Ken for, oh, golly, it's been 10 years now, ever since I came on to campus at BYU. And he has been honestly, always so kind to newcomers. I don't know why that is, Ken. Maybe it's just a natural thing or maybe someone did it to you a long time ago, but you were, well, I stepped foot on campus and you came over to say hi and meet me and find out who I was. And then we found out that we had mutual family with my sister-in-law, Lisa, I think is your cousin. And we just connected there. Is that just something you've always done?

Dr. Ken Alford: 00:03:55 When you're in the army, you're always the new guy. My wife and I moved our family, I don't know, 15 or more times in a 30 year career. And so you're always showing up as the new guy. Our BYU faculty is actually the fifth faculty that I've been a part of. So even academically, you're always the new guy. So I have an empathy, I think, for being the new guy, because I've been the new guy so many times.

Hank Smith: 00:04:22 Nice. Yeah. I remember first day, I was like, "Oh, I have a friend. I have a friend." It makes a difference. You feel like us as adults, we don't worry about that sort of thing, but no, we do. And it feels good. So before I let this happen, I just want to make our listeners aware that Ken is not only a church history and doctrine expert, he's also a war history expert and we have a war history lover in our co-host, John Bytheway. So they may go off on some tangents at times talking about World War II. John, we haven't talked about your dad very much. Where did he serve?

John Bytheway: 00:05:05 My dad enlisted in the Navy two days before his 18th birthday in 1944. He went to camp Farragut in Idaho to learn how to march in straight lines and other important stuff. And then he got on a train to San Francisco, a bus to San Francisco Bay and boarded the USS Saratoga (CV-3), the largest carrier in the fleet at the time. And saw action at Iwo Jima. Their ship was attacked by kamikazes. He stated his post. He was on a quad 40 anti-aircraft gun and a 123 killed, 196 wounded that day, February 23rd, 1945, was not a member of the church, but had some buddies that dragged him off his bunk and said, "You're coming to church with us." And when he got home, he thought I should date some, as he put it, some LDS girls. And one of those ended up being my mom.

John Bytheway: 00:06:01 So it's a really interesting story how even in those kinds of times, the Lord can intervene and make wonderful things happen even in difficult, very difficult times. So I could go on all day, but that's the one paragraph nutshell. So World War II from '44 to '46 in the Pacific on the Saratoga. Well, I wanted to ask maybe brother Alford about his, was the military something you always wanted to do? Was it something that helped you get to college? How did that all come about?

Dr. Ken Alford:	00:06:37	<p>My father was a reserve officer. I was born when just before dad graduated from BYU. And then when I was just a couple of weeks old, we moved to Harlingen, Texas. He went to navigator school training down there. I learned to walk while he was at nav school training. And then we got stationed in Alaska when I was little, it was a territory then. So I'll betray my age. My sister's birth certificate says Territory of Alaska. That's when he was on active duty. Dad used to fly with a B-50 along the Bering Strait, taking in air samples from the Soviet Union proving that they were doing nuclear tests. And then we moved back and we moved to, dad got out of the service, went into the reserves. We moved to Ogden, but my whole growing up, dad was in the reserves. So he would disappear summers and Christmases going over to Vietnam and various places.</p>
Dr. Ken Alford:	00:07:35	<p>And so military was just kind of a thing. And then I went to high school at Ben Lomond High School in Ogden, Utah. And Ogden, Utah, was one of two cities in the entire nation. The other was Walla Walla, Washington. And if you went to high school in Walla Walla, Washington, or Ogden, Utah, you took ROTC as a sophomore. It wasn't optional. If you were a male, you took ROTC. And so I took ROTC and I liked it and had basic military familiarization from my dad. So I've continued through high school, ROTC was the battalion commander there and then applied for a scholarship for ROTC at college. And got the scholarship, went to BYU on Army ROTC Scholarship and then graduated into the army. And just every single time we asked for something, the army just said, "Okay." It was just amazing.</p>
Dr. Ken Alford:	00:08:34	<p>And so anything you could do in the civilian world, you can do in the army. And so I wanted to be a professor and they let me be a professor a couple of times and sent me to school and did all kinds of things. And I turned around, 30 years almost had passed and then we got out, the army was very good to my family. The saying within the army is the Lord knows where he wants your family to be. And then he whispers to the army to send you there. And that seemed to be the case with our family as we moved just all over the place. And it was a great experience. Although if you ask our children where they're from, they just look at you, not quite sure how to answer that. Although most of them, I think would say probably Virginia, because we had three tours in Virginia.</p>

- Hank Smith: 00:09:26 All right. Well, let's jump into our lesson this week, Ken. We're studying sections 85, 86 and 87, which seemed to me, because of your help, which seems to me to be standalone sections, they don't really run together like some of the others we've seen right in a row. Let's back up as far as you want and tell our listeners what they probably should know before heading into section 85.
- Dr. Ken Alford: 00:09:57 With section 85, you have to remember at this time that, boy, poor Joseph Smith, he's trying to run the church with two church centers, if you like, for lack of a better description. And the internet is still down in 1831, '32. It's going to be down for another 150 years. And so it's really tough. I mean, can you imagine trying to communicate and organize and on top of this, you're trying to organize and run the law of consecration in the land of Zion in Missouri. And so he's deputized basically some folks and given them authority, David Whitmer and others, who's the president of the church in Missouri. And he's, Joseph has traveled out to Missouri and they're just trying to build the church in Ohio, they're trying to build the church in Missouri and they're having challenges in both places, to be quite frank. And boy, it's got to be frustrating to be Joseph because he's only got at this stage in church history, he's got two bishops, but fortunately, he has two bishops now. He started with none.
- Dr. Ken Alford: 00:11:16 And in Missouri, what's happened is when Joseph went out, they take W. W. Phelps, William Wine Phelps, and just a little bit about W. W. Phelps. He's one of those guys you hear his name a lot. He's from New Jersey. He actually wanted to run for Lieutenant Governor of New York at one point. It's kind of fun his connection to the church. He buys a Book of Mormon. Talk about interesting timing, he buys his copy of the Book of Mormon. On the 9th of April, as I recall, like three days after the church has organized. So the church is three days old, he buys a copy of the Book of Mormon. He's reading it. He doesn't meet Joseph though, as I recall until, oh goodness, it's almost Christmas in 1830. And then he waits six more months before he's baptized. And he's baptized as I recall in June of 1831. And then he is called to go out to Missouri.
- Dr. Ken Alford: 00:12:16 And he goes out to Missouri. To make a long story short, they buy a press. And it's set up in independence. And then Joseph is told by the Lord to send Oliver Cowdery and

John Whitmer with the copy of what's called the Book of Commandments and Revelations. And this is a record kind of a master copy of the revelations Joseph has been receiving. They take that out to Missouri and W. W. Phelps very painstakingly began setting that type in a little teeny book. It's only about this big and it's called the Book of Commandments because if we go clear back to section one at the beginning of the Come, Follow Me year, the Lord in those initial verses says, this is my preface. And he names it the Book of Commandments. So W. W. Phelps is working on that and he's publishing that.

Dr. Ken Alford: 00:13:09 And so he's out there in Missouri. Joseph is back in Kirtland. Now section 85 is written down. It's actually a letter. It's an excerpt of a letter from Joseph Smith to W. W. Phelps. Now we're presuming that W. W. Phelps must've written a letter first. And what's happened is right before this, this is the end of November, 1832, and Joseph has just come back from a mission up into Southern Canada and up into Upstate New York. And while he's gone, his mail is stacking up. That happens when you don't have email. And so he's waiting through all of his mail and he must've come across a letter from W. W. Phelps. Now that letter has been long lost. Hopefully they'll find it someday, but currently, that letter is lost. We can presume what the letter says based on Joseph's response.

Dr. Ken Alford: 00:14:05 And he writes back to W. W. Phelps and gives him some counsel and advice on church members in Missouri and also how the law of consecration is to be run and what records are to be kept and those kinds of things. And in this letter, Joseph says this, he says, while I dictate this letter, I fancy to myself that you are saying or thinking something similar to these words. So he puts a question into W. W. Phelps' mouth, and it says, what shall become of those who are saying to come up on the Zion, so those people that are coming to Missouri in order to keep the commandments of God and yet receive not their inheritance by consecration, by order of deed from the Bishop agreeably to law? And then he says, so I've assumed you've asked that question W. W. and now I will proceed to answer your question.

Dr. Ken Alford: 00:14:59 And so the letter, and by the way, you can find the text of the entire letter if any listeners are interested, just go to the Joseph Smith Papers website, it's josephsmithpapers.org. And you can actually find under the Revelations the full

text, the original letter of Joseph. And you can see the parts that were cut out that actually become section 85.

- Dr. Ken Alford: 00:15:21 And so in there then, there's a fun reference in verse six, where Joseph talks about, he says, "Yea, thus saith the still small voice, which whispereth through and pierceth all things." I just think that's a great description. Just a fun description of the Holy Ghost, because when the Holy Ghost speaks to you, it just kind of pierces you. It's still and small, but the Holy Ghost has this great ability to just get your attention. And then Joseph goes on and says in the letters, "And oftentimes, it makes my bones to quake while it maketh manifest." So that when I feel the spirit, it just kind of makes me shake all over. It's just so exciting that it's happening.
- Dr. Ken Alford: 00:16:13 And at this time, the law of consecration in Missouri is being organized, if you like, by the first bishop in the church, that's Edward Partridge, who was a hatter by the way. And he made hats for a living prior to becoming a bishop. And so he's out there. And Edward Partridge, for a while, he's the only bishop in the church. And now he's been charged with running the law of consecration. If you go back and remember section 51, he gets instructions from the Lord on how to do that. And there's various sections that you've talked about in previous episodes that talk about the law of consecration and things, but Edward Partridge, this is a good man. The Lord says, "This is a man in whom there is no guile." He just doesn't have a deceitful bone in his body. And the Lord compares him to Nathaniel, one of his ancient apostles.
- Dr. Ken Alford: 00:17:14 And so, but Edward Partridge isn't perfect, he's like the rest of us. And Edward Partridge, quite frankly, comes in and out of favor, if you like, with Joseph, because the Lord says earlier, I'm going to paraphrase here, but basically, the Lord says, "When it comes to the law of consecration, it's my way or the highway, you have to do it my way or the law just won't work." And as they're trying to work through some of the problems in Missouri, Edward Partridge is maybe being just a little creative and trying to figure some of these things out, and plus they have people that won't join the law, and there's just lots of challenges, they're receiving persecution.

Dr. Ken Alford: 00:17:53 But at this time in November of 1832, Joseph considers from what he knows that Edward Partridge needs to probably toe the line a little bit more when it comes to the law of consecration. And he does, by the way, there's several things in later revelations and also other writings of Joseph where Edward Partridge, he's just such a great guy. But he needs a little course correction right here. And so Joseph offers that course correction in this letter that is excerpt in section 85. And what he says is, in verse seven, the letter says, and it shall come to pass that I, the Lord, God, will send one mighty and strong.

Dr. Ken Alford: 00:18:39 And basically, what he's telling me Bishop Partridge is, Bishop, I've called you to do this, you need to do it, you need to rely on the spirit, but you need to follow the guidelines and exercise and execute the law of consecration as it's been laid out. And if you don't do that, I will send someone mighty and strong who will help you out. And then he goes on and says, while that man who was called of God and appointed, so Bishop Partridge, that put forth his hand to steady the Ark of God.

Dr. Ken Alford: 00:19:11 And that, of course, is a reference to poor Uzzah back in 1 Chronicles, what? Chapter 13, verses nine and 10. This is a guy that's following the Ark of the Covenant, Israel's on the move. And the ark, it's on a wagon that's apparently a little bit rickety and I don't know, they hit a bump or something happens and the ark shifts. And so Uzzah puts out his hand to steady the ark and keep it on the wagon. Well, that's verboten, you're not allowed to touch the ark unless you're the proper cast of Levites and in the right order and all those other rules that are found in the Old Testament. But Uzzah takes it upon himself. And basically what Uzzah says is, God isn't capable of protecting the Ark of the Covenant, I'm going to have to do it for him. And so I'm going to override the rule and I'm going to put my hand out and steady the Ark. Uzzah touches the ark and he's killed. And so you don't steady the ark. And that's kind of a, we've got that metaphor in the church of not steadying the ark.

Hank Smith: 00:20:17 I was going to say, Ken, that's become kind of, I've heard of that at least in my church experience, don't steady the ark.

Dr. Ken Alford: 00:20:27 And that's where it comes. It's from that 1 Chronicles story. In fact, David McKay made this statement. I like this. He said, "It's a little dangerous for us to go out of our own

sphere and try to unauthoritatively, and that's the key, to unauthoritatively direct the efforts of a brother, or I would add a sister, see how quickly those who attempt unauthoritatively to steady the ark die spiritually." Now, when I was growing, I think each generation, they play favorites just maybe a little bit. And one of our favorites was Neal A. Maxwell. And elder Maxwell said it this way, he just said, "Prophets need tutoring as we all do." Okay. But then I love this line. He says, "However, this is something the Lord seems perfectly quite able to manage without requiring a host of helpers." And isn't that a great line? None of us are perfect, not even the prophets and apostles, but it's not our position to steady the ark.

