

## EPISODE 34

Dr. Jed Woodworth



*D&C 89-92*

*“A Principle with Promise”*

### 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:

What guiding truths that guide decision-making can you find in Section 89? Dr. Jed Woodworth opens up the Word of Wisdom and shows how the Lord rebukes without rebuking. Dr. Woodworth illustrates new historical relevance in a section that addresses more than health and clarifies spiritual truths in a groundbreaking section for health and obedience codes in the Christian world.

##### Part 2:

Dr. Woodworth returns to discuss Joseph's desire for forgiveness, how the Lord magnifies each member's gifts, how the Saints are instructed to study revelations, and out of "good books" to serve one another better.

#### Timecodes:

## Part 1

- 00:00 Welcome to follow HIM with Hank Smith and John Bytheway
- 01:18 Introduction of Dr. Jed Woodworth and *Saints*
- 07:02 Background to Section 89
- 11:24 Research states Emma was a perfectionist, not a complainer
- 12:48 Water safety issues in the 1800s
- 15:18 We should expect a rebuke from the Lord occasionally
- 19:32 Revelation requires trust
- 21:06 The Spandex Principle
- 24:19 Revelation can be anticipatory
- 29:18 Modern-day addiction issues and ambitious revelations
- 36:10 The Word of Wisdom wasn't a commandment in 1833
- 43:31 How the Word of Wisdom is related to cholera and other disease outbreaks in the 1800s
- 45:37 Revelation requires clarification and interpretation
- 46:26 Meat, commas, and refrigeration
- 49:54 Andrew Hedges' articles, podcast, and research on wildlife, stewardship, and how it relates to the Word of Wisdom
- 54:27 Alcohol and the Word of Wisdom
- 1:01:37 The promise in the Word of Wisdom
- 1:06:35 Brigham Young and Porter Rockwell were a tavern owners in the West
- 1:07:00 Saints are now admonished to take care of mental health

## Part 2:

- 00:00 Welcome to Part II
- 00:18 Background to Section 90
- 04:18 The priesthood keys are given to Joseph but also remain with the Church
- 09:11 The Lord often begins revelations with forgiveness
- 11:48 The Lord tells Joseph that there are multiple keys and the Church can have a leavening effect without being especially large
- 14:55 Joseph learns what the Lord means by "oracles"
- 20:22 First Presidency called and Jesse Gause is called but leaves
- 24:14 Temporal professions and trainings change prophets and apostles tone and abilities
- 25:25 First Presidency as Prophetic heads and priests
- 28:46 Missionaries told to teach in the languages of the country and people
- 35:35 Joseph has finished the inspired revisions and is told to learn out of good books, not just scriptures
- 44:01 Vienna Jacques is mentioned
- 45:39 The Apocrypha has some truth and learning to assess information is essential

- 57:31 Dr. Woodworth's thoughts on Joseph Smith and the Restoration
- 1:12:00 End of Part II

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## **Additional Sources:**

### **The Come, Follow Me Lesson for Sections 89-92:**

<https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-doctrine-and-covenants-2021/34?lang=eng>

### **Revelations in Context (written by Dr. Jed Woodworth):**

<https://www.churchofjesuschrist.org/study/manual/revelations-in-context/the-word-of-wisdom?lang=eng>

### **If you enjoyed Episode 34 with Dr. Jed Woodward, you may also like:**

#### **“Health in the Navel and Marrow to Their Bones” by Kate Holbrook:**

<https://rsc.byu.edu/you-shall-have-my-word/health-their-navel-marrow-their-bones>

#### **Dr. Andrew Hedges discussing his work on the Y Religion Podcast:**

<https://rsc.byu.edu/media/y-religion/13>

#### **Dr. Andrew Hedges’ “Wildlife & the Word of Wisdom:”**

<https://rsc.byu.edu/media/y-religion/13>

## Bibliography:



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## EPISODE 34 • PART I



Dr. Jed L. Woodworth

*D&C 89-92*



Hank Smith:	<u>00:00:01</u>	Welcome to followHIM. A weekly podcast dedicated to helping individuals and families with their <i>Come, Follow Me</i> Study. I'm Hank Smith.
John Bytheway:	<u>00:00:09</u>	And I'm John Bytheway.
Hank Smith:	<u>00:00:11</u>	We love to learn.
John Bytheway:	<u>00:00:11</u>	We love to laugh.
Hank Smith:	<u>00:00:13</u>	We want to learn and laugh with you.
John Bytheway:	<u>00:00:15</u>	As together, we followHIM.
Hank Smith:	<u>00:00:20</u>	Hello, my friends. Welcome to a new episode of followHIM. My name is Hank Smith. I am your host. I am here with my marvelous cohost, John Bytheway. Hello, John.
John Bytheway:	<u>00:00:33</u>	You're supposed to use the list of adjectives I sent you, Hank, that was on there.
Hank Smith:	<u>00:00:36</u>	That marvelous was at the top of the list. I get them from your wife, Kim, not from you. We want to remind everybody to find us on social media on Instagram and on Facebook. If you want to watch the podcast, you can find us on YouTube. Also, if you want show notes where if you're like, if you think to yourself, I want that quote. Or where did they get that from? You go to followhim.co, followhim.co. And of course, please rate and review the podcast. That helps us out quite a bit. John today's guest, another brilliant mind from the Church that we have the privilege to talk to comes highly recommended from his peers.
John Bytheway:	<u>00:01:18</u>	Oh, we're delighted to have Jed Woodworth with us. He's a Historian with the Church History Department and he's also right now, currently the lead or the managing historian of the book <i>Saints</i> , which I think we're all reading and really enjoying. Two volumes now, have to ask him if a third is coming someday. He got his PhD from the University of Wisconsin, Madison. Specializes in American Educational History. He's married to former Shauna Cluth. They have six children from ages 15 down



to one. So, we're delighted to have him. Thank you for joining us today, Dr. Woodworth.

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|---------------------|-----------------|--|
| Dr. Jeb Woodwor...: | <u>00:02:07</u> | Thank you. I'm happy to be here.   |
| John Bytheway:      | <u>00:02:08</u> | Hey, I want to ask you, will there be a third volume of <i>Saints</i> and will the second one, will they come out with a really good looking leather-bound one like they did the first one?  |
| Dr. Jeb Woodwor...: | <u>00:02:17</u> | Absolutely. Yes. So, volume three is pretty much in the bag. The first half is a translation and the second half is just awaiting the first presidency review. So, it's pretty much done, but they've offered excellent criticism in the past. They're very careful readers. So, we look forward to getting some comments back from them soon. The volume won't appear until next spring. And the reason is that we now live in a church where all the languages need to go live at the same time. And so we're awaiting translation. <i>Saints</i> goes live in 14 languages on the day it comes out in English. So, it won't be coming out this year. The volume is outstanding. It's gotten great reviews by our internal readers. And so I'm just hold on, it's coming.  |
| John Bytheway:      | <u>00:03:16</u> | What a wonderful project. Thank you for working on that. We've enjoyed it.   |
| Hank Smith:         | <u>00:03:19</u> | If someone hasn't read the two volumes that are available on <i>Saints</i> , I don't know what we can do, John and I, and I'm sure Dr. Woodworth would say the same thing, to encourage you to take advantage of this. It is worth your time. Maybe it's the idea that we get it for free that we think, oh, well they must be like a manual. It is special.   |
| John Bytheway:      | <u>00:03:41</u> | Yeah, and you can listen to it. My wife listens to it as she's getting ready sometimes. And so you can, it's never been easier.  |
| Dr. Jeb Woodwor...: | <u>00:03:49</u> | Right. I would like to make a plug for a different part of <i>Saints</i> that many people I find do not know anything about. So, if you go to your Gospel Library App, there is an icon that says Church history and restoration, and you click on that. It's a profile of Joseph Smith or used to be, they may have changed it, but you click on that. And at the top, you'll see <i>Saints: Volume One</i> , you'll see <i>Saints: Volume Two</i> . And you'll also see an icon that says Church History topics. And Church History topics means that there is a special essay written on over 100 different topics. And we've conceptualized that as a deep dive into topics that we know people will be interested in, that we don't have time to stop and linger in the writing of <i>Saints</i> , because <i>Saints</i> is a |

narrative history and narrative histories need to go at a brisk pace.

- Dr. Jeb Woodwor...: 00:04:50 So, these are things like the angel Moroni or gold plates or seer stones, or what, politics like 19th century politics. And so if people are wondering, well, where do I get the detail that I want on other topics? I tell them to go there. You can find the list. If you look in the footnotes of *Saints*, these topics are noted by a bold heading. It says Church History topic, and then the subject. And so many people don't know anything about these topics. There are also a number of videos that we've made that are outstanding. I'm sure you've shown some of these to your students. So, there's a large apparatus of content that isn't on the running text. Isn't in the regular texts that you read that is connected with *Saints*, it's still outstanding.
- Hank Smith: 00:05:50 One of my favorite part parts of the, and this is just kind of the want to be historian in me, is I like to go read the sources cited and just see everything and just read some of these papers and journal entries. And you can really go to the sources themselves and read. And it's just, man, as a historian, that's got to be pretty fun to have all that at your fingertips.
- Dr. Jeb Woodwor...: 00:06:18 Right, it is. And Hank, I'm sure you read online. You see that in the footnotes, you can click on a hypertext and any document that the Church History Library houses or owns, you can read the original. So, this is another advantage over the paper copy is all of those texts have been digitized. So, if you want to have a different reading experience, read *Saints* online.
- John Bytheway: 00:06:48 We say so many times, Hank, don't we, that it has never been easier with all of these resources that are as close as our phone to really learn this stuff. So, it's a great time to live.
- Hank Smith: 00:07:02 Dr. Woodworth our lesson this week is on four sections of the Doctrine and Covenants. A famous one, Doctrine and Covenants, Section 89. And then you have also Sections 90, 91 and 92. So, it's February of 1833. The Church is coming up on its third year anniversary. So, take us back as far as you want and set us up for the context. What's happening that leads to Section 89 and these next revelations?
- Dr. Jeb Woodwor...: 00:07:34 Well, thank you very much. So, in December of 1832, the Lord says, and the revelation we now know is Section 88, that he wants the Saints and Kirtland to build a temple and a school. And the school begins that winter, the temple is going to take a number of months to get going. But Joseph Smith almost immediately convenes a school, which you can think of it as the

first missionary training center. These are elders older than our current elders today, who are being called into the field and they need training and instruction. And so he assembles them together in the Newell K. Whitney Storehouse, where many of the revelations were received and they meet in the back room on the main floor. And there are basically two contexts for D&C 89. One is a large context. And one is a small context. The large context is the problem of drunkenness in America.