Dr. Ken Alford: 00:21:34 And so the statement in that section, today, we look at it, we go, okay, Bishop Partridge got that counsel, he repented of whatever he was not quite doing right and absolutely did a great job. But I've got to tell you, in the first 75 years of the church's history, and especially around the period of the Manifesto into the period of Utah's early statehood, that phrase from verse seven, one mighty and strong, really became kind of a touchstone as different groups left the church for various reasons, often it was because of plural marriage. When the keys to plural marriage were turned off, there were some groups that didn't agree with that and they left the church and some of them used that phrase, one mighty and strong, to say that that was their leader of their break-off group and so much so that interestingly, this isn't known much today, but the Deseret News, which is owned by the church in the 11 November issue in 1905.

Dr. Ken Alford: 00:22:52 So the church is just 75 years old, but in November of 1905, the First Presidency published a very long for a newspaper, a very long explanation about that phrase, one mighty and strong. And they felt so strongly about it that they republishes it almost two years later in the October issue of the Improvement Era in 1907. And here's what the First Presidency had to say about that phrase, one mighty and strong, "Perhaps no other passage in the revelations of the Lord in this dispensation has given rise to so much speculation as this one."

Dr. Ken Alford: 00:23:34 Well, I mean, in the 115 years that have passed since then, that's calmed down a little bit, but that phrase, one mighty and strong, was a major concern and cause of speculation because people were saying, "Well, who is that?" And then

various groups were saying, "Well, it's our guy." But in that publication that the church put out, they very painstakingly, and again, it's available, you can find it on the internet if you're looking for it, but very painstakingly, they just lay out and say, this is talking about Bishop Partridge, he repented, one mighty and strong wasn't needed. The Lord didn't have to execute that second part of that clause.

- Dr. Ken Alford: 00:24:24 But I just find it interesting that twice this was of such a concern at the time as they're trying to turn that key off for plural marriage with the Manifesto and then what some call the Second Manifesto just after the turn of the century that it's a cause of concern, and just an interesting note from section 85 just something that we don't, as we read it today, we don't have that same visceral reaction to that phrase in verse seven.
- Hank Smith: 00:24:57 Yeah, I would. That's not one I would have said, oh, I remember that phrase coming up in 1905.
- Dr. Ken Alford: 00:25:03 You don't remember that phrase.
- Hank Smith: 00:25:07 We don't want to offend any of our listeners, but we do want to help people understand what steady the ark might look like in 2021, where we go to, sometimes we want to go offer the bishop our unsolicited counsel, is that?
- Dr. Ken Alford: 00:25:22 Or I had a dream.
- Hank Smith: 00:25:24 Yeah. Yeah. The Lord told me to tell you this. And I remember responding, if the Lord can't get through to me, he usually tells my wife.
- John Bytheway: 00:25:36 I have learned great respect for the keys. And as a bishop, I had a former area authority teaching Gospel Doctrine in our ward. And whenever I happened to have the chance to go to Gospel Doctrine, he was so respectful of the keys he always asked me, bishop, I want you to have the last word today in Gospel Doctrine. And I also have learned when I'm going to do a fireside, I find the person with the keys. And I say, this is exactly what I'm planning to talk about. Is that okay? And if you like to make any closing comments, of course, I'd welcome, because I understand that idea and I've learned that maybe things don't happen the way we think, but I have respect for the keys. And I think I showed that when I was given a chance to give them my sustaining

vote. So I always try to be careful of that. I don't know, that's my two cents.

Hank Smith: 00:26:36 I like it.

Dr. Ken Alford: 00:26:38 Yeah. Priesthood keys are so important. And if you look at it, there's very few actual key holders in the church. It's a very small number of key holders. And we share, I teach Religion 225 at Brigham Young University, it's foundations of the restoration. And in one of our early lessons, we share some basic principles with the students regarding revelation and just how the process works because the Lord is so organized and so orderly and things function so well if you do it according to, section 52 talks about his pattern, but one of the principles we teach them is what we call the law of stewardship or the principle of stewardship. And basically, it's that we can each receive an individual revelation and absolutely should as president Nelson continually challenges us to do and to prepare and to recognize how we hear him, but at the same time, that revelation that we receive has boundaries.

Dr. Ken Alford: 00:27:50 And our stewardship, if we are receiving revelation for those who are outside of our stewardship, especially those who hold priesthood keys, then you can take it to the bank that that revelation probably isn't coming from the source where you hope it is coming from. It's kind of like what happened in the early days of the church.

Dr. Ken Alford: 00:28:10 I know you discussed this in an earlier episode about Hiram Page and his seer stone, because Hiram Page, I think, was trying to do the right thing. He'd been told we can all receive revelation, the heavens are open. And so he goes out, takes a seer stone, which is a common thing to have at the time and asked for revelation. And he receives it. He just unfortunately receives it from the wrong source because it's early and they're still learning as well. But I don't see that Hiram Page was trying to mislead the church. He was just misled and deceived himself. But if he had understood that stewardship principle, and if you look in the early sections, especially of the doctrine and covenants, boy, it's over and over and over. In section one, it's just multiple times.

Dr. Ken Alford: 00:29:03 And section 21, right while the church is being organized and basically just to paraphrase, it says, Joseph is the guy.

That's rule one. And rule two is, see rule one, Joseph is the guy. And so as long as we keep that in mind and today, it's President Russell M. Nelson. And if we keep that in mind, we'll recognize that the Lord is never going to tell brother Alford what President Nelson needs to tell the church. That's just not going to happen. It's just not going happen.

- Dr. Ken Alford: 00:29:41 I remember I taught early morning seminary for several years in several states as we moved around. And in one of my classes in Virginia, one of my really, really great seminary students came up to me after class, he hung around and he was about to miss the bus to go to high school, but he said, "Brother Alford, I need to tell you, how do I get in touch with the prophet?" It was President Hinckley at the time. He said, "How do I get in touch with the prophet because I have a message from God for him? I received it last night while I was dreaming. And I know it's a message. I need to tell him that he needs to change something." And so I didn't call it the principle of stewardship at the time, but I sat down and explained how things worked and that actually, no, that's not the way it works.
- Dr. Ken Alford: 00:30:31 The other thing I tell my students is if you find yourself on the steps of the church office building with people with protests placards and they're shouting down the prophets in Quorum of the Twelve, you're in the wrong crowd, you need to leave. And it's just the way this works. Stewardship and revelation and keys, it's such a wonderful thing, but it can absolutely be misused or abused if we don't understand the Lord's process.
- Hank Smith: 00:31:00 And he's organized it for that specific reason, so we can know where this comes from. And I've seen it happen for me, Ken, I don't know if you've seen this, but I've seen it happen where men who hold the priesthood think that somehow because they hold the priesthood, they can direct the women of the church and no matter what position they're in. And that, again, is a matter of priesthood keys. You may hold the priesthood, but that doesn't give you any stewardship at all over the Young Women's president or the Relief Society president. You holding the priesthood, you're not the key holder, the bishop is.
- Dr. Ken Alford: 00:31:34 Section 121 defines that. It's two words, unrighteous dominion.

Hank Smith:	00:31:40	Yeah. I'm glad that steady the ark, that's such an interesting phrase that-
Dr. Ken Alford:	00:31:48	But interestingly, if you look at the Old Testament, does anybody else ever touch the ark recorded in the scriptures?
Hank Smith:	00:31:57	Not that, no.
Dr. Ken Alford:	00:31:59	Uzzah becomes the role model on what to do, but I think the message gets out, at least on that point, Israel has other problems as we still do today, but touching the ark doesn't ever seem to be a problem again. The Lord said X, Uzzah did Y, and he paid the consequences. So it's a great concept, steadying the ark, we just need to make sure we're supportive of church leaders and not trying to supplant them.
Hank Smith:	00:32:32	What do you call that, John, a sermon in a sentence that what you've called it before?
John Bytheway:	00:32:38	Yeah. I've noticed when I mark my scriptures, I usually mark phrases, not entire verses, and sometimes you'll see a sermon in a sentence. And that's one of those.
Hank Smith:	00:32:49	I'm going to look up a quote real quick. Do you guys remember who it's from? Somebody in conference, I think it was Elder Andersen said, "Don't be more interested in changing the church than changing yourself."
John Bytheway:	00:32:58	Well, it reminds me while you're looking that up of Alma to Corianton, you're worried about this, you marvel about this, you think this is unjust. And then at the end of his four chapters, he says, let not these things trouble you. Only let your sins trouble you. You're worried about the wrong things, son. Sometimes when I've read that steady ark, I've thought, just between us, gosh, that seems kind of harsh. He was just trying to help. But I guess that that was the commandment not to do that was well-known, right?
Dr. Ken Alford:	00:33:34	Uzzah had to know that they, the way they did rules back then and teaching back then, I mean, things were pretty clear cut with the Law of Moses. And so Uzzah must have known what he was doing, or I don't think the Lord would have exacted that penalty. Well, revelation is an interesting thing. It's a bit of a balancing act, isn't it?

Hank Smith:	00:33:58	Yeah.
Dr. Ken Alford:	00:34:00	<p>You don't want to let it swing too far to the left or too far to the right. President Oaks tells a wonderful story. I may get some of the details wrong, but as I recall the story, a young lady comes up to him and is just so excited. And she says, "I'm dating or I've married this most wonderful person. And he's so spiritual. He prays about, when we go to the supermarket, he even prays about what kind of beans we should buy." And President Oaks said, "Oh, sister, basically, the Lord doesn't care what kind of beans you eat. Del Monte and Green Giant are both okay." And that there's a line of things you pray over.</p>
Dr. Ken Alford:	00:34:49	<p>I remember having one missionary acquaintance in my mission field that prayed over what tie he should wear every day. And quite frankly, it's, "Elder, you got a blue one and a black one, and they're both going to be okay." At the same time, sometimes I think we don't bring the Lord in on decisions that, oh, I think he's just waiting to help us out. And we have to, I think, sometimes initiate that conversation by asking, I've had students tell me that they didn't feel the need to pray about who they were marrying. And in my mind, if that's not when you pray over, I don't know what rises to the level of requiring assistance from the Holy Ghost. So, and each person is different. And I think about the things I prayed over when I was five and six and the things I pray over now. And to be real honest with you, they're very different lists. And so I think as we go through life, that that list changes and Heavenly Father understands that. And as we mature in the gospel, our prayers change.</p>
Dr. Ken Alford:	00:36:12	<p>But just a couple of, I guess, concluding thoughts on that is first how wonderful that it's available. Oh my gosh, how wonderful that it's available, the gift of the Holy Ghost, the Lord calls it an unspeakable gift. And that's just the best definition, I think, it's just an unspeakable gift. It can tell you all things. And it's our responsibility, I think, to figure out how the Holy Ghost can best help us and when we trouble him and when we don't, and there is some things that definitely no and some things definitely yes, and some things that are in the gray area. And if you're concerned about it, my advice is pray and ask the Lord for assistance on what's concerning you because the Lord has our best interest always at heart and he knows what our needs are,</p>

as it says, before we even ask in the scriptures. And so revelation is just an interesting thing. It's easy to go off the rails over revelation questions. And so again, I think the Holy Ghost is the one that keeps us on the rails in this and just absolutely everything else.

- Hank Smith: 00:37:35 I think Joseph Smith in my mind is just a prime example of a key holder in that he would tell people what the revelation he was receiving by priesthood keys, but he always directed people, go to the Lord, ask him yourself if this is correct, if this is right, have your own experience. So as a priesthood, if I'm a priesthood holder that holds the keys to stewardship, the keys of the priesthood, I should have no fear of people going to the Lord themselves and getting a second witness of what I'm directing them to do. There shouldn't be any fear there or being offended that someone wants to go to the Lord for themselves because I already told them what to do. I love what you said. There's a delicate balance there. Well, I think, was that the same talk Elder Oaks said, you have two lines of revelation, you have your personal line to the Lord and you have your priesthood line to the Lord and you have access to both?
- John Bytheway: 00:38:35 So Edward Partridge was faithful to the end after this. And does that idea negate the idea of one mighty and strong coming along, making this prophecy kind of a conditional thing if Edward Partridge didn't do what he was supposed to?
- Dr. Ken Alford: 00:38:54 Well, that First Presidency publication twice from 1905 and 1907 addresses Edward Partridge in detail, it addresses his situation. And the First Presidency said this, they said, the man who was called and appointed of God to divide into the saints their inheritance, Edward Partridge, was at the time Joseph wrote. So this is in November 27th of 1832, at the time was out of order. That's the phrase the First Presidency used, neglecting his own duty and putting forth his hand to steady the ark, hence he was warned of the judgment of God. And the prediction was made about another one mighty and strong. Okay.
- Dr. Ken Alford: 00:39:37 But then it goes on to say that in the midst of these times, Edward Partridge acted a most noble and self-sacrificing part and bore many indignities with the greatest patience, he was taken to the public square of Independence, partly stripped of his clothing and that dobed with tar and

feathers amid the jeers of the mob. He neither complained nor murmured at this treatment, but bore it well with meekness and dignity. He was one of five others to offer himself as a ransom for the church. And he told the mob, he was willing to be scourged or killed if they would let the rest of the saints go. This is after the letter. I mean, he comes back.