Dr. Jeb Woodwor...: 00:08:36

This was a huge problem in the 1820s. In fact, by 1830, the per capita drinking rate in the United States was higher than at any other time in our history, even today. In fact, by three times today. So, historians have shown that the average person drank seven gallons of alcohol per year. Now, if you know what a gallon jug is like, that's a huge amount, and this is man woman and child. And so this was a large problem in America. And part of this, part of the reason for the problem is that the alternatives to alcohol were not very good. So, impure drinking water, bad milk. Commoditization had not yet been discovered. And there was problems with meat eating because there was no refrigeration, you couldn't keep meat fresh. And so as a result of these problems, there was a dietary and temperance reform movement going on in the early 1830s.

Dr. Jeb Woodwor...: 00:09:49

In fact, there was a temperance society in Kirtland that the Saints came into. So, they didn't found it. It was already there when they moved to Kirtland. So, this is the large context with a lot of different swirling propositions for reform in the air. This small context we all know about, which is that when Joseph stood up to teach in the school of the prophets, it's a very small room, if you've been into the store. And there are probably 20 men in the room, there was at least one woman who was there on the first day. But all the accounts that we have say that it was men who were going on their missions. And as soon as he started talking, teaching them, they would put tobacco in their pipes and began smoking. Some of them would chew tobacco and spit it on the floor.

Dr. Jeb Woodwor...: 00:10:44

And according to a later account from Brigham Young, who is not in the room by the way, but he learned this from participants. Emma complained to Joseph that she could not clean the floor. Now, I'll tell you just a sidelight on this. So, my colleague LaJean Carruth, she is one of the few people in the world who know Pitman shorthand, which is no longer taught in American colleges or high schools. So, it's really a 19th century shorthand that no one knows much about. Well, we have the sermon where Brigham Young talked about Emma complaining.

Dr. Jeb Woodwor...:	<u>00:11:24</u>	And in the published version, in the journal of discourses, it just makes it sound like Emma is upset that she has to clean this mess, but LaJean Carruth read the shorthand of the sermon, the unpublished shorthand, and found that in the shorthand, it actually says that Emma was upset that she could not get the floor clean, that she tried with some hired girls to clean the floor and that she wasn't able to get it clean. So, in the shorthand, it makes Emma look more like a perfectionist and less like a complainer. And so I found that detail interesting.
Hank Smith:	<u>00:12:01</u>	That is interesting.
Dr. Jeb Woodwor...:	<u>00:12:02</u>	About the context. So, basically we have this problem where you have the Lord's prophet. Who's trying to teach profound spiritual truths in like a Gandalf cloud of smoke circles. And this is a contradiction. I mean, I think today we can see that, that it muddles the message. So, as a result of that, Joseph prays and receives this revelation, there are several who were with him at the time he receives it. It was received in the evening. And that's pretty much the context of a local and a global context.
John Bytheway:	<u>00:12:48</u>	I'm intrigued by what you said about alcohol. Maybe it was safer than the water back then. And when I served my mission in the Philippines, and it was almost a mission rule to go buy a soft drink, so to stay hydrated because it was so hot. And not to drink the water. But if you're out and you're really hot, go buy a bottle of pop on a Sunday even, because you've got to stay hydrated and the water, if you just get water from somebody off the street, this is before bottled water was so prevalent, but that was interesting that you said the alcohol, there weren't a lot of other alternatives. Is that how you put it?
Dr. Jeb Woodwor...:	<u>00:13:27</u>	The alternatives were not safe. It was a huge problem. And people could see it. They could see families being disrupted, marriages being broken up, and a number of reformers really rooted in Boston formed the American Temperance Society in 1826. And that society was committed to teetotaling namely, total abstinence of alcohol. And so part of the society was to go around and get pledges from people of who would be willing to totally give up alcohol. So, this was a plank that was floating around. But I'd like to talk more later about the competition of these planks. And I think one of the things that this revelation does is it helps people to arbitrate between competing claims.
Hank Smith:	<u>00:14:21</u>	Yeah. I was going to say, if you're into the Temperance movement, what options are you offering? I promise to not drink alcohol, what are my options now?

John Bytheway:	<u>00:14:34</u>	Part-time temperance?
Dr. Jeb Woodwor...:	<u>00:14:36</u>	I mean, most alarming for us today is that children were drinking. Children would drink all day sometimes. This would be their apple juice or their whatever, ice water, and to see kids ... And of course, addiction was not well understood there in this time period, but it could be seen that you just keep going back to the barrel.
Hank Smith:	<u>00:15:03</u>	You become dependent.
John Bytheway:	<u>00:15:04</u>	I love that. The backstory always makes things so interesting. And to know that backdrop for Section 89 is wonderful. Let's jump into the actual verses here. What would you like us to see here? What can we talk about?
Dr. Jeb Woodwor...:	<u>00:15:18</u>	I'm wondering if we should talk about principles. The first one that stands out to me is something that I think is easily overlooked, which is that we should expect revelation to rebuke our bad behavior from time to time. So, the Doctrine and Covenants, as we know, is a compilation of revelation and each revelation has its own history. It has its own Genesis, what brings us about. And I think we tend to imagine that many of these questions that generate the revelations are intellectual questions. Think, for example, of Joseph and Sidney pondering John five, and that results in Doctrine and Covenants 76 or Joseph asking what happened to John the Beloved? And you get D&C 7. Or Joseph, once again, Joseph and Oliver pondering D&C 11, and the meaning of priesthood and out of that comes D&C 13 in the words from John the Baptist and so on.
Dr. Jeb Woodwor...:	<u>00:16:23</u>	But there is another kind of revelation. And this one is one of those. And that is, the Saints are doing something that is harmful and they don't recognize the harm and they need the Lord's voice to correct them. And so in this revelation, this is much like D&C 50, where there's an excess of spiritual gifts, and the Saints are not practicing soundly in this area of spiritual gifts. So, we shouldn't be surprised if the prophet calls out our behavior today. This is a point that really stands out to me. The prophet is there to help reel us back in against our worst instincts.
Hank Smith:	<u>00:17:05</u>	We shouldn't assume we're doing everything correctly.
Dr. Jeb Woodwor...:	<u>00:17:08</u>	That's right. Now, I would add though, another point that stands out to me in this section is that we can rebuke without rebuking. We can rebuke without rebuking. And here's what I mean by

this. The individuals who are offending here are not called out. The revelation doesn't condemn chewing and spitting. It doesn't talk about the people who are smoking pipes. It doesn't rebuke Emma for complaining. What it does simply is it says tobacco is not good, or alcohol is not for the use of man. And so that is a gentle rebuke without condemning the specifics of the behavior. It's like saying anger is not good, when really what we're trying to say is don't pull your sister's hair. The Lord doesn't have to say, don't pull your sister's hair to make ...

- Dr. Jeb Woodwor...: 00:18:03 ... the Lord doesn't have to say don't pull your sister's hair to make the point. And so the level of generalization here, I think, is instructive for us. We can teach correct principles without directly condemning offending behavior. And Zebedee Coltrane, who was one of the participants in the school, said that when Joseph read the revelation to the men, many of them immediately broke their pipes and threw them into the fire. So they recognized the behavior that was being condemned, even though it wasn't directly spoken of. There was no mention of pipes in the revelation, but they were able to discern, this is what needs to come. This change in behavior needs to come out of the implications of the revelation.
- Hank Smith: 00:18:51 That's fantastic.
- John Bytheway: 00:18:53 Yeah. That's an application of a principle, right? Here's the general principle and they're applying it.
- Hank Smith: 00:19:00 And it teaches me how to be a better parent.
- John Bytheway: 00:19:04 Yeah. The rebuking without rebuking. Let's glorify the principle instead of that was a bad behavior.
- Hank Smith: 00:19:10 Let's not harp on the behavior. Let's teach these principles. And the Lord is very... I've noticed the Lord doesn't get really emotional when people do things wrong, right? Like I do as a parent. Sometimes I parent out of emotion. But the Lord seems very calm and collected here. He's just, let me give you some advice. Let me give you some counsel.
- Dr. Jeb Woodwor...: 00:19:32 Right. Well, I think we learned something from that, Hank. Revelation requires trust. It doesn't necessarily require scaring. And this is true of parenting as well. When I looked into the temperance literature in the 1820s and 30s, what I found was a lot of scary stories. There were a lot of horror stories where the object of the writer is to scare people into changing. To terrify them that this could happen to them. Like if you were an addict,

dot dot dot, you're going to turn into a wife beater or your home will be destroyed. But all of that is absent in D&C 89. There's no attempt to scare the reader into changing his behavior or her behavior. The document is incredibly confident and self-assured. It just says, this is not good. And I love that about it. I love the simplicity of it and the lack of larding down with, here are all the reasons why you should do what I'm saying.