Dr. Ken Alford: 00:40:21 And then the First Presidency, he continues further in that letter and says, who shall say that his repentance, his, Edward Partridge, his sacrifices, his sufferings and faithfulness did not procure for him a mitigation of the severe judgment decreed against him in the revelation contained in the 85th section of the Doctrine and Covenants? At any rate, the Lord said some three years later that he was well-pleased with Edward Partridge. And so Edward Partridge, in fact, after he is just brutalized by the mob there in front of the courthouse in Independence, which is just down the street from W. W. Phelps press, Edward Partridge never really completely recovers. And he dies. He dies, I believe about seven years later, as the church is entering into Nauvoo, he just never fully recovers, but he was willing to do that.

Dr. Ken Alford: 00:41:21 And so that statement about the one mighty and strong, the First Presidency, the gist of what they were saying is it became null and void. In the 1830s, that became null and void, we are not looking for one mighty and strong to come forward today to grab the scepter and save the church that Edward Partridge rose to the occasion, repented and the Lord accepted his repentance. And Edward Partridge was one of the truly good guys in this dispensation.

Hank Smith: 00:41:53 Yeah. Ken, you're doing something I love here, which is protecting the saints of the past, protecting their name, protecting their reputation. There's so many who want to focus on their weaknesses. If you wanted to, you could write a book on Edward Partridge and all the things he did wrong. And the book might be factually correct, but you would not be judging him, you would not be judging him correctly. He's a great.

Dr. Ken Alford: 00:42:22 You would miss the man. Just a quick story I love about Edward Partridge is the Lord reveals the law of consecration in section 42. There's those verses starting about verse 30 and then some later verses, but it's not a lot

of detail. And then Edward Partridge as bishop is given the instruction, comes from the Lord through Joseph to go up to Thompson, Ohio, when the Colesville Saints arrive and basically put the law into practice. He's a hatter, he can make those Colesville Saints hats, and they'll look really stylish, but he's not a lawyer, he's not a real estate agent.

- Dr. Ken Alford: 00:43:04 And so I'd love it that he's willing to tell Joseph, Joseph, I need some instructions, how am I supposed to do this? What does it mean? And the Lord, I just love section 51, in the Book of Commandments, somebody wrote on it, don't publish or not to be published or something like that across the top of the page. And I'm so glad that they did publish it, the W. W. Phelps typecast that and put it into the Book of Commandments because the instructions that Edward Partridge receives enables him to begin executing the law. And he's... Yeah, I think Edward Partridge is just one of the real heroes from the early years of the church, I mean the first bishop called in almost two millennia. What a staggering responsibility.
- Hank Smith: 00:44:02 And we can do the same thing with our leaders and our bishops. I mean, when our bishop is up there and we see, oh, he may be doing something we wouldn't say, or he's doing something we wouldn't do, we'd say, well, he wasn't seeking this position. He wasn't. Hopefully, I can run the ward soon. I have a wonderful bishop. He's in human resources. That's his employment. And he's doing things that he did not probably want or ever thought he would do, but he's doing them and it's not my place to correct him. I just think he's got a great soul and I'm amazed at all the sacrifice he offers.
- John Bytheway: 00:44:48 One of the things I learned when I was bishop about steadyding the ark was I learned that bishops know a lot of things that nobody else knows. And I just thought, like a couple of months, I was like, "I am never going to question again, because there's just other things that nobody else knows about what's going on that you're trying to navigate." And I just thought, I'm just going to support the keys because I know that there's things that I don't know. And I think I love that we can trust the Lord to communicate with his leaders.
- Dr. Ken Alford: 00:45:29 I guess just one parting shot and the thought on section 85 is, yay for them writing these things down, yay for them

saving them. Today, I think we don't commit enough. Our conversations are on email and they disappear or our conversations are over the phone and they disappear, our conversations are like been on Zoom in the last year or so and they disappear and there's something to be said for permanence.

Dr. Ken Alford: 00:46:06 And if you look at the words of prophets and apostles and their counsel, there's frequent and repetitive counsel to keep journals, to keep, whether it's a gratitude journal or a daily journal or whatever it might be, but to record some of these things. And quite frankly, there have been times in my life when I'm really great at journal keeping. And there've been times in my life when I'm not really great at journal keeping. And being good at journal keeping, it's better. At this stage in life, it's so much fun to be able to go back and check something and go, "Oh, I had remembered that a little bit wrong in the years, but there it is recorded on the day it happened. And that's the way it was because I recorded it then."

Dr. Ken Alford: 00:46:50 And so I think maybe the fact this is not Joseph's only letter in the Doctrine and Covenants, there are actually letters. I mean, section 127, 128, there are letters, section 122, 121, 122, 123, there's lots of letters. And so I think there's something to be said for us, just remembering that we need to record much of our lives so that our children and grandchildren and great-grandchildren can benefit from that.

Dr. Ken Alford: 00:47:20 I just had the opportunity over the past year during the pandemic, one of the projects I took on was taking my mother and father's journals. Mom is turning 90 this year and dad just turned 91, and they've got 7,000 pages of journals that we've turned into PDF pages for all of their posterity. And it's so much fun to be able to just have that record. And I will confess it has spurred me to be more diligent in my record keeping. And so I would just give that as a, that's not one of the direct messages out of section 85, but I think it's an ancillary one that's just useful to remember.

John Bytheway: 00:48:01 Yeah. Let me mention a paragraph from the Come, Follow Me manual before we go forward. It says, the history described in verse one recorded the names of those who had received inheritances legally in Zion. However, this

history was more than just administrative. It was also a valuable record of the saints "manner of life, their faith, and works." That's in verse two. And then the Come, Follow Me manual says, "Are you keeping a personal history or journal? What could you record about your manner of life, faith and works that might be a blessing to future generations? How might this history be a blessing for you?" So I think that's exactly what you were saying, Ken. Thank you.

Dr. Ken Alford: 00:48:42 Yeah.

John Bytheway: 00:48:43 Let's go now to section 86. Can you give us some backstory and background of what's happening before we dive into the verses here?

Dr. Ken Alford: 00:48:51 You bet. Section 86 actually follows section 85 that just by little more than a week, it's the 6th of December, 1832. And we don't know absolutely for certain, but there's enough little breadcrumbs and clues that lead folks to conclude that this section looks like it clearly comes out of Joseph's work on what we call today the Joseph Smith Translation, which the Doctrine and Covenants calls the New Translation, or simply the Translation. So just very briefly then, Joseph has Oliver Cowdery purchase a Phinney Cooperstown Bible as it's called today in 1828 Edition. And then there are various scribes and Joseph uses that. He calls it the main branch of his calling for a period. And it's the way that the Lord does a couple of things. First, he teaches Joseph additional things about the gospel. Joseph learns a great deal about gospel principles during that translation, he also receives numerous revelations. Oh my goodness. There are dozens of revelations in the Doctrine and Covenants that tie either directly, like section 76, or indirectly, like section 91 to the translation of the Joseph Smith Translation. This is one of those sections.

Dr. Ken Alford: 00:50:15 And so what happens is they, they start doing the Old Testament. And then in section 45, Joseph's told, "Hey, you're asking great questions on some things, go do the New Testament." So they leave the Old Testament alone, go do the New Testament. Then when they finish that, they go back, pick up the Old Testament and then reach the Apocrypha in section 91. And that's another story for another day. But they have done. They have gone through the New Testament for the first time about a year before

this revelation is recorded. Now, interestingly, it looks like from the record that we have of Joseph's work on the Joseph Smith Translation that Joseph made no changes to Matthew 13 regarding the Parable of the Wheat and the Tares. The first time Joseph went through it, they just didn't make any changes.

Dr. Ken Alford: 00:51:04 And so what it looks like was happening here in December, 1832 is that Sidney Rigdon is once again with Joseph as scribe. By then this point, as they're reviewing the material, Sidney Rigdon is the main scribe, he's assigned that responsibility in section 35, but by this point, Frederick G. Williams is serving as Joseph's primary scribe as he's touching up and working on final edits of the Joseph Smith Translation. But for whatever reason, Sidney Rigdon comes in and is helping Joseph at this point. And we know that because it's in Sidney Rigdon's handwriting.

Dr. Ken Alford: 00:51:46 And what happens is it looks like Joseph just received additional guidance and inspiration about those verses in Matthew 13 in the King James Version. And Joseph receives this information. And what he learns from section 86 is that this is very much a parable of the last days. It has an application for the early apostles. And when the savior gives that parable, if you turn to Matthew 13, the apostles ask, because it's also after the Parable of the Sower, those two parables, Parable of the Sower and Parable of the Wheat and the Tares go together. They're in almost neighboring verses in Matthew 13. But the apostles don't understand either one. And they asked the Lord, please help us out, tell us what they mean. And so Jesus explains both of them to them.

Dr. Ken Alford: 00:52:42 But what we learn in section 86 is that through the years, there's been a major error creep in to the Bible as we have it today regarding the Parable of the Wheat and the Tares, because in the Bible, it says that the wheat and the tares are there and that what will happen is, in Matthew 13:30, it says, gather ye together. So go out and do the harvest, gather ye together. And in Matthew in the Bible, it says, first, the tares. Well, the Joseph Smith Translation and Doctrine Covenants 86 now absolutely turn that around. And what it says in Joseph Smith-Matthew is, first the wheat into my barn, or as it says in section 86, let the wheat and the tares grow together until the harvest is fully ripe, then you shall first gather out the wheat.

- Dr. Ken Alford: 00:53:45 Now think about the way the gospel is being shared with the world in these the latter days, are we going out and gathering wicked people, people that are trying to tear down the church? No. We're gathering those that are seeking Christ. And our invitation is to invite all to come into Christ. And that doesn't mean that someone that was doing something wrong can't repent and straighten up and join the church, but those that are actively working against the cause of God, the way the Matthew account is, is they're supposed to be gathered first. And that's just not the way it works.
- Dr. Ken Alford: 00:54:22 And so I think it's helpful to remember with section 86, there was a statement from Elder Bruce R. McConkie in the Doctrinal New Testament Commentary. He talks about parables because I think sometimes we think that parables are designed to enlighten us and make things crystal clear. And the Elder McConkie points out very clearly, he says, "Parables seldom clarify a truth, rather they obscured and hide the doctrine involved so that none, but only those that are already enlightened and informed are able to grasp the full meaning." And then Elder McConkie said, "Nowhere is this better illustrated than the Parable of the Wheat and the Tares. When Jesus first gave the parables, even the disciples didn't understand it. They asked for an interpretation and he gave it partially. The Lord still had to give a special revelation in that section 86 in the latter days so the full meaning of this marvelous parable might sink into the hearts of men."
- Dr. Ken Alford: 00:55:24 So as you look at section 86, the question I guess is what new things do we learn in section 86? And I think the big thing we learn is that it's the wheat that's gathered first. We're looking for people that want to come under Christ. That's the key. Gospel will be offered to everyone, but we're seeking those who want to come unto Christ. But section 86 also teaches who the sower is because the parable talks about a man going and sowing. And section 86 clearly says that's the apostles. They have that reason responsibility. And if you think of what an apostle is, it's a special representative of Christ whose mission is to help us come unto the savior. It also clearly defines in section 86 who the enemy is, and it says very clearly, it's saying it's Babylon, it's the world. That's who the tares are.

- Dr. Ken Alford: 00:56:16 It also defined, see, and this wouldn't have made a lot of sense to the apostles back in the meridian of time, because there had been no apostasy, but he talks about in section 86 the apostles falling asleep because the apostles were killed and an apostasy occurred. And it talks about the church in the wilderness, which wouldn't have made a great deal of sense probably to those early apostles. That's the apostasy. It helps us better understand what it means to be tender wheat. Section 86 defines it as weakness or newness in the gospel, people whose testimonies are still maybe a little shaky and developing. It also helps us, I think, see a little bit clearer that tares are not just those that fight against the church, but also probably also evil doctrines that they're espousing. And then it talks about the harvest and the burning. And now in this dispensation, that's the millennium, which is going to be a key point in this dispensation and it points that the angels are anxious to reap and Wilford Woodruff and others have had comments about that.
- Dr. Ken Alford: 00:57:25 And so section 86, it's a wonderful, wonderful section that the Lord takes, it's the Doctrine and Covenants is sometimes a wonderful commentary on other scripture. And this is a classic example of the Doctrine and Covenants being commentary on in this case, the Bible Matthew Chapter 13. One other thing we get from Joseph's work with the Joseph Smith Translation that figures into this, because it talks in section 86 about the end of the world. And in Joseph Smith-Matthew, or you can go to the Joseph Smith Translation both because Joseph Smith-Matthew, of course, is just excerpt from the JST, but it says there in Joseph Smith-Matthew 1:4 that as he Christ sat upon the Mount of Olives, the disciples came unto him privately saying, "Tell us when shall these things be which thou hast said concerning the destruction of the temple and the Jews? And what is the sign of thy coming, or the end of the world?" And then Joseph adds this wonderful phrase in the Joseph Smith Translation, or the destruction of the wicked, which is the end of the world.
- Dr. Ken Alford: 00:58:41 And so that's also, I think, alluded to in section 86, that it's talking about the end of the world, there've been lots of people, we always have that image of the guy with the long beard and the sign, walking around the end is near. Well, the end of the world is a destruction of the wicked as preparing us for the millennial, the millennial reign of the

savior when you're not going to have to lock your car, you're not going to have to lock your front door. Okay. And people that were in the military like me are going to be out of a job. There's not going to be a need for. They won't make war anymore.

Hank Smith: 00:59:16 Oh, I love man.

Dr. Ken Alford: 00:59:17 So section 86, it's just fun. I just really love it when the Lord takes Joseph and he puts his arm around him and just says, "Hey, I'm going to pull the curtain back for you. So let me pull it back." These scriptures have been there, people have been reading for thousands of years, let me pull the curtain back. Here's what it means. And I just love that when that happens. And section 86 is a classic case.

Hank Smith: 00:59:40 Elder Maxwell called that like exploring a new room in the scriptures right in your own house where you find a new fireplace to be warmed by. I wrote a book on parables. It sold dozens of copies mostly to my mother, but I learned something very important in verse three that has impacted me. He even he throws in, Ken, the Lord throws in verse three a little bit of the Parable of the Sower when he says the tares are the weeds choke the wheat in verse three.

Hank Smith: 01:00:15 And if you go to Matthew 13:22, this is how that happens, how do tares choke the wheat or saints? He says, these are people who received the seed, but the care of this world and the deceitfulness of riches choke the word and he becometh unfruitful. And that's a place where I stopped with my students and say, what are the cares of this world and what are the deceitfulness of riches that can spoil our faith, that can choke out our faith? There is so much to learn there because as I become more and more worldly, as I get caught up in whatever is happening in the world and I just don't have time for the Lord. It's not that the soil's bad, I've just got so many other weeds in my life that the testimony doesn't get any time, it doesn't get any sunlight, it doesn't get any resources because, hey, I've got a lot going on, I've got seasons on Netflix I need to watch, I've got professional basketball games recorded.

Hank Smith: 01:01:21 I don't think this is bad people, this is when I allow the, what did you call it? The doctrine of the world, I think you call that, Ken, to just choke my life, it takes all the resources, takes all my time, takes all my energy. And that,

oh, it both has scared me into, I think the parables of Jesus, Elder McConkie was right, he veils meaning and then when you see it unveiled, it should scare you because then you find out you've got a lot of changing to do.

Dr. Ken Alford: 01:01:55 Well. And once you understand it, then you're responsible for it.

John Bytheway: 01:01:59 Yep. Yeah. I think Elder McConkie also said, he made a comment about the Parable of the Sower and talked about that type of soil, he called it the four kinds of soil because really, it's more about the soil than it is about the sower. But he said that the place where it fell among thorns with the weeds is good soil as evidenced by the growth of the undesirable plants. But he used the phrase, but the tares ended up choking them. Maybe he got that from section 86. Instead of be overcoming them, they get choked by the terrace.

John Bytheway: 01:02:38 And I just wanted to add that I came across a book years ago called Money for Nothing. And it was about people who had won the lottery in Michigan. And there were a couple of chapters, a few chapters in this book where people who won the lottery said, "This is the worst thing that has ever happened to me." And one guy said, "I made some investments and I spend my life now with lawyers and lawsuits every day." Another person said, "We used to shop at this mom and pop grocery store and they were so nice, they'd always put a couple extra oranges or extra apples in our bag. And now that they know we've won the lottery, nobody does that anymore. This is the worst thing that's ever happened to me."

John Bytheway: 01:03:18 And whenever I talk about those weeds, the deceitfulness of riches that you mentioned there you go is like, say, how are riches deceitful? And if you think, if I just had that, then everything would be fine. Well, no, it gives you a new set of problems maybe in some ways. And that's how they can be deceitful as people are saying. And I know, Hank, you've got lots of jokes about money can't buy happiness, but I thought these people are saying, yeah, I want a million dollars. This is the worst thing that's ever happened. I'm like, "What?"

Hank Smith: 01:03:52 Yeah. And it seems that the Lord knows. What did Paul say? The love of money is the root of all evil. Not money.

It's the love of money that is the root of all evil. Man, Ken, I really love this section now.

Dr. Ken Alford: 01:04:08 It's a fun section. And the Joseph Smith Translation is just filled with nuggets. And when you get something in the Doctrine and Covenants that expands what's in the Joseph Smith Translation, it's a double win. It's just very cool.

John Bytheway: 01:04:23 It's one thing to have a commentary about the parables. I tried that to Hank, but to have the savior comment on his own parable, it's like having a bit of a comment on Isaiah, oh, thank you. A prophet can comment on this prophet. That's hard to understand. That's so helpful.

Hank Smith: 01:04:43 Ken, I've really liked when you talked about verse four, the blade is yet tender. Says it again in verse six, the blade is yet tender. Verily your faith is weak. Yeah, this is a brand new little church. And the Lord is sheltering it. You can say he's trying to protect it from those tares. And we can do the same thing for new members, for children and youth, protect those tender testimonies from the great persecutor of the church, right? Verse three.

Dr. Ken Alford: 01:05:22 There's a great phrase from Elder Holland. And I would have to look up which talk it was in, but I remember the phrase and he says, "It's always 1830 somewhere." And I love that phrase, that somewhere in the world, it's always 1830. There's just a little band of saints, the gospel has just barely been introduced there and the blade is yet tender and young. And so I just think wherever you are listening to this, that probably not too far away that there's either a branch of the church where it's like 1830, or there are individual members of the church where in their family and their home, it's like 1830, they've just received the Book of Mormon, they're just learning these doctrines, and the wheat is still tender and green.

Hank Smith: 01:06:21 I love it. And we can do a lot to protect those tender blades. Please join us for part two of this podcast.

EPISODE 32 • PART II



Dr. Kenneth L. Alford

D&C 85-87

- John Bytheway: [00:00:03](#) Welcome to part two of this week's podcast.
- Hank Smith: [00:00:07](#) Ken, one of the reasons I thought of you for this episode is because you have such an extensive history in the military and this section talks about a revelation and prophecy on war. So I thought you might have a really interesting perspective on this one. So I'll let you take it from here, Section 87.
- Ken Alford: [00:00:29](#) Yeah, this is interesting. It's interesting that it comes on Christmas Day. So I think it's first important to understand that Christmas Day in the 21st century and Christmas Day in the 19th century are two very different kinds of things. We have really commercialized Christmas and it's a really huge deal and it's the biggest shopping time of the year and that's not the case in the 19th century.
- Ken Alford: [00:00:59](#) In the 19th century, they would acknowledge Christmas, they would recognize it, they would do family things, but it's not uncommon for maybe children get a piece of dried fruit or something for Christmas. It is not the commercial event it is today. So it's not that unusual that ... It's not like Joseph is shunning his family and going into a room seeking revelation away from his family on Christmas.
- Hank Smith: [00:01:24](#) We're going to have a Joseph Smith Christmas this year. Everybody's going to get a piece of dried fruit because I want you to experience Christmas in the 1830s. Kids, I want you to know ... I'm sure that they will be so excited.
- Ken Alford: [00:01:40](#) I'm sure you will be the father of the year in their eyes. This is coming at an interesting time, though. It's 1832 and, again, communication is just so different, but nearby Kirtland, which is where Joseph is living is a little town called Painesville and Painesville has a newspaper called the Telegraph. The Painesville Telegraph publishes just a few days before Christmas. So odds are Joseph tries to stay current on current events. So odds are that that ... I believe it's 21 December, that issue has probably reached Joseph right about Christmas time.

Ken Alford:	00:02:27	In there, because there are copies that are extant today of that newspaper, in there it talks about cholera in the United States and plague in India and there's a big article in that newspaper about the Nullification Crisis. Because at this time, the Nullification Crisis is occurring in South Carolina and just very briefly, South Carolina is unhappy because of federal tariffs.
Ken Alford:	00:02:51	So they have said, "We are going to leave the Union if you keep the tariff in place, and we will establish our own government." It's the first real serious claim of cessation. There had been other things like the Whiskey Rebellion and other things in American history, but they're not of the same caste or scope and this is an entire state that's threatening to leave the Union.
Ken Alford:	00:03:14	So that Nullification Crisis, it's full blown. Now Andrew Jackson steps in and issues a proclamation against it and squashes the Nullification Crisis but on Christmas Day, 1832 these things are on Joseph's mind and in Joseph's history, he makes this statement. He says, "The ravages of cholera were frightful in almost all large cities on the globe, and the plague broke out in India, while the United States, amid all her pomp and greatness, was threatened with immediate disillusion.
Ken Alford:	00:03:44	The people of South Carolina, in convention, assembled in November," so just the previous month, "Passed ordinances declaring their state a free and independent nation." So it really sounds like Joseph has seen that issue of The Painesville Telegraph. So it's Christmas Day, and this is one of the instances, this revelation on war. I would just tell you, we're not going to talk about it in this episode, but you'll talk about it, John, and Hank, in the next episode. You need to pair Section 87 with 88. Make them a set.
Ken Alford:	00:04:20	Don't treat them as just individual revelations. Treat them as bookends, if you like, because what Joseph gets on Christmas Day is the revelation on war, but then the Lord takes Joseph because Joseph is very concerned after receiving this revelation. Then the Lord takes him by the hand just a few days later, just a couple of days later and gives him Section 88, which is just a wonderful, wonderful revelation that that speaks Peace to his soul. So I would look at those two revelations together, but Section 87-
John Bytheway:	00:04:53	You've got one revelation on war, and one revelation on peace. You've got war and peace right next to each other.
Ken Alford:	00:05:00	Right next to each other, and I think that the Lord gives 88 as a tender mercy to Joseph, because 87 is disturbing. 87 doesn't

paint a very pretty picture of what's coming, but section 87 is one of the really rare instances in which one revelation of the Doctrine and Covenants provides insights into another revelation of the Doctrine and Covenants. That doesn't happen very often.

- Ken Alford: [00:05:28](#) Most of the revelations stand alone, but if you turn to Section 130, in verses 12 and 13, and by the way, section 130, just a quick note. Section 130 is kind of the potpourri. If it was a Jeopardy game, Section 130 would be the potpourri category, because it changes topics about 18 times. It's notes from his scribe, William Clayton, and they just basically take William Clayton's notes and put them right in the Doctrine and Covenants.
- Ken Alford: [00:06:02](#) You can find those also on The Joseph Smith Papers website, but the reason I send you to Section 130 for just a minute is in verses 12 and 13, Joseph adds an interesting statement because he's summarizing Section 87. He says, "I prophesy, in the name of the Lord God, that the commencement of difficulties which will cause much bloodshed previous to the coming of the Son of Man will begin in South Carolina. It will probably arise through the slave question," and then he adds this really helpful insight.
- Ken Alford: [00:06:33](#) "This, a voice declared to me." So Joseph receives Section 87. It's a really helpful insight, I think, that we don't have in Section 87 and Joseph says, "A voice declared to me while I was praying earnestly on the subject." So Joseph sees the world, in what in 1832 terms seems like the world in commotion. In 2021, we'd call that Thursday, but it's a lot of commotion for 1832. Joseph sees that and knows these prophecies of the last day but I find it interesting that it's declared to him by a voice.
- Ken Alford: [00:07:20](#) Now he doesn't say it's the voice of the Lord. That's possibly a presumption we might make, but it says that a voice declares this. So as you read Section 87, recognize that Joseph is having this basically given to him by dictation, if you like. So this comes in a very dramatic manner. This is not one of the sections where Joseph receives the basic idea from the Lord, and then he's left to fill in the words as he talks about in other places. This one comes full blown, and he receives this kind of verbatim.
- John Bytheway: [00:07:53](#) He also says he was praying earnestly on the subject, which we don't find in Section 87, either, I don't think.
- Ken Alford: [00:08:01](#) So I think Section 130 is just really helpful. It's just a little tiny tidbit. It's just found there in those two little verses, but I think it's helpful for us to understand, and also, I think it helps us

understand why this has such an impression on Joseph that he is hearing this. This is being dictated to him. Now, interestingly, this section does not get added to the Doctrine and Covenants until 1876, just right before Brigham passes for mortality.