- John Bytheway: 00:20:40 I have a question about just the phrase. It's become so much of our jargon now, we don't think about it, but word of wisdom. Is that like... Because he says not by way of commandment. So is it like, well, here's a word to the wise? Because now it's become its own noun. The Word of Wisdom. But was that a common phrase back then? Or is that what it meant? A word to the wise?
- Dr. Jeb Woodwor...: 00:21:06 Right. Well, it's a good question. I think it would require us to search for that phrase I admire about the revelation. I call it the Spandex Principle. So spandex adjusts for the size and shape of the moment. Constricts or expands, right? We all know this from our experience. Fills the space. Okay. I've got the funny men laughing. That's a good sign.
- Hank Smith: 00:21:38 I love the Spandex Principle. Keep going.
- Dr. Jeb Woodwor...: 00:21:40 Yeah. Okay. So the Spandex Principle has to do with these phrases we've been talking about. That something's not good or it's not for the body. Now, note that the Lord here does not use a more rigid language. Thou shalt not. And that's important because this is a culture that really is not prepared for thou shalt not for the reasons we've already articulated. They don't have many options. And if you say thou shalt not, you're really condemning people to sickness and probably early death. And yet, the flexibility in this language allows the saints to understand the Word of Wisdom in moderate terms. We know in the 19th century that the Saints condemned drunkenness, so excess use of alcohol. But a moderate use, if you had a glass of wine or a glass of beer on occasion, was not condemned. And you were not prohibited from, say, serving in the Church or going to the temple if you were a moderate drinker.
- Dr. Jeb Woodwor...: 00:22:49 But when science caught up, the science was not up on how to purify water or milk or how to refrigerate. When science caught up, then the language became more strict. And the this is not good for you became more of a thou shalt not command. And that's where we are today, essentially. Because we have many options available to us, we have refrigerators where we can keep different kinds of beverages, grape juice doesn't have to

turn into alcohol because we can keep it refrigerated, we now have a more strict standard. And so I love this about the revelation. I love the fact that the language allows for a 19th century more moderate interpretation, but it also allows for a more strict interpretation. And that couldn't be the case. If the language was strict from the beginning.

- Hank Smith: 00:23:49 That's a beautiful idea. It reminds me of the parables. We mentioned this earlier before we started. The parables of Jesus are timeless because they're so flexible in the principles they teach. And I love that section 89 lines right up with that same idea that this is not just a revelation for 1833, but it's going to be useful in 2021 as well because of the way it's going to be worded.
- Dr. Jeb Woodwor...: 00:24:19 Right. And there's another principle, I think, that comes out of this, Hank, based on what you just observed, and that is revelation can be anticipatory. So it's not just the case that revelation is responding to the immediate context. So when you asked at the beginning, what is the context of this revelation? The assumption here is, tell me about the past. What is the immediate past? And that thinking is that the past informs the revelation. Well, but the future context can also inform why a revelation comes. And we see this in the phrase right at the beginning. And consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days. A wonderful phrase.
- Dr. Jeb Woodwor...: 00:25:05 I am confident that the Saints had no idea who the conspiring men were in 1833. But by the late 20th century, it had become clear that tobacco companies knew that smoking caused cancer long before the US Surgeon General proclaimed such in, I think, 1963. And we learned from class action lawsuits that were carried out against these tobacco companies, it was revealed that they had known that smoking was harmful. And yet, they held it down. And so we sometimes limit revelation to answering the immediate problem. But sometimes the immediate problem is 100 years away, maybe 150 years away.
- Dr. Jeb Woodwor...: 00:26:04 Well, the main point I wanted to make is that the relevance of this idea of revelation as anticipatory is found in current advertising. So the Marlboro man, which was a thing when we were young, we know that iconic image of the cool hip cowboy who's smoking Marlboros. That was designed to make smoking look like something everyone wanted to do. And so it minimized the risks by saying, well, if you want to be like this guy, then you should smoke. But today, we still see that in alcohol advertising. I can't watch an NBA game without having to instruct my



children, now, look what they're doing here. They're divorcing the consequence from the behavior. They want alcohol to look totally carefree. You can go on the beach and have a party and you can be forever young and your body-

Hank Smith:	<u>00:27:20</u>	You're beautiful. Yeah.
Dr. Jeb Woodwor...:	<u>00:27:23</u>	So we see that this revelation is perpetually relevant. It's not an 1833 document that is just confined to, say, a temperance problem in early America. It's still with us. The problem is still with us. And so therefore, we should heed the document.
John Bytheway:	<u>00:27:41</u>	Oh, I love what you said. You call it an anticipatory. You look at two phrases in verse four, which do and will exist. That's future. So I've warned you and forewarned you. Again, for the future. I marked both of those two saying, look, this is... What'd you call it? Anticipatory revelation?
Dr. Jeb Woodwor...:	<u>00:28:02</u>	Yes. The Lord loves alliteration. And for your editors who always want to cut your most beautiful alliterative phrases, you can just tell them, God is a lover of alliteration.
Hank Smith:	<u>00:28:15</u>	He likes alliteration.
John Bytheway:	<u>00:28:17</u>	Yeah. Point to that right there.
Hank Smith:	<u>00:28:19</u>	Treasure the truth. I don't want to... Well, all of our listeners... 99% of our listeners agree with us on this. So I would just say the amount of damage alcohol has caused in this world is innumerable. It is vast.
John Bytheway:	<u>00:29:18</u>	Hank, I think I've mentioned before on here that the guy in my ward that's an addiction recovery missionary, and he's taken me out to the prison a few times. And the first time I went and sat in a gym with a bunch of these inmates, before I gave my talk, I said, "Steve, why are they all here?" And his answer was, "95% of them are here for drug addiction, alcohol addiction, maybe prescription drug addiction, and crimes committed while under the influence." And I just remember going, oh. So much happens when you're under the influence. You're not in your best mind. And so the abuse of some of these things is... And now all these guys... The reason I asked him the question, I'm looking out on some of these prisoners, these inmates, and they look like guys in your ward. And it like, "Steve, why are they here?" It was very interesting.

Hank Smith:	<u>00:30:14</u>	I did a fireside youth conference out in South Bend once, Indiana, and there was a man there who was a lawyer for the state, a "prosecutioner." And he said that nine out of 10 of every crimes he has to, in this college town, nine out of 10 of every crime he has to prosecute has something to do with alcohol. A fight, a burglary, it had something to do with substance abuse and someone committing a crime while under the influence, or wanting to get money to become under the influence. So when the Lord says in consequences of evil designs, which do and will exist in the hearts of conspiring men, I just think, this is a landmark revelation that, if followed, would probably rid the world of a third or more of its problems.
Dr. Jeb Woodwor...:	<u>00:31:20</u>	So I'd like to make a comment on that, which is, the church is less than three years old at this time. And yet from a large macro level view, the ambition of this revelation is to announce that the Church is a world religion. And let me explain what I mean by that. The revelation exposes a weakness in Christianity. Namely, there is no health code. There is no prohibition against alcohol. The Puritans loved alcohol. They called it the good creature of God. They didn't love drunkenness, but alcohol was permitted, even among the Puritans. Now, Catholics, of course, allowed alcohol. You could give it away for Lent, or they had other reasons to not have it periodically, but it wasn't prohibited.
Dr. Jeb Woodwor...:	<u>00:32:19</u>	And so the reform movement going on in America at this time was really coming into a vacuum that the Christian ministers and Christian doctrine was not filling. And so by announcing that alcohol is not good or strong drink is not good, our restored Christianity then, I will call it Mormonism, It becomes closer to other world religions that have a prohibition against alcohol, namely Islam. And Judaism has a health code. There are other Eastern religions. Sikhism, Hinduism prohibit alcohol to some degree and meat eating. So these other world religions have some kind of all-encompassing code. That is, it's not just about the spiritual, it's the physical and the spiritual merge together.
Dr. Jeb Woodwor...:	<u>00:33:25</u>	But Christianity, as it came to Joseph Smith and the other early converts, it did not have this. It had been reduced to something like a sermon on Sunday and good behavior during the week, but it wasn't all encompassing. So there's a great ambition in the revelation that I admire and that marks us as coming onto a world stage.
Hank Smith:	<u>00:33:51</u>	I really like that. It reminds me of Section 20, where the Lord gives all these instructions to a whole house full of members, as if it's going to get bigger. Because he's saying, I want you to visit

the house of every member. And they're saying, well, there's six of us. It's not that hard. We visit each other. But the Lord has something much bigger in mind, and so Section 89 does seem to be ambitious in that way. I like that. We've got an anticipatory revelation, now an ambitious revelation.

- Dr. Jeb Woodwor...: 00:34:23 And let me accent the ambitiousness of it by pointing out something in the very beginning. In the first verse, look at who is this revelation addressed to? It says for the benefit of the council of high priest. Now, that should not surprise us. Many revelations are addressed to the elders of my church or the high priests. But then it goes in a direction that is not often seen in the revelations. And the church, meaning the saints in Kirtland. And the church would include everyone, right? Men, women, and children. Even those who are not on the council of high priests, in other words. And the saints in Zion, meaning in Missouri. So you've got an attempt here to be all encompassing.
- Dr. Jeb Woodwor...: 00:35:18 Then you go over to verse three. And what do you find? That it's adapted to the weak, which is fascinating. You can ask yourself, who are the weak? Well, the weak would be children, the weak would be aged people, sick people. The Lord is saying this law can be lived by everyone. This is such an important point. No one is immune from this. No one can say I can't live this. And so that's part of the ambition. And not just that, oh, the restored gospel is now going to have a health code to it that Christianity didn't have-
- Dr. Jeb Woodwor...: 00:36:03 ... health code to it that Christianity didn't have, but rather we want everyone to be living this, the Lord is saying.
- Hank Smith: 00:36:10 Yeah. Jed, I think it might surprise some of our listeners to find out that this was not a commandment in verse two in 1833, and yet it becomes what you would say as a commandment later on. What do we know about that process? And I think you alluded to it when you said, listen, if the Lord throws this as a commandment, they are not prepared for that. So it shows us how merciful the Lord is that he understands if I were to throw this out as a commandment, most of you would be condemned because you just couldn't do it. So, do we know how it eventually becomes what we know today?
- Dr. Jeb Woodwor...: 00:36:57 We do know the basic outlines. And so, I'll highlight some of those features. We know that if someone wanted to live the Word of Wisdom as it is currently live, that is with exactness, that they would be welcome to do so, and they would not be shunned. No one would say, oh, you're being so austere. But that at the same time, if someone wanted to, this is... When I

say someone I'm talking about in Kirtland, Missouri, the Nauvoo period. If someone wanted to live in a moderate way, it wouldn't have stood out to the austere people. Oh, well, you're not living it the way it should be lived. In other words, there was a lack of judgment for probably a generation. However, those who in our current language broke the Word of Wisdom, there was a sense that they could be doing better. So on the Trail West, coffee was had in the morning, but there are some indications that not everyone wanted to drink coffee.

Dr. Jeb Woodwor...: 00:38:03

And that this was something that a person could feel bad about drinking coffee, but it was not prohibited. See, in a voluntary organization, there are limits on what you can do. If someone is not keeping the commandments as taught by the leaders of the Church, what can you do? What are the options? Well, you can say, you're not going to be able to hold a calling or a high church calling. We're not going to put you in a position of leadership. And most tellingly, it would be, we're not going to allow you to attend the temple. So, you have to pass a worthiness interview. Now there were worthiness interviews in the 19th century, but they weren't strict. And not until the Heber J. Grant administration about 1920 and 1921 did the loop close to a point where if you could not affirm that you were keeping the Word of Wisdom exactly, then you were capturing the temple. Prior to that time-

Dr. Jeb Woodwor...: 00:39:17

And prior to that time, when President Joseph F. Smith, who was President Grant's predecessor was asked, he was asked this question once, if a little old man comes to the doors of the temple who has been faithful all of his adult life, has been a regular temple goer, but smells of tobacco, do we let him in? And he answered the question, yes, you let him in. But by the 1920s, that case had closed. So now, if the man was not keeping the Word of Wisdom exactly, he would be turned away from the temple doors. So again, this is something that makes sense how over time when the option's multiplied for healthy drinking, by healthy drinking I mean non-alcoholic beverages, then you now have the ability to say, look, you really don't have to drink. But there's another point I'd like to make about this, and which is that I used the word austere earlier.

Dr. Jeb Woodwor...: 00:40:26

The fact that in the modern time, in the 20th century, and now the 21st century, Latter-day Saints have been identified with the Word of Wisdom. It creates a little distance between us and our fellows. But the point is that now the Word of Wisdom is a marker of division or of special covenant separation. And it wasn't in the 19th century, but it is today, it's taken the place of plural marriage in that regard. Plural marriage in the 19th

century was the way that Saints were identified as being separate. When plural marriage receded, the Word of Wisdom arose to fill that space of boundary maintenance. So I happen to think that it's totally inspired that I don't think anyone plot it out. Oh, we need a new marker of boundary maintenance. What is that going to be? Let's make it the Word of Wisdom. It didn't work that way. But in actual fact, that has what has materialized is the Word of Wisdom has become the primary marker of separation of covenantal separation of the Latter-day Saints from the rest of the world.

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|---------------------|-----------------|---|
| Hank Smith:         | <u>00:41:44</u> | The idea of Exodus I think, a peculiar people, right? A separated people.   |
| Dr. Jeb Woodwor...: | <u>00:41:54</u> | Right. And in that respect though, it speaks to the failure of temperance reform. Temperance reform acted as a burst, really burst. The burst was 10 years. And if you had made a pledge in the 1820s or '30s, you might've kept it into the 1850s. But the reality was that prohibition failed. I mean, in the 20th century, there was a period of about 15 years where alcohol was prohibited, but that failed. And now of course, we see alcohol is everywhere. It's on college campuses to an alarming degree. And we are back to an alcoholic nation in a lot of respects, but because we have our dietary code and the alcohol prohibition rooted in revelation, that allows us to be grounded in something that is not just transitory. It's not just a reform that comes and goes with people who are aggressive in their reform impulse, because we just have it in the text and it's going to remain as a part of the fabric of who we are. |
| John Bytheway:      | <u>00:43:09</u> | Yeah. This has been great talking about alcohol. And I wonder, could we talk about some of the other things in here like hot drinks? Like, what if you heat up your Dr Pepper? Can we talk about that? And I would love to hear some of the backdrop for that as well back in this time.  |
| Dr. Jeb Woodwor...: | <u>00:43:31</u> | Yeah, sure. So one of the concerns at this time among Americans generally, mainly educated people was there was a concern that if you drank something that is hot, that it might lead you to be more susceptible to disease. So at this time cholera, which today is we don't hear much about cholera, but it was a huge epidemic. And there were cholera outbreaks in Europe and around the world. And in 1831 and 32, there was a cholera epidemic in the United States. We know the Zion's Camp ended with cholera, basically breaking up the camps. So it did affect the Saints in that way. But cholera was a scourge that reformers were trying to get rid of. And they argued that if you  |

changed your diet and you ate well, and part of the plank was no meat and no hot drinks, that all would be well with you.

Dr. Jeb Woodwor...: 00:44:34

So this was something that the Saints would have been thinking about, but there was also a problem here. And that was that many reformers were putting forward coffee and tea as a substitute for alcohol. Many people don't realize that coffee drinking had a beginning in this country. And it really took off in the 1830s as a substitute for alcohol. Now, tea drinking was out of favor because it was considered British. And the British were persona non grata in the 1830s, mainly because they had started two wars with us. And so tea wasn't as popular, but coffee being a hot drink was ranted afoul of, well, if I don't drink alcohol, what am I going to drink instead? Well, let's drink coffee. Well here, the Lord basically rejects both. Now notice that hot drinks are not specified, so there's no mention of coffee or tea.

Dr. Jeb Woodwor...: 00:45:37

And this, I think leads to another principle about revelation, which is that revelation demands more revelation, revelation demands clarification, interpretation. So by Nauvoo, Hyrum Smith defined hot drinks as tea and coffee. And it's basically remained that to the current day. So, we should not be surprised back to the idea of the revelation being flexible. If there are going to be additions to it, we know harmful drugs has been added to it in the 20th century. There is some talk about other elements like energy drinks being added. I mean, not added, but discussed as being prohibited by the Word of Wisdom.

Hank Smith: 00:46:26

Jed, there's an interesting set of verses 11, 12, 13, 14, 15, that talks about meat and meat eating. What did that mean to the Saints in the 1830s? What do you think it means for us today?

Dr. Jeb Woodwor...: 00:46:37

Well, as I mentioned earlier, there was a problem with bad meat, meat spoiling in this era. And it's unclear to me whether people understood how long meat lasted. It may be the case that many people lack the education to know that what we had here was spoilage. I mean, we know that germs were not understood until really the 1870s and 1880s. So, there's a lot of stuff that we know today that we can't take for granted for this people. And so, there is the Lord coming to the rescue in a way in these verses. I love what the Lord says here. He uses the word sparingly about beasts and eating flesh. Now, today we automatically interpret sparingly in light of science. We say, well, red meat is bad for you because it adds cholesterol to your bloodstream and so on. And that's great. That's part of the flexibility, the Spandex Principle that I was talking about earlier.

Hank Smith:	<u>00:47:41</u>	I'm going to be quoting that principle for a long time. That's been-
Dr. Jeb Woodwor...:	<u>00:47:45</u>	-great. Fantastic.
John Bytheway:	<u>00:47:46</u>	I'm not going to wear it, but I might talk about it. Yeah.
Dr. Jeb Woodwor...:	<u>00:47:49</u>	So, we're like sparingly means different things to different people according to when they live. So in this era, sparingly would be, you can eat meat at a time when meat is safe, namely in the winter when there is cold. Once again, I'm not clear on whether they understood that meat actually preserved in the winter, but they did know that people didn't get as sick from eating meat in the winter because they could observe that meat eaters were tended to be healthier in the winter than in the summer. So that's why the Lord would be saying, you eat in times of winter or cold or famine, namely times when you need it, when you absolutely have to have meat, or when it can be preserved. Now, as I mentioned earlier about refrigeration, I think one of the reasons why we haven't attended to this provision in the Word of Wisdom in the 20th century is because we do have the ability to refrigerate meat in times of summer, in times when it otherwise might spoil.
Dr. Jeb Woodwor...:	<u>00:49:02</u>	So there hasn't been the impulse to limit flesh eating, but we do know that there are different kinds of meat that offer different health benefits and deficits. And so, not all meat is equal. And so, I think we're just allowed to understand this passage in the revelation what we will. We should always be paying attention to how the brethren interpret the passage. And I think there could come a time when limitations on world's supply of meat. I mean, I don't know if you've been paying attention recently to cyber-attacks on meat, but meat supply is down. So, it could be that this passage emerges as more of a point of discussion in the future.
Hank Smith:	<u>00:49:54</u>	I think this is a good time for me to mention Andy's article. I just want people to be aware of it because I found it so interesting. Let me say in verse 14, right at the end, there's a phrase that the Lord says, "And the fowls of heaven, and all the wild animals that run or creep on the earth; These hath God made for the use of man." And he talks about only in times of famine and excess of hunger. Well, there's an article written in 2018 by a friend of ours. His name is Andrew Hedges. The title of the article is called "A Forbearance of Restraint," and then "American Wildlife and the Word of Wisdom." It talks about... Basically the essence of Andy's research, Dr. Hedges' research here is what hunting

looked like from 1560 to 1833. I mean, he did a lot of research for this article.

Hank Smith: 00:50:57 And he says that the idea that Joseph Smith is bringing up here is very counter to the time. I'll just read this quote. "Joseph Smith recorded the Word of Wisdom at a significant point in the history of American wildlife. For over 200 years, colonists, settlers and citizens had shot, trapped, ensnared an incredible variety of wild birds and mammals in their midst. They had used them as regular easily obtained sources of food, both for themselves and their animals, as well as sources for clothing and trade items. Americans has also pursued them as pests, hunted them for recreation. Hunting had been largely unregulated with the result that incredible numbers of some species appear to have been regularly killed." He talks about how in the 1500s, explorers talk about the North America and the vast amount of wildlife that's just unbelievable in their journals. And by Joseph Smith's day, at least on the Eastern side of the country, they're rarely see, rarely around.

Hank Smith: 00:52:07 And the idea Andy says is that people said, well, when we run out here, we'll just keep moving west. There's always more out to the west. The article isn't anti-hunting by any means, but he does say that Joseph Smith comes up with this idea of almost the idea of stewardship over the earth and the wild animals of the earth, that this is kind of a counter-cultural idea that God has made these for the use of man, but it's supposed to be in moderation, right? The Lord uses the word sparingly like you said, Jed. So again, anybody who wants to read the article, you can find it online for free, Andrew Hedges. He also did a Y Religion podcast on it that I would recommend called "Wildlife & The Word of Wisdom" in August of 2020. Anyway, I just want to give a shout out to Andrew Hedges and the incredible work he did there. And I find it really fascinating that he's looked at something that really hasn't been looked at before.