- Ken Alford: [00:08:33](#) It's one of the sections that's added late, but what happens is, it's a well known section and missionaries actually carry handwritten copies of what we call Section 87 as they go proselyting, especially as they proselyte in the southern states. When the Civil War breaks out, Fort Sumter is fired upon April 12, 1861 and lasts for a couple days before the surrender reform. Major Robert Anderson surrenders to General Beauregard. Just the 5th of May, so the 5th of May 1861.
- Ken Alford: [00:09:10](#) So just three weeks after Fort Sumter is attacked by South Carolina forces., the Philadelphia Sunday Mercury newspaper publishes a copy of Section 87. Apparently, a missionary in the Philadelphia area must have grabbed a reporter or went to the editor or did something. I don't know if we know the genesis behind how they got the copy, but The Philadelphia Sunday Mercury publishes the revelation in its entirety. Then I love this, I love this. It has a sub heading when you find a copy of that article, and it says, Have We Not Had A Prophet Among Us?
- Ken Alford: [00:09:52](#) I just love that. This is a non Latter-day Saint newspaper but publishing this because now in 1861, this 1832 revelation has taken on a whole new look.
- John Bytheway: [00:10:07](#) I think I read that that was reprinted in England too.
- Ken Alford: [00:10:11](#) The revelation is actually reprinted several times. The way 19th century newspapers work is once somebody is brave enough to publish it, they would send copies of their papers to other newspapers, and it's very common that an article will be republished and it would normally say, as appeared in The Philadelphia Sunday Mercury, and then they would just reprint the whole article, because it's hard to get news in the 19th century, especially the first half of the 19th century. So it is republished and I believe it is actually even republished in Britain. So the revelation is known.
- Ken Alford: [00:10:45](#) Missionaries are using it but again, recognize it doesn't actually appear in the Doctrine and Covenants itself until 1876, along with many other revelations that are added by Orson Pratt at that time. I think this is just interesting. We tend to tie this revelation to the Civil War, and it absolutely has a Civil War connection. It's very clear because it talks about, wars will

shortly come to pass in verse one, beginning in South Carolina with their rebellion.

- Ken Alford: [00:11:22](#) They'll terminate in the death and misery of many souls. We still don't know how many people were killed in the American Civil War, but the number is north of 600,000.
- Hank Smith: [00:11:33](#) Compare that to the population of 1860.
- Ken Alford: [00:11:36](#) Compared to the population, that's about like 30 to 35 million people today.
- John Bytheway: [00:11:41](#) Wow.
- Ken Alford: [00:11:42](#) It's a huge number of people.
- John Bytheway: [00:11:45](#) I want to mention this book, Civil War Saints that Ken is the editor of and it lists every known Latter-day Saint who may have been involved in the Civil War, or a little bio in the back. The thing that struck me was somewhere on the side, it looks like from my browsing, and most are on the side of the Union and some were even on the side of the Confederacy, which I thought was interesting.
- Ken Alford: [00:12:13](#) There was great success prior to the Civil War in the south. Jedediah M. Grant was a missionary there in Tazewell County, Virginia, especially, and had great success and there were actually several branches of the church in the south, especially in Virginia, when the war broke out and they were loyal to their state. So there are many Confederates. When we did Civil War Saints, we were able to find 384 Latter-day Saints.
- Ken Alford: [00:12:44](#) That number, we've kept growing it as we found additional sources. It's up to, I think it's 412 or 413 now, and most fought for the Union. Some Latter-day Saints fought for the South, and then some we have three or four, who fought for both. They're called Galvanized Yankees and they were Confederates to begin with and then they were captured, and put in a prison camp and the Union Army did a really smart thing.
- Ken Alford: [00:13:14](#) They said, "If we keep them in prison, we have to feed them and it costs us money, but if we let them take an oath of allegiance, we can let them out and they'll put on the Union blue." So what these guys would do is they thought, boy, as soon as I get out, I'm going to see my Confederate buddies and first battle, I'm going to take my Union blue off and run over to Johnny Reb side and be a Confederate again."

Ken Alford:	00:13:36	So what the Union Army did was assign them to duty in the West and there was actually a unit of galvanized soldiers at Camp Douglas in Salt Lake.
Hank Smith:	00:13:47	No fighting for them.
Ken Alford:	00:13:48	No Civil War fighting for them. They got in some Indian skirmishes, but no Civil War fighting. There's one fun story that we found while I was doing Civil War Saints of a guy who was born, William H. Norman. He got captured outside of Nashville, at the Battle of Nashville, and was taken up to Camp Douglas, which was a prisoner of war camp outside Chicago. He signed an oath of allegiance and join the Union Army.
Ken Alford:	00:14:14	He was planning to the fact but they sent him out west and on his way out west the war ended. When the war ended, "He said this is stupid. I don't want to be a Yankee. I certainly don't want to be a Yankee out west." So he defected, he went AWOL, and changed his name to John E. Davis. Well, John E. Davis, to make a long story short, dates a Latter-day Saint girl in Pioche, Nevada, and joins the church and is baptized under his fake name, John E. Davis.
Ken Alford:	00:14:48	He goes on a mission and receives a mission call under his pseudonym, John E. Davis, and he is endowed in the temple, under the name John E. Davis. It's not his real name. He never tells his wife and he's married to her like 60 years and he never tells her that he was a-
Hank Smith:	00:15:07	Defector.
Ken Alford:	00:15:07	Yeah, that he went AWOL. His family didn't know and the way they piece it together, they finally pieced it together that William H. Norman and John E. Davis were the same guy. As John E. Davis, he told people he fought for the South. He never told him he served as a Yankee. He was just I guess, so embarrassed about it, but the way they found it out, very briefly was, he was the ward clerk in a place called Annabella, Utah.
Ken Alford:	00:15:35	What he did, it was common at the time on your reports to Salt Lake for membership attendants, is to request people to do temple work for deceased people from that area, because it was a long way to go to the temple. So he wrote a note and said, "Would you please do work for," and he gave the names of his parents.

Ken Alford:	00:15:59	Because one of his descendants went into Macon, Georgia, and tried to find the Davis's, because he talked about growing up there and there wasn't a single Davis in the entire county when the Civil War began. So they said something's wrong with this record, but anyway, it's kind of a fun story that I just find it interesting that somebody is willing to be baptized, go on a mission and endowed under a name that is not theirs. Then never tells their wife that-
Hank Smith:	00:16:26	But that is. That's a fascinating story.
Ken Alford:	00:16:30	Maybe our listeners might like to know. Some of them may be familiar with the Saints at War Project that Robert Freeman did down at BYU with the World War II, and also the Korean War, and brother alpha, tell them you've been involved with a new one, relatively new, isn't it? The Saints at War in Iraq and Afghanistan?
John Bytheway:	00:16:51	Yeah, Saints at War began in about 2000. It's a BYU project. It was actually the two directors when it began were Dennis Wright-
Ken Alford:	00:17:00	Dennis Wright and Robert Freeman-
John Bytheway:	00:17:02	Robert Freeman and then they let me come on when I joined the faculty in 2008. Actually, in 2005, I started helping them collecting stories when I was still on active duty. So they've done 19th century Saints at War and we had a conference here a couple years ago about World War I Saints at War. Then they've done a volume and videos on World War II, and Korea, and Vietnam. Then in January, of 2020, I released the latest volume in that series which is about the Gulf War, and the conflict in Iraq and Afghanistan, sharing stories of Latter-day Saints that have participated.
John Bytheway:	00:17:49	So if any listeners have stories of conflict, where they've served in a war zone as a Latter-day Saint, the BYU Saints at War project is still happy to receive your stories. Bob Freeman handles Vietnam and before and I handle post-Vietnam. So we just make that an open invitation because we're archiving those stories in the BYU special collections, so that they'll be there
Ken Alford:	00:18:19	That somebody will have those, and it's a wonderful thing that you've done. I talked to Robert Freeman about, "Well, let me send you my dad's story. He was introduced to the church during the war. Is that okay?" And he said, "Sure, we'll take it."

John Bytheway:	00:18:34	Absolutely.
Ken Alford:	00:18:36	So Section 87 is just interesting. It prophesied the Civil War in verse one.
Hank Smith:	00:18:47	Hey, Ken, can I ask you a question before we move on from verse one? I don't know if I was taught this when I was a youngster, but can you describe the death and misery of the Civil War?
Ken Alford:	00:18:59	The Lord says in verse one, that this war, this American Civil War that is prophesied there in verse one, and by the way, in the Book of Commandments and Revelations, in the second volume when this is recorded, it's recorded as a prophecy. Most of them are recorded as revelations. This is recorded as a prophecy, but it says it will eventually terminate in the death and misery of many souls.
Ken Alford:	00:19:25	I think it's important to note that as it says in verse two, "And the time will come when war will be poured out upon all nations beginning at this place." If you look at it, some people, many historians have actually called the American Civil War, the first modern war and war kind of takes a turn at the Civil War.
Ken Alford:	00:19:46	The Civil War has many elements of what we would consider as modern war. The populations become involved. Prior to the Civil War, populations that were not military were pretty much left out of the wars. The armies would clash, but the populations didn't bear the brunt. That changes in the Civil War. We have cities being attacked and burned, we have Sherman's March to the Sea, we have cities lays under siege, we have entire cities destroyed and that trend has continued up to the present.
Ken Alford:	00:20:21	Really, you can kind of see that beginning with the Civil War. The Lord always knows exactly what He's talking about. He defines it here very clearly. "And that death and misery of many souls." What's happened is the Civil War, it's called the first modern war, but it's such that the tactics of the armies involved are still basically Napoleonic and yet the weapons of the war are post-Napoleonic.
Ken Alford:	00:20:54	We have repeating rifles, we have Gatling guns that are just basically mid 19th century machine guns and yet we have tactics that are still based on when you carried muskets. The rifles in the Civil War are just. Their rifles. The difference between a rifle and a musket is a musket is a smooth bore, a smooth barrel. When you shoot a ball down, it literally bounces down the

barrel and goes flying out and it goes out at any number of angles.

- Ken Alford: [00:21:23](#) So the reason they would stand the soldiers close together is so that when you fire lots of bullets, maybe some of them will bounce in the right direction, but fire is not very lethal from muskets. Many shots go into the ground or over their head, but there was a development prior to the Civil War called rifling, in which they put a series of grooves in the barrel so that as the bullet is fired, it spins and it expands very quickly and fills up the barrel and spins at a high velocity and comes out spinning and it's like throwing a football as a spiral.
- Ken Alford: [00:21:59](#) If you put that spin on it, you can throw it very accurately and the bullets became very accurate. They were called minié balls, yet they were using tactics from Napoleon and still bunching together closely so you have very accurate fire and bunched together soldiers and the result is devastating. There are accounts where the majority of a unit will be wiped out, sometimes in almost a single day and these are large caliber bullets.
- Ken Alford: [00:22:29](#) When they hit you, they don't just break bone and go through. They hit bone and then slide and the wounds are horrendous. Death and misery of many cells is just an accurate phrase, but then the Lord says that it's going to be poured out on all nations. If you look, again, you can almost use the Civil War as a dividing line in the world's history. Just looking at what's happened in the 20th century, there have been some accounts that said in the entire 20th century, there may have only been a few days without war somewhere in the world.
- Ken Alford: [00:23:11](#) The 19th century, most of the century it's predominantly peaceful across the world. Now there are wars and various things but there's a good deal of peace in the 19th century and certainly centuries before. Never entirely peaceful, but that changes in the 20th century and there's just not peace. World War I, you have maybe up to 25 million people killed. World War II, you have up to maybe 72 million people killed.
- Ken Alford: [00:23:39](#) At about the same time as the Civil War, you have the Taipei rebellion in China. It may have killed 30 million people. You've got other rebellions in China, the Dungan Rebellion that killed up to 12 million people. There's wars in the Republic of the Congo, almost at the turn of the century to the 21st century that kills 5 million people. The Korean War kills millions of people. Vietnam kills millions of people Afghanistan, there have been

millions of people die in the conflicts between the Soviet Union and the United States experience there, that millions have died.

- Ken Alford: [00:24:15](#) When the Lord says that it will be poured out on all nations, it is very, very literal. We won't see peace. If there were just a few days of peace in the 20th century, there have been zero in the 21st century and probably, quite frankly, there will be zero in the 21st century until the Lord returns. That war has just been poured out. This is a sign, the Savior was very clear, war and rumors of war is one of the most distinct signs of the last days.
- Ken Alford: [00:24:47](#) Why does a third of the Book of Mormon address war? Well, that book, as President Benson said, is prepared for us and those prophets were inspired of the Lord to know that we live in a period of war. How wonderful it'll be when that all ends, but that is not yet. Only the dead have seen the end of war in our current state and mortality. So as you look at Section 87, in verse three, there's another interesting thing here and it says that the southern states will be divided against the northern states.
- Ken Alford: [00:25:21](#) So it gets the breakdown of the war, and then it says that the southern states will call upon Great Britain, and they do. The South actually sends two formal emissaries over to the court of St. James and appeals for support for financial support. Great Britain, depending on which accounts you read, comes very close to providing formal recognition to the South, because why, they are the industrial heartland of the world at that time, because of the British Empire, and they are fed by American cotton.
- Ken Alford: [00:25:56](#) So cotton is king and they don't do it, because the North has some spectacular victories that are timed perfectly, that stopped the Brits from doing that, but the Lord gets it right. He knows they're going to make that appeal. Then it says something really interesting in verse three. It says, "And they shall call upon other nations in order to defend themselves against other nations."
- Ken Alford: [00:26:23](#) So the question is, who is they in verse three, and the way English works is the antecedent of a pronoun is normally the closest noun, and that happens to be Great Britain. So it's saying that Great Britain, the time will come when they will call upon other nations. Well, when does that occur? I would turn to World War I and that's when we have the first Allies and Axis and note what it says, and again, the Lord always gets it right, doesn't He?
- Ken Alford: [00:26:54](#) It says there at the end of verse three, "And then," so what's that, and then? Meaning after Great Britain has appealed for

help, "And then war shall be poured out upon all nations." If war is poured out upon all nations, it will be a war of what kind? It will be a world war. In World War I, that's exactly what happens. The Lord is not a good guesser. He has seen the end from the beginning and He's just telling Joseph what He knows is going to happen.