Dr. Jeb Woodwor...: 00:53:16 Well, an afterthought on what you're saying there, Hank, I think on the issue of meat, the Doctrine and Covenants 89 really is a moderate view, I think you used that word. The popular reform plank at that time was vegetarianism. So no eating of meat and that if you ate meat at any time, that would disturb your bowels and upset your ability to withstand illness. And of course, the non-reformed plank would be, you can just kill as many animals as you want and eat meat 24/7, and not even worry about it. We now know scientifically that's untenable not only for your...

Dr. Jeb Woodwor...: 00:54:03 ... untenable, not only for the standpoint of your, the health of your own body, but the worldwide economy could not sustain



that kind of --. This is a moderate view, to use the word sparingly, and to say that yes, meat is ordained for the use of humankind, but to be done sparingly.

- Hank Smith: 00:54:27 When we talked about ... I think in our second episode with Steve Harper about Joseph Smith's leg surgery, I think we've got this idea somehow that Joseph Smith lived the Word of Wisdom like we do today, even before he knew about it. When he was seven years old, he refused to drink alcohol. Then we find out later that Joseph Smith actually, from what I understand, occasionally drank wine in the Nauvoo period, and that can really rock people's faith because they were told that Joseph Smith lived it like we do. Him refusing alcohol as a child, that didn't have anything to do with the Word of Wisdom.
- Dr. Jeb Woodwor...: 00:55:13 Well, so it's helpful to make a distinction that Latter-day Saints don't really make, because we're not part of a drinking culture, but there is a distinction that is made in this period between hard and mild. Hard alcohol would be whiskey, mainly, something that has a higher proof, much higher proof, and a mild alcohol would be like beer or wine. When he refused the alcohol, it's not just alcohol. You have to make the distinction. It was whiskey. Whiskey was used because it had such a high proof that it would help dull the pain. If you tried beer on that, I mean, that wouldn't work. You would have almost no effect. Some people would never drink whiskey, but they might drink a glass of wine.
- John Bytheway: 00:56:11 So maybe in verse seven, strong drinks could be like you said, hard liquor as opposed to, more mild?
- Dr. Jeb Woodwor...: 00:56:18 Well, this is part of the spandex, because what is strong? See, it's noteworthy that the word is not hard. If it were hard, that would give the saints an out clause, "Oh, it's just talking about whiskey or maybe rum."
- John Bytheway: 00:56:33 It just talks about whiskey.
- Dr. Jeb Woodwor...: 00:56:34 But the fact that it's strong suggests it's really probably including anything that has an alcoholic effect. So that allows flexibility in the 19th century. But then in the modern era, we understand what strong means. This is anything that produces an alcoholic buzz.
- Hank Smith: 00:56:58 Right. I like how you said earlier, let's listen to what our modern-day, our current prophets and apostles are saying about the Word of Wisdom. I mean, we have a medical doctor, a very

good medical doctor as the head of the Church right now. If anybody's mind is prepared to teach us more about the Word of Wisdom, I would say it's President Nelson.

- Dr. Jeb Woodwor...: 00:57:26 So getting back to meat, there is some controversy about verse 13. Let me read it to you. "It is pleasing unto me that they should not be used, only in times of winter or of cold or of famine." Now, the way that reads, with a comma after used, the comma restricts the meaning to you should only eat meat in winter, cold, or famine. Now let's say you take out the comma, let me read it in a different way. "And it is pleasing unto me that they should not be used only in times of winter or of cold or of famine." That makes it sound like someone is saying that you can only eat meat in these times, but I'm here to tell you, you can eat meat at any time.
- Dr. Jeb Woodwor...: 00:58:22 Now what's interesting is we read it in the restricted way with the comma, but the comma hasn't always been there. It entered the text in 1921 when James Talmage was a head of a committee to revise the Doctrine and Covenants. According to Joseph Fielding Smith, when he saw the comma in there, he said, "Who put that in there?" Now this comes from T. Edgar Lyon. T. Edgar Lyon was a great historian and Institute teacher at the University of Utah. So take that for what you will, but if you take the comma out, it's more liberal in its view of meat eating than if the comma is inserted.
- Hank Smith: 00:59:04 Yeah, that's fun. That's a fun ... the comma controversy, we could call it.
- John Bytheway: 00:59:10 There are some barbecue where I don't want the comma and ...
- Hank Smith: 00:59:14 Sometimes I do want the comma.
- Dr. Jeb Woodwor...: 00:59:17 Right. I think when we go to John, by the way's house, we'll bring the 1876 edition of the Doctrine of Covenants and he'll have it open to ...
- John Bytheway: 00:59:28 Put it on the grill, all of it.
- Dr. Jeb Woodwor...: 00:59:29 Yeah, the verse that doesn't have the meat-eating comma.
- Hank Smith: 00:59:33 The meat-eating comma. We've got some great phrases today. The Spandex Principle and the meat-eating comma.
- John Bytheway: 00:59:40 Who says punctuation isn't powerful? This is a meat-eating company.

Dr. Jeb Woodwor...:	<u>00:59:44</u>	Yeah, or we can call it the meat-lover's comma.
John Bytheway:	<u>00:59:47</u>	Yeah.
Hank Smith:	<u>00:59:48</u>	That's fantastic. Someone might say, "Well, which one is it?" Then I love how you said that, "Hey, read it as you will. This is one's up to you." I like the Lord's emphasis here. Not just, "Don't do these things, but do eat these things."
Dr. Jeb Woodwor...:	<u>01:00:06</u>	Right. I'd like to comment about that, which is we pay so much attention to the prohibitions in verses five to nine, but we forget about the affirmations. There's actually a lot more affirmation in the revelation than there is prohibition. Verses 10 and 11 praise herbs, and then there's the hedging on the meat. It's an endorsement of meat but with some reservations and in 12 and 13. Then a full five verses go back to affirmations of grain and fruit and so on. I think that's telling that there's a lot more affirming here and especially grain. There's more said of grain in D&C 89 than any other substance, so we should attend to that.
Dr. Jeb Woodwor...:	<u>01:00:54</u>	There's a great phrase in verse 17, that oats are for the horse. When I read this, I think of Samuel Johnson who wrote the first dictionary of the English language dating to 1755, famously defining oats as a grain, which in England is generally given to horses but in Scotland supports the people. This is taken as a slight against the Scottish.
Hank Smith:	<u>01:01:18</u>	Okay. I heard that in there. I was like, "Oh."
Dr. Jeb Woodwor...:	<u>01:01:23</u>	So the Lord is saying oats are for horses, which is part of the dictionary definition. But of course in the modern era, we found ways of using all of these grains for human consumption.
Hank Smith:	<u>01:01:37</u>	Let's look at the promise, the last four verses. Because to me the promise, the last four verses change this from, it's not just a health code. It's not just a temporal law. This is a very spiritual thing. Tell us about the last four verses. Tell us about the promise. Promises.
Dr. Jeb Woodwor...:	<u>01:01:57</u>	Well, I have two points to make about the promises. The first is that keeping the revelation offers real blessings in the here and now. The way people respond to what I just said would be, "Well duh, of course. You gain blessings here now for keeping commandments." But it's actually more profound, I think, than we may realize. Namely, in this way. Christianity typically has been a religion that reserved its blessings for the afterlife. If you think about The Beatitudes, Jesus really suggests that being a

Christian is hard. You know, "Blessed are those who are persecuted for my sake," for example, or ... so the idea there is that you can be persecuted for Jesus in this life, but in the afterlife, the Lord will make it all up to you and that all will be made right in the next life.

Dr. Jeb Woodwor...: 01:02:55

But D&C 89 has a different ethic. The ethic is that the blessings come now. You can count on these blessings now. I mean, look at something like, "Run and not be weary." This is not an afterlife promise. This is here and now in this life. "Wisdom and great treasures of knowledge," what use is wisdom and great treasures of knowledge in the afterlife? Yeah, of course we all want that, but we can have those things here and now by keeping the Word of Wisdom. So there's this worldly component instead of an otherworldly component that I really love about these promises.

John Bytheway: 01:03:39

Hank, I want to back you up on the use of what Elder Holland said about the great scientific things we've made — antibiotics, drugs that are helpful. Alma 60:21 when Moroni is writing his letter to Pahoran, and he really hates thrones. He mentions thrones a few times. He doesn't like those. Verse 21, "Do you suppose the Lord will still deliver us while we sit upon our thrones?" That's a third time he mentioned ... he mentioned thrones three times in this, but listen to this phrase. "Do not make use of the means which the Lord has provided for us." I've used that before to talk about, you know, you're giving somebody a blessing who is sick, "No, I don't believe in taking a pill." Well, shouldn't we make use of the things the Lord has provided for us? I like that principle there.

Hank Smith: 01:04:28

Yeah. So do I. Just to be very clear, I can see some ... I don't want anyone to stop listening saying, "They're trying to take away my Diet Coke." We are going to leave this in your hands. All of you listeners, this is up to you. I've tried to take a ... we have a wonderful member of our team, the Great Lisa Spice, who, if you try to take away her Diet Coke, she turns into Gollum from Lord of the Rings, right? Like, "My precious, they're trying to take it from us." We are not trying to take it from you.

John Bytheway: 01:05:03

I really think ... Hank, you're right. We don't want this to become a diet podcast, but we do want people to see these principles and then adapt as spandex does.

Hank Smith: 01:05:15

Yeah. I don't know how to say this delicately, but me and my sweet tooth really need to think through Section 89. Just because it's not alcohol, it's not coffee or tea, but it could definitely be an excess of sugar that I personally take in because

I've got a sweet tooth. I think the Lord would say, "Are you being careful there?" But again, I don't want to steal anybody's chocolate either. We're going to lose half our listeners here, John, if we take away chocolate.

- John Bytheway: 01:05:50 When President Hunter's biography came out, Howard W. Hunter, and he talked about how they passed around a box of chocolates in the temple in their Quorum of the Twelve meetings, and how the higher you rose and seniority, the more selection you had, finally got old enough that he got the milk chocolate ones instead of just the dark chocolate ones. I was so glad to hear they were eating chocolate in the temple, I can't even tell you.
- John Bytheway: 01:06:35 I remember reading Brigham Young owned taverns out here in the West prior to 1921.
- Dr. Jeb Woodwor...: 01:06:42 Brigham Young?
- John Bytheway: 01:06:44 Yeah. Did he own some bars or taverns?
- Hank Smith: 01:06:47 Porter Rockwell.
- John Bytheway: 01:06:47 Porter Rockwell did?
- Hank Smith: 01:06:48 Yeah.
- John Bytheway: 01:06:49 Yeah. Yeah.
- Dr. Jeb Woodwor...: 01:06:49 Porter Rockwell owned a tavern in Nauvoo. Yeah. In fact, he operated, he served liquor in Joseph Smith's parlor in the Nauvoo house.
- Hank Smith: 01:07:00 Before we wrap up our discussion on Section 89 in the Word of Wisdom, I want to, I want to encourage the parents out there. As you teach to this, especially with your teenagers, open up the, *For Strength of Youth* pamphlet, there's a link to it right in the *Come, Follow Me Manual* for this lesson, it says, "Modern prophets have also warned of harmful substances and behaviors beyond those mentioned in the Word of Wisdom." You can click on that, read it with your children, and then answer this question. What are you prompted to do better to better care for your mind and body?" I think that's an excellent supplement for our discussion today in people teaching at home.
- John Bytheway: 01:07:42 Hank, I want to back you up on that. I think that a tendency today would be to stay in front of a screen. Maybe that's an

impression. I love this idea of running, of finding wisdom, treasures. There's something just wonderful about being outside and being curious. What did one of our other podcasters say? One of our guests said that the cure for boredom is curiosity.

Hank Smith: 01:08:08

And there is no cure.

John Bytheway: 01:08:09

And there's no cure for curiosity

Hank Smith: 01:08:12

*The Strength of Youth* pamphlet discusses exercise. It also discusses emotional health, which is something that's not necessarily talked about in the Word of Wisdom but that is part of it. It says, "Your emotional health may affect your spiritual and physical wellbeing. Disappointment, occasional sadness are part of mortal life. However, if you have prolonged feelings of sadness, hopelessness, anxiety, or depression, talk with your parents and your bishop and seek help." That's another addition that is more of a 2021, maybe, topic, but it is definitely part of the Word of Wisdom, is taking care of your mental health. So we hope anybody out there struggling with any sort of mental health problem to talk to someone about these things, because that's part of the Word of Wisdom. It's part of seeking the best care.

Speaker 1: 01:09:04

Please join us for Part II of this podcast.

## EPISODE 34 • PART II



Dr. Jed L. Woodworth

*D&C 89-92*



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|---------------------|-----------------|---|
| John Bytheway:      | <u>00:00:03</u> | Welcome to part two of this week's podcast.   |
| John Bytheway:      | <u>00:00:07</u> | It looks like it's maybe a week later where section 90 is revealed. Can you give us some of the backdrop for that one?  |
| Dr. Jed Woodwor...: | <u>00:00:18</u> | Yeah. The backdrop for this revelation really goes back to the previous winter a year before where Joseph is tarred and feathered in Ohio. He almost loses his life as does Sidney Rigdon. Rigdon was dragged on the hard ground and some people believe that he sustained injuries to his head that were permanent. So there was great danger that was injected into the restoration in that moment. And this caused Joseph, I believe, we don't have a document saying this, but I think that he began to ponder at that point that his life could be taken at any time.  |
| Dr. Jed Woodwor...: | <u>00:01:01</u> | He couldn't be sure of it, the mob wouldn't come back to get him again, and that this time they would be successful. And so when that happened, when that episode happened, he then starts to begin thinking and pondering and praying, I believe about the institution that he will leave after he goes. SO what does the prophet put in place as a permanent structure? And the interesting thing about this question, and one reason why I find this revelation to be so profound, is it really taps into an institutional problem that is found in all religions where there's a charismatic figure.                          |
| Dr. Jed Woodwor...: | <u>00:01:42</u> | And by charisma, I don't mean simply someone who's magnetic, who has a great personality. I mean, someone who speaks for God, who receives revelations, and there are many such figures. I'm not talking about prophets who have priesthood keys as in our church, I'm talking about prophetic figures across the world and in community small and large, people that found religions, for example. The sociologist, Max Weber, a German sociologist from the 19th, early 20th century, he had a structure where he had these figures, prophet and priest, and the prophet is the charismatic figure who's receiving revelations. |
| Dr. Jed Woodwor...: | <u>00:02:26</u> | And the prophet is great at coming up with original ideas and new ideas, but not so great at institutionalizing them. That really is someone who comes after him, namely the priest. And the  |

priest is someone who's... he's not the charismatic figure, he's the one who routinizes charisma or creates a way for it to be perpetuated. Well, Joseph is already thinking about this because the previous year in 1832, he found The First Presidency.

Dr. Jed Woodwor...: 00:03:00

At that point, it's no longer just the lone prophet who's speaking, it's he has two counselors who guide the church and help him and assist him. And they're not considered a voice for God in the same way he is like found in D&C 21, where a prophet shall be among you and he shall be speaking in my name and so on. But nonetheless, they're now working with him so that if anything happens to him, they can carry on the work.

Dr. Jed Woodwor...: 00:03:38

Now, D&C 90 takes it a step further. In this way, there's this language in verse two, let me read it. "Therefore, thou art blessed," speaking to Joseph. "From henceforth that bear the keys of the kingdom given unto you, which kingdom is coming forth for the last time." So the Lord is saying, "Joseph, you have the keys of the kingdom." Now, based on what I just said, if the charismatic figure, the prophet dies with the keys of the kingdom, what's going to happen to the church? Will the keys be removed?

Dr. Jed Woodwor...: 00:04:18

Well, let's look at the next verse. "Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come." That suggests that no matter what the mob does to Joseph, he always will hold the keys of the kingdom, even if he's not here on earth. That still doesn't answer the question, well, what happens to the church? Don't they need keys too?

Dr. Jed Woodwor...: 00:04:47

Well, let's go over to verse six. "And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holdings the keys of this last kingdom." Now, the significance of that phrase at the end of verse six that they are also holding the keys of this last kingdom is, should anything happen to Joseph, the keys will still remain with the church. They will be vested in The First Presidency.

Dr. Jed Woodwor...: 00:05:23

Now, the quorum of the 12 apostles has not been founded yet, it will be founded in 1835. And at that point, the structure will change to the keys being distributed among the 12, which is where we are today, that there are 15 prophets seers and revelators who hold keys, not three. But this revelation establishes for the first time that three hold the keys, Joseph is not alone. And this is just a hugely important moment in the history of the church to realize that priesthood keys can remain



on the church in perpetuity even after the leading founder and charismatic figure is gone.

- Hank Smith: 00:06:10 Reminds me of the moment when the three witnesses moment and the eight witnesses moment where Joseph said, "Oh, I feel that great burden lifted that someone else is now carrying this with me."
- Dr. Jed Woodwor...: 00:06:25 Very much so. Yes.
- John Bytheway: 00:06:27 Didn't he tell Emma, "You don't have no idea how happy I am. They now will have to bear their... I'm no longer alone in the world." I think is the phrase I remember
- Dr. Jed Woodwor...: 00:06:35 Right. Lucy is who he tells, his mother.
- John Bytheway: 00:06:37 It's Lucy.
- Dr. Jed Woodwor...: 00:06:37 Yes.
- John Bytheway: 00:06:38 He fell on the bed and said, I'm no longer alone in the world.
- Hank Smith: 00:06:41 This feels like maybe another one of those moments that you're not carrying this on your own anymore.
- Dr. Jed Woodwor...: 00:06:47 Right. See, if a religion does not establish this, it leads to fragmentation and confusion and even violence. We saw this when Mohammed died, his legacy was then divided really among what came to be the Sunnis and the Shiites. And they were really fighting over, "Okay, who has the authority to take what Muhammad gave us going forward?" And those divisions are still found. Now, we have a division in our church... Well, it's not in, but among the restoration branches that started with Joseph Smith, the third in the 1850s, but that is relatively small compared to the divisions that might have happened if Joseph had not put in place this apparatus.
- Dr. Jed Woodwor...: 00:07:40 And when I say Joseph, it's the Lord, the Lord is working through Joseph here. But if there had not been this very smooth apparatus of priesthood keys being disseminated more widely than just the founding figure, we would have been in great trouble. So it's really wonderful to think that here in 1833, more than a decade before he passes away, he's already working on the sort of the institutional apparatus.
- John Bytheway: 00:08:14 Yeah, anticipating when he won't be there or the Lord is and... I've said this before, but I just love how after the first vision, so

many of Joseph Smith's visions were shared visions. And that also makes sense to me that, hey, Sidney was there and others have to bear witness of this and Oliver was there so forth.

- Dr. Jed Woodwor...: 00:08:37 Well, and to that point, John, noticed in verse one, Joseph seeks forgiveness and the Lord says, "I grant the requests that you've given me and I forgive you of your sins." But in the verse I just read, in verse six, he also extends the forgiveness to two counselors in The First Presidency. So there's really no blessing that the Lord is going to just reserve for the prophet. The blessings that are given to the prophet can be extended to others, even all the saints.
- Dr. Jed Woodwor...: 00:09:11 And we see this in Doctrine and Covenants one where it mentions that in the latter days, that the goal is that every man or woman can speak in the name of God.
- John Bytheway: 00:09:23 It's so fun to go through these sections and see how forgiving the Lord is. How many of these sections start out this way? I remember mentioning that with 60 and 61 and 62, and I think 63, and here again is the Lord is forgiving, and here again, he is forgiving. How people are seeing that.
- Dr. Jed Woodwor...: 00:09:42 Yes. And that's actually the first point that I wrote down that I wanted to make in the podcast, namely that here, Joseph is 10 years. I mentioned 10 years until he dies. But if you go back 10 years, when he first asked for forgiveness, here he is, think of all the wonderful things he's done for the kingdom and he's carried out what the Lord has asked him to do. And I'm translating The Book of Mormon and getting it published. People wouldn't believe how difficult it was.
- Dr. Jed Woodwor...: 00:10:16 It's not just translating that book, but in getting it published and finding the funds to do it. And now you're starting to bring in converts, and you founded the church, and you've founded Zion, and you're going to build two temples. Joseph has done everything the Lord is asking, but he still feels like he needs forgiveness and he wants, craves, the Lord's affirmation of that. And that to me is so powerful. We live with a prophet now who's asked us who asks for forgiveness every day, to repent every day.
- Dr. Jed Woodwor...: 00:10:52 I don't want this to sound critical, but I think we have lost the sense that we're sinners and that we really need forgiveness. And not just once every little while, but all the time. And it's not just when we partake of a sacrament, we should be asking for forgiveness and letting the Lord's love and his forgiveness wash over us as we see in this first verse.