Ken Alford: [00:27:28](#)

There's no guessing involved here. The Lord has seen it all. He knows how this dispensation ends. He knows how this dispensation is going to play out, and again, He's pulling the curtain back for Joseph and He's saying, "I'm going to give you some insight here on the last days. This is what's going to happen." Then He identifies in verse four, He says, "And it shall come to pass after many days, slaves shall rise up against their masters."

Ken Alford: [00:27:52](#)

Now, Joseph L. Wirthlin, who was an apostle. He's the father of Joseph B. Wirthlin, who we know from recent years, but Joseph L. Wirthlin said in 1958, in General Conference. He said, "In many cases, I'm quite sure, we all think this has to do with the slaves of the southern states," but then he said, "But I believe brothers and sisters, that it was intended that this referred to slaves all over the world."

Ken Alford: [00:28:23](#)

So think of what happened since the Civil War. Slaves in the United States, slavery was made illegal. We added amendments to the Constitution, giving rights and slaves in the Northern Hemisphere in the United States were freed. Beginning at about that time, serfs in Russia, and folks that are in slavery conditions in China and across the world, begin fighting for their freedom and it begins kind of this march of history.

Ken Alford: [00:28:58](#)

At Joseph's time when he receives this revelation, a good proportion of the world's entire population lived in what we would consider today slavery, and yet the Lord tells Joseph, "It's going to end. It's going to start here, but it's going to end." Then in verse six, it says, "And thus with sword of bloodshed, the inhabitants of the earth shall mourn," and then, note this, the Lord draws on a wider set, if you like, of Latter Day Signs of the Times.

Ken Alford: [00:29:33](#)

The Lord says, "The earth shall mourn and with earthquakes and plague and the thunder of heaven, and the fierce and vivid lightning also shall the inhabitants of the earth be made to feel the wrath and indignation and chastening hand of an almighty God until the consumption degree hath made a full end of all nations."

Ken Alford: [00:29:58](#) So in the last days, we know that there's going to be all kinds of things. Nature itself will be in commotion and I find that one with earthquakes interesting. I always take my students ... There's a website that tracks worldwide all of the earthquakes and there was a General Authority talk. I have to look it up. I believe it was Elder Haight, who in the 90s, talked about earthquakes and how there had been two major earthquakes in the 1920s, and four and then 15 as the various decades, but they never got very high.

Ken Alford: [00:30:31](#) Well, now we are several decades beyond even his talk. So there's this website, records earthquakes around the world in the last 30 days, and I checked it before we started this recording today and in the last 30 days, just the last 30 days ... Now remember, Elder Haight said that there were two major earthquakes in an entire decade. So that's 120 months, two major earthquakes and I think they counted it as like 6.0., and above.

Ken Alford: [00:31:02](#) In just the last 30 days, from the recording of this broadcast, there have been 15 major earthquakes, 6.0., and above. There was a 7.3 earthquake just yesterday in China. So when it says, earthquakes is a sign of the times, you can chart that one on a graph. That's one of the signs of the times that you can literally chart and it's always like that.

Ken Alford: [00:31:28](#) I've seen it as high when I do this with my students in class. One time I did it, and we counted 63 earthquakes in 30 days. That class happened to be right after the earthquake that caused the tsunami in Japan with the Fukushima problem, and there had been 63 major earthquakes and aftershocks that counted themselves as major earthquakes.

Ken Alford: [00:31:51](#) So we've gone from two in a decade to 15 in the last 30 days. So in one 120th of the time, we have seven times more earthquakes. So yeah, again, the Lord gets it right. Then in verse seven, it says, "That the cry of the saints and the blood of the saints shall cease to come up into the ears of the Lord of the Saboath."

Ken Alford: [00:32:14](#) A lot of times when we read this in Sunday school or church lessons, I've heard people read this and they say, the Lord of the Sabbath, thinking of Christ being ... That He is the Lord of the Sabbath. That's not what this word is. This comes from a Hebrew word that means hosts, or armies. This is a very militaristic title of the Savior, that He is the host of the armies of Israel. He is the general. He's the five star and He is the host of the armies of Israel and that's what this is referring to and I find

it just interesting that that's the phrase He uses in this discussion of war.

- Ken Alford: [00:32:56](#) He identifies himself as the Supreme General of all the armies. I just find this just an interesting, interesting section. President Gordon B. Hinckley, I remember very distinctly in the October conference of 2001. It was just a few weeks after 9/11, when the World Trade Towers came down, and the Pentagon was attacked. By the way, several friends of mine were burned and I had worked in the Pentagon and in the wing that was destroyed.
- Ken Alford: [00:33:32](#) I was then serving at West Point at the Military Academy, and interestingly, just an aside, the wing that got hit by the terrorist plane was the one ... The Pentagon has five wedge shapes, because it's a Pentagon. So it goes into the center, it makes a wedge. They call them wedges. The one wedge that had been remodeled and strengthened was the one that got hit by the plane. So the terrorists hit the one that did actually the least damage. If they'd hit any of the others, it would have been much more catastrophic, but that that's an aside.
- Ken Alford: [00:34:05](#) As we were watching General Conference, and we watched it from West Point, President Hinckley, during the conference, he stood up to speak, and he was literally interrupted at the podium. That's the only time I can think of that happening. He's handed a piece of paper and he paused for just a second and he read the piece of paper and then he told Latter-day Saints that were there, viewing it live and also those watching it, that he had just been notified that an attack had begun by the United States against the Taliban in Afghanistan.
- Ken Alford: [00:34:48](#) Then he gave a talk called The Times in Which We Live and it's a talk that is well worth reading. It addresses these things. He talks about the fact that we, as much or more than any people hate war, but that there are those who are bent on bringing it to us. He made a similar comment in a 1970 speech at BYU to a devotional that he gave there.
- Ken Alford: [00:35:30](#) Let me just quote a little bit about from that. He said, this is President Hinckley. He said, "War is a grim and living testimony that Satan lives. War is our greatest cause of human misery. It is a destroyer of life. It is the promoter of hate. It is the waster of treasure," but then he said, "But until the Prince of Peace comes to reign," until the millennium begins, "There will always be tyrants, and bullies. Empire builders, slave seekers and despots, who would destroy every shred of human liberty if they are not opposed by the force of arms."

- Ken Alford: [00:36:15](#) That Satan has sway right now on the hearts and minds of many men and women, and there is evil in the world. The Lord I think, in Section 87 was just warning us of that, and letting us know that, the last days, this has got to be the coolest time ever to live. We just see things in just stark outline. Evil is evil and good is good. It's becoming just so black and white, but there is evil in the world.
- Ken Alford: [00:36:57](#) So Dave was a colonel in the Gulf War, and he was sending his A-10s up. The A-10s is the most beloved plane by the army because it does close ground support, but Dave was flying his A-10, which is basically a cannon with wings on it. They call them warthogs, and they're not quite as pretty as a warthog but they do the job.
- Ken Alford: [00:37:19](#) So they were flying over Iraqi airspace and Dave said that the Iraqis were firing missiles at them and one of the missiles actually exploded right by Dave's plane. It actually put ... They counted later. It put almost 300 shrapnel holes in his plane. It blew the rudder off the back and it took out his tail fin and it just peppered his plane with these shrapnel chunks.
- Ken Alford: [00:37:49](#) But Dave said, "I pushed on the stick," and he said, "I still had control. They checked and found out later, some of those shrapnel pieces had missed the hydraulic lines by a millimeter, but none of his hydraulic lines were hit. So he said, "I checked the stick," and he said it was rough and well the reason it was rough is because his tail had basically been blown off.
- Ken Alford: [00:38:11](#) He said, "I had my wingman fly up beside me, and I asked my wingman, 'Hey, how does it look?' And he said, quite frankly, 'Sir, it looks really bad.' He said, 'I think you're going down.'" But Dave said, "No, I've still got stick here." So he turned the plane around and started flying back towards Saudi Arabia and actually landed the plane in Saudi Arabia. It was so damaged. He told me that they actually had to throw the plane away, that they weren't even able to save it. It was so damaged.
- Ken Alford: [00:38:39](#) I've got pictures in the book of the plane, and there's a warthog but Dave said that before he left England because he had been stationed in Great Britain before the conflict and they flew his unit over from there. He said, 'Before we left England, our State President, President Baker gave us all a priesthood blessing.' He said, "In the priesthood blessing I was promised that I would return to my family."
- Ken Alford: [00:39:08](#) He said, "I had just been hit by a missile over Iraqi airspace," and he said, "It looked pretty bad," but he said, "The first thing I

thought of basically is President Baker, through the power of the priesthood, promised me I'm coming home. So I'm coming home. I'm flying this blown-up plane all the way back," and he did. That's the first story.

Ken Alford: [00:39:29](#) Another story I tell you. This was funny because there are funny incidents. It's not always serious in a war zone. This one happened to my good friend, Chaplain Vance Theodore. Vance was a young chaplain in the Gulf War and he was serving with the combat unit. Before he left, before they actually deployed to the Gulf, they gave him a list. Take so many pairs of uniforms, so many socks, so many pairs of boots, those kinds of things.

Ken Alford: [00:39:59](#) Well, he went to the PX, the post exchange to buy black socks that were inside his boots and everybody else who was deploying had beat him to it and all the socks were gone. He said, "I need socks." So he told his wife, he said, "Man, I need socks." She said, "Well, I'll fix you up. I'll fix you up." So, she gave him several pairs of black looking socks, and he went to the Gulf War.

Ken Alford: [00:40:26](#) So in the Gulf War, they would do their laundry just in just buckets of water, sitting on a tank or a Humvee or something. So Vance said he'd put his uniforms in this bucket of water and put some soap in and wash it around with his hands and he said, "All of a sudden, it just went bad." He said, "The water just turned just a really bad color." He said, "Uh-oh, something's wrong." So he pulled his uniforms out, and his socks that had gone in as black came out almost white.

Ken Alford: [00:40:58](#) So he got ahold of his wife real fast and found out what had happened and what she had done, creatively and rightfully so she had dyed some white socks for him, but she wasn't able to find black dye and she used purple dye. Now purple dye is made of red and blue, and apparently when it's separated in the water, the red part came out and it died his uniforms pink. So here's this Latter-day Saint chaplain in this hardcore combat unit, wearing pink uniforms and in a combat setting, it's not like you can go around to the corner store and buy a new set of uniform.

Ken Alford: [00:41:40](#) So Vance said, "I had to wear pink uniforms for several weeks until eventually it washed out," and I'm sure that those combat soldiers that he worked with were just understanding and never said anything about their chaplain wearing pink uniforms. For example, in Afghanistan known as OEF, the Operation Enduring Freedom was its formal name.

Ken Alford: [00:42:08](#) We have William Black, was driving a vehicle up a hill. They were trying to set up a lookout post, and all of a sudden, he said, "The Spirit just told me, 'Stop. Just stop immediately where you are. Just stop and get out.'" So they stopped and got out. He actually backed up his vehicle a little bit. They sent a bomb disposal team in and 10 feet directly in front of him was a huge IED, an improvised explosive device that would have just completely torn the vehicle up and killed everybody in the vehicle.

Ken Alford: [00:42:44](#) He said, "The Holy Ghost knew it was there and just told us to stop." So as a result, they were able to disarm it and nothing bad happened. The church being organized in Afghanistan, this is unique war time experiences. While the war was going on, I believe for the first time in history, a district of the church was organized in Afghanistan, a Muslim country, and it had very strict restrictions on they couldn't proselyte to non-military people.

Ken Alford: [00:43:15](#) They could proselyte to military people and there were several baptisms that occurred in the theater during the war, but the district was actually organized. When they organized it, the district president reported through the area presidency, but also when he would come home at conference time, report directly to the first presidency and the district president, a good friend of mine, Jean Wykle said that one of the most touching moments of his life was when he walked into the room and President Monson stood and saluted him.

Ken Alford: [00:43:46](#) He said, "That was a pretty neat experience," and President Monson said, "I'm just an old enlisted Navy guy, but I'm pleased to salute you." Jean at the time was a retired air force officer there as a civilian advisor, the church met on Fridays. They couldn't ever meet together. The church never, the district never met together and they did something really unique is that with the support of Elder Holland and Elder Porter and Elder Neunschwander and other general authorities, but under the direction of Elder Holland, they put together a district conference on DVD and they had talks from Afghanistan that they sent over to them via the internet that they added on the DVD, and Elder Holland and Elder Porter and other spoke in Salt Lake and they melted it together into a single conference DVD.