Hank Smith:	<u>00:11:24</u>	That's a beautiful idea, that repentance is not just, "Oh, I need to change. I need to be better, but I also want to let the Lord's love wash over me, so I'm going to repent today because I want to feel that I want that renewal that comes." And I like that you point this out, John, he's just quick to forgive. Anything else in section 90 that you see here, Jed?
Dr. Jed Woodwor...:	<u>00:11:48</u>	Yes. There are a number of key ideas that I'd like to just highlight. Going back to verse two, which I read earlier. I'd like to point out that the word keys is plural, so we're talking about multiple powers. Now, one thing that's fascinating to me is the Lord has not revealed to Joseph or this first presidency, what keys they actually have nor would they for three years. So not until the appearance in the Kirtland Temple of Moses and Elijah and Elias.
Dr. Jed Woodwor...:	<u>00:12:26</u>	He's telling them they've got keys and they've got keys in the plural, but he doesn't tell them what will happen with these keys nor what they're even going to do with them for a few years. And so I think there's a valuable lesson there in revelation, coming line upon line, precept upon precept and not getting hung up on the Lord, not telling us the full story. I'd also like to draw out a different lesson from this, which is that sometimes we have an expectation that this church is going to get really, really big and it's going to fill the earth.
Dr. Jed Woodwor...:	<u>00:13:05</u>	We quote that line of Joseph that the gospel is going to go to all the world, and surely it will be found in every nation. But that doesn't necessarily mean that the role of this church is to dominate, to stamp out the competition as though it's a big competition. Priesthood keys are the key as it were to understanding what our mission is. We have a very select saving mission as inheritors of a covenant coming through Joseph and Ephraim.
Dr. Jed Woodwor...:	<u>00:13:46</u>	We do have this mission, but it doesn't necessarily mean that we have to become larger, vast in the same way that something like salt or yeast is very small, but has a large effect. The keys are with Joseph and with this church, other churches don't have the priesthood keys, but that doesn't mean that they're not doing good in their realm. It simply means they don't have the same mission that we do. And so I would think of just urge your listeners to think of keys as being something small, but extremely powerful.
Dr. Jed Woodwor...:	<u>00:14:25</u>	Even like a key that unlocks a door or a key that starts a car, without which you could not drive or open the door. I think it's helpful to think of our mission in that way and to think... It helps

us to understand our relationship with the larger religious world and to recognize that other other churches have good things going on, they just don't have the keys of this kingdom to carry out saving ordinances.

- Dr. Jed Woodwor...: 00:14:55 I'd like to point out in verse five, there's an interesting word that has mentioned, oracles. It actually is used in verse four first. Speaking to Joseph still, "Nevertheless, through you, shall the oracles be given to another, yea, even unto the church." The oracles are the revelations, the commandments, the same, the teachings. I think 19th century saints understood oracles probably different than we do today. We don't use that word very often, but it was more of a living, breathing understanding for oracles speaking.
- Dr. Jed Woodwor...: 00:15:37 And so this is the prophetic voice coming through Joseph. Now, that word is not applied to his two counselors. Doesn't mean that they couldn't grow into that role, but they are equals in holding the priesthood keys, but they're not his equal, I think in this revelation in terms of the oracular function of giving and speaking divine truth. But the oracles are given to the church, so you have Joseph's teachings that are given to the church and the prophetic head.
- Dr. Jed Woodwor...: 00:16:13 That role we have President Nelson's oracles given to the church in the same way. But notice how in verse five, now this is getting to the point I wanted to make. It says, "Let them be aware," those who receive the oracles or the teachings, "how they hold them, lest they are accounted as a light thing and are brought under condemnation, thereby and stumble and fall when the storms descend and the winds blow and the rains..." excuse me, "the rains descend and beat upon the house."
- Dr. Jed Woodwor...: 00:16:45 Now, significance of that is I think with dead prophets, it's much more easy to respect the words of dead prophets. Why that is, is probably a different discussion. But it's very easy, I think to dismiss the living oracles, the living teachings and to hold out the dead prophets as some kind of standard by which the living have to measure up. And the Lord is really cautioning us here that we should be careful to not treat the living oracles lightly.
- Dr. Jed Woodwor...: 00:17:24 And I appreciate that. I think of General Conference in how easily people dismiss what comes out at General Conference and that's unfortunate. I think we should be aware and take this caution for what it is.
- John Bytheway: 00:17:42 I love that, that reminds me of the... Hank helped me out here, the New Testament, a couple of the parables of.

Hank Smith:	<u>00:17:49</u>	The marriage of the king's son.
John Bytheway:	<u>00:17:51</u>	Yeah. They treated it lightly, it says. Right?
Hank Smith:	<u>00:17:54</u>	Yep.
John Bytheway:	<u>00:17:55</u>	They treated-
Hank Smith:	<u>00:17:55</u>	He sends out the invitation.
John Bytheway:	<u>00:17:56</u>	They treated them lightly, it even says. And this could be compared to prophets saying, "Come to the feast and they're treated lightly." I like that.
Dr. Jed Woodwor...:	<u>00:18:05</u>	Look at how Jesus Himself was treated lightly by the religious establishment. This is not unique to our church or prophets and our relationship to prophets, but it's something that we should be aware of that we can have greatness in our midst, again, going back to Jesus and the way He was treated by the Pharisees and the Sadducees. Just think of how they dismissed Him and how they belittled Him not knowing who He was. To me that also suggests that the greatness or the inspiration of a prophet may not be dressed up in such a way that everyone can just assent to it.
Dr. Jed Woodwor...:	<u>00:18:46</u>	You're not going to necessarily bow down to it and say, "This is the most eloquent thing I've ever heard." Not even Jesus could do that. Not even Jesus. He's the son of God and He was not able to command an audience such that they all rolled over to Him. And so why should we expect that from our current prophets? They're not just providing window dressing, they are providing truth, and it's up to us to come to that truth and take it for what it is. Not to somehow say, "If it's not packaged in a way that is palatable to me or is so beautiful and wonderful, then that's the only form I'm going to accept it."
Hank Smith:	<u>00:19:30</u>	The parable is Matthew 22. They made light of it. They gave this invitation, they made light of it. "They went their way, one to his farm, another to his merchandise." Meaning, wow, they didn't have time for it, they esteemed it a light thing. I'm going to be a little more careful with General Conference now because of what you've shown me here in verse five.
John Bytheway:	<u>00:19:51</u>	The idea of accounting it as a light thing also reminds me of President Ezra Taft Benson's statement that he said, "Wen I participated in the Mexico city temple dedication, I received the distinct impression that God is not pleased with our neglect of

The Book of Mormon." It talks about things that we've treated lightly, even the new covenant. It says earlier in the Doctrine and Covenants or The Book of Mormon. So treating the prophets and the fruits of that, the whole Book of Mormon, taking it lightly maybe comes under that heading too.

- Dr. Jed Woodwor...: 00:20:22 Let me make it a more historical point about 1833 in regards to this treating lightly. One of the things that this revelation does is it announces to the church that there's a new first presidency, namely Sidney Rigdon, who was already in the presidency going back a number of months. But one of the counselors, Jesse Gause just basically disappeared, he wandered away. Yeah, he wandered away from the church and this was a problem in the early church, where converts could not be counted on.
- Dr. Jed Woodwor...: 00:20:56 And as soon as you found someone who seemed like they had some leadership as Jesse Gause did in his prior religious affiliation, Joseph would have to rely on them, but then maybe they couldn't be counted on. And so John C. Bennett was another one like this. Frederick Williams now is invited to join The First Presidency, and this is the announcement that he is a member of the presidency. Now, Sidney we know was a preacher by profession. He had a large congregation of Campbellites when he joined the church.
- Dr. Jed Woodwor...: 00:21:35 He was by all accounts, the most eloquent of the preachers of the church in this time, but who was Frederick G. Williams? He was a businessman. He was someone who didn't have any experience that we know of with preaching. And I think that the juxtaposition of this caution in verse five and the announcement of Williams as a counselor in The First Presidency, that they should be read in tandem, namely to say, "You should not expect marvelous things out of Frederick G. Williams' preaching.
- Dr. Jed Woodwor...: 00:22:16 He is not like Sidney and yet he's called of me. He has the keys, he has the office, but he's probably going to have to grow..." Now I'm reading between the lines of course, "He's going to have to grow into this office as a preacher." And I think this is also as a lesson to us, these brethren that we listen to and sisters as well in the general offices of the church, they're not trained in preaching, or elocution, or oratory. In many ways they're just like you and I and yet they were called for reasons that only the Lord knows and they're doing the best they can.
- Dr. Jed Woodwor...: 00:22:59 And so we should expect that the onus is really on us for us. Our style of preaching, the fact that we don't have formally trained ministers, it demands more of the audience to come prepared. It's not like we're going to sit, listening to Truman Madsen where

we can just zone off and think, man, if I could only be so eloquent. Our preaching normally isn't like that. And so we then have the burden of preparing our hearts and being patient with people, along suffering and so on, recognizing that they have the mantle given to them, but they may be growing into the role that they've been given to preach to us.