Ken Alford: [00:44:42](#) During Elder Holland's talk ... Well, let me just read it to you. I won't try to paraphrase Elder Holland. Elder Holland was talking to them because they printed a thousand copies of this DVD so that everybody in the district, regardless of where they were, and sometimes there was just one member in a site, but they all

would receive a copy of the DVD and they sent also copies to their families. Here's what elder Holland had to say.

- Ken Alford: [00:45:13](#) He was the last speaker on the DVD for the district conference. It was on the 5th of May the year they did it. He said, "Brothers and sisters, we've had a wonderful district conference with you. As I said at the beginning, I only wish I could see your faces. I wish I could have stood with you to sing as we stood here to sing. I wish that I could shake your hand. More than that, I wish I could lay my hands on the head of each one of you and give you a blessing."
- Ken Alford: [00:45:39](#) Then he looks at the camera and he says, "So in lieu of being able to do that personally, I'm going to do it apostolically. I'm going to do it by the authority that is mine through this telecast and onto this DVD." Then he said, "By the power of the holy priest that I hold and the authority that I've been given, I pronounce a blessing on each one of you within the sound of my voice," recognizing that would be through DVD, "And the reach of this telecast. I do it as if indeed my hands were upon your head and with the power of the priesthood upon you, just that efficaciously."
- Ken Alford: [00:46:23](#) Then he blessed them, "Each one of you, that although you are in harm's way daily, that you will have the powers of heaven upon you, including the attendance of angels on your right hand and on your left. I bless you that you will know that you are being prayed for at home and abroad, and especially by the leaders of the church here at headquarters, all of us, and we pray for your loved ones. Wherever they may be, wherever home is."
- Ken Alford: [00:46:52](#) Then he blessed them to, "Be men and women on a mission and that you'll strive to help others to embrace the gospel and live their religion. I bless you that in such a time of war and such a period away from home will be a strengthening time and not a debilitating time, in the formation of your character and the strengthening of your faith."
- Ken Alford: [00:47:14](#) I bless you that you will draw near to God and that you will know how much all of us need Him in good times or bad, in war time or in peace. I bless you," he continued, "Not to worry about your loved ones. I pronounce in this blessing, a blessing on them as if they were in this congregation." That was sent out to every service member that they were aware of in Afghanistan. The membership records that they tried to keep an Afghanistan changed every single week.

Ken Alford: [00:47:49](#) They spoke over or a dozen languages. I think they had members of that district from over 15 allied countries, inside the country, but it was so successful that they duplicated it inside of Iraq. When they created the district inside of Iraq, the first district president was a guy by the name of ... A colonel, Guy M Hollingsworth.

Ken Alford: [00:48:17](#) Guy said that when they tried to organize the church in Iraq, you can imagine all kinds of difficulties came about. They were able to organize it in Afghanistan, because Jean, as a civilian, President Wykle, went back to Salt Lake and they took care of it in salt lake. The president that was called in Iraq was a military colonel. So he wasn't able to just get on a plane and go to Salt Lake to get set apart.

Ken Alford: [00:48:48](#) So they needed to bring a general authority into Iraq, an active war zone. So he sent a request up the line. The church told him that Elder Paul B. Pieper was called to do that. So he sent a request up the military chain and said, "May we have this civilian come into the war zone to make me a president of a church group?"

Ken Alford: [00:49:15](#) When the military stopped laughing, they said, "You're out of your ever loving mind. There's a war going on, son. The answers not only no, but no." So to make a long story, short President Hollingsworth was inspired to bring in Elder Bruce Carlson, retired four-star United States Air Force.

Ken Alford: [00:49:41](#) Elder Carlson as a retired four-star was able to speak a little bit differently. So he got on and there was communication between him and General Petraeus and permission was miraculously granted for Elder Pieper to enter the country of Iraq for 24 hours. While there he established the district and set apart the district presidency and both the district presidency in Iraq and in Afghanistan were given the keys of a state president, even though they were districts so that they would have the full ability to help members of the church go through the repentance process.

Ken Alford: [00:50:27](#) So it was a very unique, unique district, but really a great faith promoting story to see Elder Pieper being able to go into an active war zone as a civilian for the purpose of establishing a military district of the church. I got a book full of stories. I promise I won't share them all, but Elder William K. Jackson, who's now a member of the General Authority Seventies. He was sustained in a recent conference.

- Ken Alford: [00:50:59](#) He served as an area authority out of India, and he was a doctor for the State Department and as a doctor for the State Department, his area of responsibility covered Afghanistan, which meant he had full rights to fly into Afghanistan and around the country. Exactly the kind of access that the Lord needed to help establish the gospel in Afghanistan. So he tells some miraculous stories of catching helicopter rides at the very last minute and just those kinds of things, but the most interesting, and I think miraculous story he tells is he was in Kandahar.
- Ken Alford: [00:51:38](#) They were in a motorcade. He was in an up-armored SUV and he had a truck ... Well, armed trucks. Truck gunships, for lack of a better word in front of them and in back of them. He had his briefcase that had both military and church business in it and he said as they were riding along in this SUV, a car pulled up to the side of him and tried to track their convoy and got very close. It was a suicide bomber and he detonated a tremendous amount of explosives in their vehicle. It actually picked up this multi-tone SUV and threw it and flipped it over and they landed a good way away. All they found of the car that exploded was the front bumper. The rest was vaporized.
- Ken Alford: [00:52:37](#) What it did is it flipped them on their top and the doors of the up-armored SUV were so heavy that they couldn't open the doors. So they had to kick out the windshield and that was bulletproof glass and very difficult, but they kicked it out and they were stunned from the explosion, but he said he got out of the vehicle, they got everybody out safe and he realized, oh, I left my briefcase in the vehicle. So he started to run towards the vehicle called to get his briefcase and he was tackled by a soldier who said, 'Are you crazy? That's going to explode.'
- Ken Alford: [00:53:16](#) He said, just almost like it was on cue from a movie, the vehicle exploded. He said, "If I'd gone back for the briefcase, I would have been killed," but as it was, he said, "We had ringing in our ears for quite a while, but no one in their vehicle was actually killed."
- Ken Alford: [00:53:31](#) Although several of their guards and folks were killed, but he said, "The Lord protected us in that case." Another funny incident is I got an essay from a helicopter unit commander Scott Pace. I knew Scotty as a cadet at West Point Scotty was killed in Afghanistan when his helicopter went down. He's buried here in Springville but Scotty tells two funny stories.
- Ken Alford: [00:54:08](#) He was a real character and he says, "One of the weirdest things about going to church," now, this is in Afghanistan. He said, "Is

you have to take your rifle with you," and he says, "Once you get to church, what do you do with the rifle?" He said, "The rifle's too tall, and it's taller than the bench and if you've leaned it up against the bench, then somebody stretches and knocks your rifle on the ground," and the tradition in the military is if your rifle hits the ground, you have to do pushups.

Ken Alford: [00:54:32](#) So he said, "If they knocked my rifle on the ground, should I do pushups right in the middle of the sacrament talk? I'm not sure what I should do there." He said, "But if I set it on the ground, then it'll get dirty and I'll get yelled at for having a dirty weapon." He said, "And if I do lay it on the ground, do I point the rifle barrel at the speaker or the person sitting next to me, who's sitting a little too close the bench?" He said, "I'm just never quite sure what to do with my rifle."

Ken Alford: [00:54:55](#) He also had another funny incident happened. He said, "When we'd fly over the cities," and he said, "Taking a page out of Gail Halvorsen's book," from the Berlin airlift, Uncle Wiggly Wings, the Candy Bomber.

Ken Alford: [00:55:07](#) He said, "We took bags of candy with us." He said, "The people from home send us lots of candy." He said, "As we'd fly over the villages, we would throw bags of candy out and then they would hit the ground and the kids had lots of candy." So they would look forward to seeing the American helicopters coming over. He said that he was flying one day. He said, "I had this bag of candy," and he said, "I threw it out and I didn't see it hit."

Ken Alford: [00:55:34](#) He said, "The kids were kind of gesturing at me like, hey, quit messing with us," kind of things. He said, "I figured it must've just gone somewhere that he couldn't see," or something. Maybe it went in the bushes or something, but he said, "When I landed," he said, "There on the machine gun," what had happened was that the bag of candy as he'd thrown it out, the wind and the bag of candy and the weight and everything was just right, that the bag of candy went right across the barrel of the machine gun and impaled itself and it got stuck on the barrel, the machine gun.

Ken Alford: [00:56:09](#) So he said, "I flew around with this bag of candy, covering my left gun for that whole flight." He also, again tells a story in a sacrament talk. This was given, I believe the week before he was killed. He spoke in sacrament meeting there in Afghanistan and he talked about an incident that happened at the Bagram Airfield which was a very large military base and complex in Afghanistan.

Ken Alford: [00:56:42](#) He said, "As we were flying back," and he was the company commander of the helicopter unit. He said, "As we were flying back," he said, "We received a, a distress golf from the base and it said that there were hundreds, hundreds of agitated local Afghans who were threatening to storm the base and they weren't armed, but they were angry."

Ken Alford: [00:57:06](#) What had happened was in the previous week, a minister in the United States had publicly burned a copy of the Qur'an and it inflamed people all across Afghanistan. So they were going to assault the air base. He said, "We received the call on the wire that they had breached the first line of wire. They were approaching the military police who were armed." He said, "We were about to have a really bad situation," because they couldn't let them enter the base and deadly force was being authorized.

Ken Alford: [00:57:42](#) So he said, "I got the call," and they said, "Basically, fix it." He said, "Here I am, I'm in a helicopter. How am I going to fix this? They're on the ground? There's hundreds of angry Afghans. They're upset. They're not wanting to be reasoned with." He said, "I'm flying helicopters back and I'm supposed to fix it." Then he said, "The spirit just told me what to do."

Ken Alford: [00:58:06](#) He said, "I knew exactly what to do." So he said, "I radioed to the gunships behind me. Here's what we're going to do. We're going to shoot some flares to get their attention, some Starburst flares." He said, "And then we're going to just fly across the crowd," at what they call tree top level, but it's basically as low as you can go.

Ken Alford: [00:58:29](#) He said, "No weapons." He said, "We're just going to do that." So he said, they flew in, they buzzed the base first, as I recall and then they flew in, shot their flares off, got their attention, and then went down just as low as ... He said, "We were just barely above their heads." These helicopter gunships came roaring across this crowd and it was one after another of their doing it.

Ken Alford: [00:58:58](#) Then he said, "We peeled in and went in and landed at the air base to see what else we needed to do," but he said, "The shock effect," he said, "If you've ever had a helicopter, or a gunship come over you at about four feet above your head," he said, "It's a pretty sobering event." He said, "It was enough to shock the people into realizing this is about to turn really ugly." He said, "They basically just dispersed and went home." He said, "As we landed our helicopters on the tarmac," he said, "We then saw the world's press. There were dozens of reporters because Bagram was such a large base."

Ken Alford:	00:59:40	He said that if this had turned into a shooting match, he said it would have been on front page of basically everywhere in the world the following day. He said, "But the Holy Ghost knew how to diffuse that situation." He said, "My commander came running up to me and said, 'Captain, how in the devil did you know what to do?'"
Ken Alford:	01:00:02	He said, "All I could do is smile at him and say, 'Well, I just knew, sir.'" So there's just incident after incident where the Holy Ghost just reaches in and took care of people but I love how Section 87 ends. Section 87 ends on such an upbeat. Now, the Lord is an optimist. Even as He's going to Gethsemane and then Calvary, He says, "Be of good cheer." So Section 87 ends with this injunction and charge from the Lord. "Wherefore stand ye in holy places and be not moved."
Ken Alford:	01:00:48	He tells us how long to do that. "Until the day of the Lord come, for behold, it cometh quickly, saith the Lord." Now His quickly and our quickly are probably a little different, but I love that He says, "Stand ye in holy places and be not moved," and there's just some wonderful, wonderful, prophetic commentary on that. President Nelson in just the April, 2021 conference addressed that statement.
Ken Alford:	01:01:17	He said, "Often when the Lord warns us about perils in the last days he counsels thus," and then he quotes Section 87. "Stand ye in holy places and be not moved." Then President Nelson says this, "These holy places certainly include the Lord's temple and meeting houses, but as our ability to gather in these places has been restricted in varying degrees, we have learned that one of the holiest places on earth is the home."
Ken Alford:	01:01:47	Then president Nelson added this little aside, "Yes, even your home." Sister Larsen, when she was on one of the general boards in 2002, she said this. She said, "The Lord said to stand in holy places. There are places where the spirit would never be. You know where those places are. Stay away from them. Do not encourage a curiosity that ought to be stopped. Pay attention to what you're feeling so you'll know when you're feeling uneasy or unsure."
Ken Alford:	01:02:20	I just think that's such a wonderful phrase. When Elder Stevenson was presiding Bishop of the church, this is before he was called into the Quorum of the Twelve, he said this in Conference. He said, "The demonstration of righteous courage will often be as subtle as to click or not to click." Thinking of a mouse. "Missionaries are taught from Preach My Gospel, what

you choose to think and do when you are alone and no one is watching is a strong measure of your virtue.

- Ken Alford: [01:02:58](#) There's just some wonderful, wonderful, wonderful thoughts. So I just love the end of Section 87. It's sobering that we live in a time of war, but there is a way through this. Those military officers led convoys through Iraqi towns, there's a way through the last days where we triumph, where we win, and this is the dispensation where the good guys and good girls win. It's the only one. All the other dispensations ended in sadness. This one ends in a rousing and tremendous victory.
- Ken Alford: [01:03:40](#) So living in this day and age, we get all these wonderful things, especially with electronics and all the ability with communication, but there are two sides of every coin. On the other side of our coin is we live in an age of war and that's just the reality. But I appreciate all the Lord's given us on this and especially comments like Elder Holland made about, "The Lord knows who you are and what you're doing." I think it's just important for each of us.
- Hank Smith: [01:04:14](#) Well, it's obvious that soldiers and their families have a special place in your heart, your research, your work. I think that's a beautiful thing. John, you're very similar in that you like to record stories, but if you're going to record it, it has to do with an airplane, right?
- John Bytheway: [01:04:35](#) All mine are related to airplanes and flying just because that was my interest but very, very similar. I love the idea that as a soldier, you still have the priesthood, you still have to gift to the Holy Ghost and the Lord still has His eyes on you. Always has, always will and these wonderful stories confirm that you're not forgotten. You're in some of the toughest circumstances on the planet, but you're not forgotten by God and I'm so grateful for those inspiring stories.
- Hank Smith: [01:05:11](#) That's beautiful. That's beautiful. I had such a good time. I felt like it was just story time. I just was like, everyone loves a good story and we got a good dozen, I think, and I loved it. I loved every minute of it, Ken.
- Ken Alford: [01:05:22](#) One quick, short PS. In Afghanistan, also, I think in Iraq as well, there were incidents when the district president called an Elders Quorum president to function in one of the branches and never physically met him. He was interviewed via email and he accepted the call through email. Then what they did is they arranged ... They had a high council and then when a high counselor was going to be ... They just worked it out where the

next time they were going to have the two priesthood required people together, they would do that. They even had a functioning relief society inside the district with a district relief society president. So just some really unique experiences as far as organizing the church.

Hank Smith: [01:06:18](#)

That's fantastic.

John Bytheway: [01:06:19](#)

It's something else I love about some of those situations that happen is when you have an Elders Quorum president, who's a sergeant or something and in his elders quorum, he's got captains and majors and colonels and all of a sudden the rank disappears and something else happens, which is-

Ken Alford: [01:06:39](#)

Exactly, and that happens quite frequently.

John Bytheway: [01:06:43](#)

In the temple, the model for the temple is, we all look the same in the temple with what we wear and the rank and worldly things disappear as well.

Ken Alford: [01:06:56](#)

I would also just share briefly, there's one unique story. In the book, I call him Brother Abraham. I don't give his full name, but there was one Afghan member of the church who joined the church and it's a long story that I won't go into here, but he joined the church in Germany after he escaped from Afghanistan, but then the Holy Ghost told him to return to Afghanistan and he did so. As far as we know, he is the only Afghan in history who has exercised priesthood in his own country. He served in the Elders Quorum presidency in Kabul.

Ken Alford: [01:07:39](#)

There's a whole bunch of stories could share about his story, but I would just share that during the pandemic in February, about 18 of us were able to go with Brother Abraham as he received his endowments in the Ogden Temple, and the gospel net gathers far and wide.

John Bytheway: [01:07:59](#)

And what a pioneer. What a pioneer that guy is. We still have pioneers.

Hank Smith: [01:08:05](#)

It's always 1830 somewhere.

Ken Alford: [01:08:07](#)

It's always 1830 somewhere.

Hank Smith: [01:08:10](#)

Well put right there. Hey, Ken, let me ask you a last question. You are a military historian. You're a church history, historian. You're a scholar. You've been doing these things for ... Now, you

don't look it, but I'm going to say decades. Multiple decades, you've been doing.

Ken Alford: [01:08:29](#)

Unfortunately so.

Hank Smith: [01:08:31](#)

I think John and I and our listeners would love to hear is, is what Joseph Smith and his contemporaries and the restoration means to you personally, as you've dove in to all of the documents and all of the stories and you've even, as a military historian have seen, I would say, some of the darkest sides of humanity. The most difficult sides of humanity, which might turn you into someone who says, "Oh, God does not love His children. Look at these terrible, terrible things that happen," yet here you are. So I think our listeners would love to hear from you on your personal feelings about the restoration.

Ken Alford: [01:09:14](#)

As you look at it, I have found that the more I learn and especially the more I learn about Joseph, I'm in no rush to meet Joseph. I will preface that, but that will eventually occur. I'm looking forward to being able to just thank him. The more I learned about Joseph and his calling and the way he exercised that crazy, heavy responsibility, the more I love Joseph Smith.

Ken Alford: [01:09:53](#)

Brigham Young made the statement. He said, "I just want to shout hallelujah all the time that I ever knew Joseph Smith." I only know Joseph vicariously through his words and deeds and writings and scripture things that he recorded, but I would just echo Brigham. I think Brigham got it right. I just want to say hallelujah, that I have learned about Joseph Smith because Joseph has helped me approach the Savior better.

Ken Alford: [01:10:24](#)

I think without all the things Joseph gave us, I would have a harder time approaching the Savior because the Savior that's portrayed outside of what we understand in the gospel, through the restoration, it's not the full picture. Joseph is just kind of, I don't know. He's just like the world's best teaching aid, if you like. The more I learn about him, Joseph surely isn't perfect, but my goodness, he comes as close I think as anybody I've seen and Joseph's intent always is to do what the Savior and the Father want.

Ken Alford: [01:11:22](#)

What makes the Savior such a perfect Son was he always did the will of the Father, and I see that trait in Joseph. Joseph makes mistakes. He lets Martin take the 116 pages. So Joseph makes some mistakes along the way, but the thing that I just find so amazing is Joseph, I don't find him making the same mistake twice.

Ken Alford: [01:11:43](#) He is just the ultimate fast learner. He'll make a mistake, but he doesn't make the same ... I'm in the normal Joe kind of school. Made a mistake and when I made that mistake again, yup, it's still a mistake, but Joseph doesn't seem to do that. He just makes a mistake, fixes it and moves on. I just love ... I don't know, the insights that Joseph gives us, just the ability ... Joseph figured it out. Joseph, he just figured it out.

Ken Alford: [01:12:20](#) The heavens have probably never been thinner than they were with Joseph, except the Savior Himself. Joseph, he just figured out how it worked and as a result, holy smoke, look at everything we've got. I just love learning about Joseph, and also those that are associated with him. I really have just a huge feeling of gratitude for the early leaders of the church, men and women who just laid this foundation.

Ken Alford: [01:12:55](#) It says that in the Doctrine and Covenants, a couple of times that their job was to lay the foundation. Now, our job is to build the building and try to put the roof on and get things ready so that the Savior has a fully finished building to come to when the millennium starts, but they got to lay the foundation and, oh my gosh, how hard that was and how great of a job they did. So I guess I would just close where I started. I just want to shout hallelujah all the time that I've learned about Joseph Smith, because he's brought me to my Savior, Jesus Christ. Joseph's a prophet. Just in my mind, plain and simple. Just, Joseph's a profit.

Hank Smith: [01:13:36](#) Ken, thank you so much for spending your time with us.

Ken Alford: [01:13:42](#) My pleasure. Thanks for the time

Hank Smith: [01:13:44](#) It's been such a joy. I think anyone listening is going to just shout hallelujah.

Ken Alford: [01:13:51](#) Great. Thank you.

Hank Smith: [01:13:53](#) Well, thank you again to Dr. Ken Alford. Thank you to all of you who stayed with us and listening. We couldn't do this without listeners. So we love you. We're grateful for your support. We also couldn't do this without our executive producers, Steve and Shannon Sorensen and we have an incredible production crew. David Perry who is behind the scenes doing so much work, same with Lisa Spice, who is not ... They're not getting enough credit, John, for all the work they do on this. Jamie Nelson, Kyle Nelson, Will Stoughton and Maria Hilton. Thank you to our

incredible team, and we hope all of you will join us on our next episode of Follow Him.

followHIM Favorites
D&C 85-87
Episode 32

Hank Smith:	00:00	My friends, welcome to followHIM Favorites. I am Hank Smith. I am the co-host of a podcast called followHIM. My co-host for the podcast is John Bytheway. Hi, John.
John Bytheway:	00:14	Hi Hank.
Hank Smith:	00:14	And we do a tiny little clip each week called followHIM Favorites. So John, tell us this week, what is your followHIM Favorite? The sections are 85, 86, and 87 of the Doctrine and Covenants.
John Bytheway:	00:30	Hank, these are so hard because every week there's so many fun things, but something that I need this reminder because sometimes. I'm okay at it, sometimes I'm not. But in verse one of section 85, it says, it is the duty of the Lord's clerk whom he has appointed to keep a history. And from the beginning, Joseph Smith had admonished the Saints to be record keeping people. We're so thankful that Wilfred Woodruff seemed to write down everything that happened, every day. We rely on that. But I just got to tell you, my wife remembers so many things and sometimes she'll say something and I'm like, how do you remember that? And she has a better memory than I do. I have to write things down. But the really wonderful things that you gotta write them down so that you can remember them and share them with your children.
	01:17	President Eyring said that we write things down to document the hand of God in our lives. It's actually like documenting our testimony. And then my mission President--coolest thing, he said, the weakest ink is better than the strongest memory. So, I don't have a memory like my wife, but if I write it down, I get to keep it forever. And these days it's never been easier. Put it in a word processor, even read an event into your phone or something so that you can have it and document the hand of God in your life and the wonderful things that happen to you. So, I just like one more reminder of the Lord saying, keep a history. And remember Hank in section 76 that we were doing? Four times in section 76, it said, write this down.
Hank Smith:	02:02	Right now.

John Bytheway:	02:03	So, I think we're supposed to. I always thought as a kid, well the angels remember everything. They'll hand me a journal in the next life, but I think we're supposed to write it down here.
Hank Smith:	02:10	I think you're right on there. And you can use the tools that we have today. If you're not the journal-keeping pen and paper type, then use your video. Right? Use your video on your phone and just take a 30-second log of the day. Sometimes we'll do that as a family. We'll be like, oh, this is a journal moment and we'll get our phones out. And someone will get a phone out and say, what day is it and what's happening and why. And you know, that's keeping a journal, that's keeping a record. So do what works for you.
John Bytheway:	02:40	Yeah, it's never been easier.
Hank Smith:	02:41	Yeah, my followHIM Favorite also comes from section 85 and it's verse six, which says, "...thus saith the still small voice, which whispereth through and pierceth all things, and often times it maketh my bones to quake..." So you've got Joseph Smith in a letter here to W.W. Phelps describing the Holy Ghost. And this is yet another verse we have in scripture that I think we can say, what does the Holy Ghost feel like? Right? We'll often get that question from students. What does the Holy Ghost feel like? How do I know if I'm feeling the spirit? Well, there's descriptors all throughout all throughout the scriptures. This one is yet another one. That's a great descriptor. Look at some of these. Look at some of these adjectives. It's still and small. To me that says, you've got to be quiet for a moment.
	03:28	In our world of loud everything. Your phone's in your face. There's TVs in your face, there's screens everywhere. Take time to be quiet. It says He whispers, but also this whisper pierces you, which tells me it can soften your heart or it can make you feel again. Where sometimes you, you know, people will say, I just don't feel the Holy Ghost anymore. Right? Well, if I can get in that moment where, where the Holy Ghost can pierce my heart, pierce my soul. And then I love Joseph's description. It maketh my bones to quake. There are moments where you can feel the spirit and it just rocks you. And you think, I know for, you know, I know for myself that I have felt the Holy Ghost. So, add that to your repertoire of verses that describe the Spirit.
John Bytheway:	04:19	Oh yeah. And look at the footnote to 3 Nephi 11. Go read that one. Because when that voice comes before Jesus appears, it says it was a small voice. It wasn't loud. It wasn't harsh. And notwithstanding it being small, it did pierce them that did hear to the center. So, and I love what you said, Hank because then it

says they did open their ears the third time to hear it. They did something to listen harder. And that's maybe another way to help us feel it. We're doing something, opening our ears to, to hear it. The quaking bones. I want that one. That sounds cool. My bones are quaking.

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| Hank Smith: | 04:56 | I've heard you say that before. Listen, with your spiritual ears, which means you have to do something. If you want to listen to the spirit, you have to open your ears. And that's not a physical thing. I've never seen someone close their ears, but there is, you know, there's ways we hold back. Right? What did Amulek say? I heard, but I would not... |
| John Bytheway: | 05:15 | I would not, I chose not to hear. Yeah. |
| Hank Smith: | 05:17 | Yeah. I didn't want to hear it. So good. Both of ours are from section 85. So, you're gonna have to come to the full podcast if you want to hear about section 86 and section 87 with Dr. Ken Alford. So, we hope you'll join us on the full podcast, but if not, we'll see you next time on followHIM Favorites. |