- Hank Smith: 00:23:46 That's really great. I remember after I took a constitutional law class, I was much better able to receive elder Oaks' talks once I took a law class. Because I was like, "Oh, it sounds to me like one of the case studies I would read in the law class." And once I was more prepared, I was able to kind of see it for what he wanted it to be seen as.
- Dr. Jed Woodwor...: 00:24:14 Absolutely. And see, I'm glad you mentioned that, Hank, because Frederick G. Williams is like Dallin Oaks in the sense that he has this other career and the career, the law is definitely helpful and can be consecrated to the use of the kingdom, just like Frederick G. Williams business is helpful for building a temple. They did recognize a lot of yield from his properties in helping to build the kingdom in Kirtland. But the point is that you don't have to have a background in preaching to be useful.
- Dr. Jed Woodwor...: 00:24:52 And all of us should take heart that wherever we're coming from, whatever we've studied or our life experience being so varied, that it all can be useful even in an office like The First Presidency where you can get someone who's in one of the highest offices in the church. Even if they don't have a background in what you might suppose to be useful, it can still be something used to grow the church.
- Hank Smith: 00:25:23 Jed, what do you want to do next?
- Dr. Jed Woodwor...: 00:25:25 Well, I wanted to point out the idea that the prophetic head is the one who receives the oracles, so Joseph is unique in this respect and his counselors hold the keys with him. And so I find this significant because going back to Weber's prophet-priest distinction, Joseph has a role that's different from the others, just as President Nelson has a role that's different from his counselors. But the counselors by holding the keys, they're still officiating in the priestly role.
- Dr. Jed Woodwor...: 00:26:05 So they are the priests, Joseph is the prophet slightly different terminology than the way we think of it today. But in other words, they're sort of down from him, but not at the same time.

Hank Smith:	<u>00:26:17</u>	Okay. I remember watching President Monson's very first talk as president of the church, and he seemed different to me than the President Monson we were also used to. It's almost as if he took on a new role from that... He held the keys as part of The First Presidency, but when President Hinckley passed, his role changed and he went from supporter to the leader and I don't know. For me personally, I remember vividly watching, going, "Wow, he feels, sounds and seems different." Not better, but just a different role.
Dr. Jed Woodwor...:	<u>00:27:01</u>	This is the revelation where the relationship between the president of the church and his counselors is established. Namely; the oracles come through the head, but the counselors are still going to speak, but not with the same authority and yet they hold keys. So I don't know how to explain that in a clear way, but see, it's found at the end of six, equal. They're equal with him in holding the keys, but they're not equal with him in receiving the oracles. That make sense?
Hank Smith:	<u>00:27:37</u>	Yeah.
Dr. Jed Woodwor...:	<u>00:27:38</u>	Because oracles has never applied to them, they're not the ones who are receiving revelations. That keys then becomes associated with an administrative function of making sure priesthood power is on the earth, so that the counselors hold that administrative function, but they don't have the religious role that the president does.
Hank Smith:	<u>00:28:00</u>	I like this because it works that way in almost any presidency, in that we are equal in a bishopric, in a relief society presidency, in an elders quorum presidency, but the revelation, the teachings, if you will, the direction for the quorum, or class, or board is going to come through the individual, the president-
Dr. Jed Woodwor...:	<u>00:28:26</u>	Through the head.
Hank Smith:	<u>00:28:26</u>	Yeah, the head.
John Bytheway:	<u>00:28:29</u>	I'm looking at verse 11 and I think of a... You ever seen a picture of the MTC and all those flags in front and all of the language training that's going on. It always reminds me of that. Do you want to talk about that one, Jed?
Dr. Jed Woodwor...:	<u>00:28:46</u>	I do. We mentioned when we talked about D&C 89, the ambitiousness of this revolution and how it really announces that the church is a world religion by having a health code. This also strikes me as a most ambitious line of from the revelation,



because at this time, the church was not found out of the Northeast in the United States. There was no language training, there were no flags, there was no MTC. Well, I mentioned that the MTC just started, but they had trouble with blowing smoke rings.

- Dr. Jed Woodwor...: 00:29:22 So it was quite limited in its scope, and yet here, the Lord who sees the end from the beginning is able to say, "It shall come to pass." You can have confidence when you hear that language. "In that day that every man shall hear the fullness of the gospel in his own tongue and in his own language."
- Hank Smith: 00:29:45 Wow.
- Dr. Jed Woodwor...: 00:29:46 I just find it amazing that three years from this revelation, we will enter Canada. Canada becomes the first "foreign country" that we go to. But the brethren are speaking English in Canada, they convert John Taylor, who's a British immigrant. This is [inaudible 00:30:06] who works with Brother Taylor. And then in Joseph's lifetime, they go to French Polynesia, but not beyond that.
- Dr. Jed Woodwor...: 00:30:18 Really in Joseph's lifetime, here he's giving a revelation that won't be fulfilled, and I would argue is still in the process of being fulfilled. We have not gone into every language, every tongue, but look at what we've done. We mentioned at the outset that saints will be found in 14 languages or that the magazines are found in 100... What did you say, John? 140?
- John Bytheway: 00:30:43 I think 48.
- Dr. Jed Woodwor...: 00:30:43 Oh, 48?
- John Bytheway: 00:30:44 They're translating into 48 languages.
- Dr. Jed Woodwor...: 00:30:46 Yeah. And we know that The Book of Mormon is found in several hundred languages. But the Lord seems to be suggesting that there is an importance connected with hearing in your own tongue. And I'm not sure what to make of this. I find it fascinating that the Lord is not satisfied with translation. He's not saying, "Hey, the end goal here is just to translate these revelations into English, rather to make them available..." The Lord is not saying, "Let's make these revelations available in English across the world."
- Dr. Jed Woodwor...: 00:31:25 He is recognizing that there is a diversity of tongues and that diversity ought to be dignified. And that we, as a church, need to

make an effort to let people hear the saving truth in their own native tongue. I find it a beautiful thing, it's like 1,000 flowers bloom, that better to have the diversity of languages than to shoehorn everything into one language. Any thoughts on that?

- John Bytheway: 00:32:01 Yeah. I like for missionaries in the MTC just to hear this and to know that, to feel like the Lord has a promise to keep here, he's going to help you learn the language. And you may not know it until the moment you need it, but he's going to help you learn the language because he made this kind of prophecy and promise and he'll help you out. And it's fun that you said French Polynesia, that's where... My daughter's in Tucson right now, waiting to go there eventually to the Tahiti Mission. I'm glad you mentioned that, that's fun.
- Dr. Jed Woodwor...: 00:32:34 Maybe the point I should make, again, they were speaking English there too that it would not be until 1849/50 when we went to the Sandwich Islands, which became Hawaii, that we actually started preaching in someone's own tongue. So here that's what? 17, 18 years from now, from this revelation before we actually start doing this, where we're demanding now that the missionaries start learning the tongue. They didn't go there and start teaching English and saying to the natives in the Sandwich Islands, "Look, you have to learn English or else."
- Dr. Jed Woodwor...: 00:33:14 No. George Buchanan started translating The Book of Mormon into Hawaiian. And that's a step we forget about that, that that's actually a conscious step we had to make that we will come to you in your language, we'll make an effort. Even if we butcher your language, we're going to try and reach you in your own tongue.
- Hank Smith: 00:33:34 There's a moment in Acts 2 when these Galilean apostles start speaking all these different languages. And the people that are hearing it in their own language are amazed and marveled saying, "Aren't these Galileans." I've asked my students at BYU, how many of them have had that similar experience when they go to Japan, or they go to the Philippines, or they go somewhere and all of a sudden they start speaking the language and people are amazed and marveled saying, "Is this not an American? How is it possible that you're speaking my language?"
- Hank Smith: 00:34:12 It's a sign of love. John, you would know more about this than I would. It's a sign of, wow, you know my language.
- John Bytheway: 00:34:24 Oh yeah. It creates a different space in between you, when you're trying to speak in Tagalog to someone. I had someone, it's never happened before or since, someone complimented my

nose in Filipino when I was sitting on a jeepney and I heard what they were saying, and I turned in Filipino, I said, and all I said [foreign language 00:34:49] I said, "Thank you." They were shocked that I knew what they were saying, but it immediately, we were friends because I had learned their language.

Dr. Jed Woodwor...: 00:35:01

Part of it is that it connotes so much hard work and it's anyone who works that hard to learn a language, that proceeds whatever comes out of their mouth. So the message is, "I really cared enough about your culture to spend hours and hours and hours, hundreds of hours learning this." And there's something admirable in that. I think that conveys respect and it helps convey attention.

Dr. Jed Woodwor...: 00:35:35

Well, after the initial section about the priesthood keys and organizing The First Presidency, the revelation then turns back to Joseph and what he's going to be doing. And the reason why there appears to be a summing up and then a new frontier being launched is that Joseph has been doing translating of the Bible for the last three years. That's his daytime project, where he and Sidney primarily have been going through the scriptures, and making inspired revisions, and corrections to the text, and they're finishing this work.

Dr. Jed Woodwor...: 00:36:12

And so now the question is for Joseph, what will he be doing from day-to-day? Is he just going to be speaking in the name of the Lord day after day? And what's fascinating is not only what is said, but what isn't said. So, I said, tongue in cheek, "Is he going to be speaking in the name of the Lord from day-to-day?" The answer is no. Which is to say the Doctrine and Covenants revelations that we have, the Lord, even in an ideal setting where He can instruct Joseph, He's not asking Joseph to receive revelation day after day after day in thus sayeth the Lord form and ways.

Dr. Jed Woodwor...: 00:36:57

That is, he's expecting the saints to use what they've been given from time to time, periodically, every few months, whatever it is, and to study those messages and to not be enamored with the new or what is breaking new ground all the time. Sometimes we anticipate the General Conference always has to have some new program.

Hank Smith: 00:37:27

Especially lately.

Dr. Jed Woodwor...: 00:37:29

And talking about addiction, that can be an addiction where you're disappointed, you're let down. You have a deflated mood if there isn't some big announcement. And so what we get in verses 13, 14, 15, and so on, 16 is we have Joseph's new life

after he finishes the Bible translation, and his new life is like ours in some ways. He sets an order of a church or things we would recognize, let's say that. Verse 15, the Lord says, "He's to set in order the churches, and study, and learn, and become acquainted with our good books."

- Dr. Jed Woodwor...: 00:38:15 I find that verse, verse 15, the reason I read it is I find it very profound that A, Joseph is asked to spend his discretionary time learning. Look at the ways it's mentioned, study, learn, become acquainted with, and then a series of direct objects, good books, languages, tongues, people. It suggests that study of the scriptures, as much as we would like to sit around all afternoon talking about the scriptures, it's not sufficient.
- Dr. Jed Woodwor...: 00:38:55 The Lord is not telling Joseph, "Hey, I want you to just study the revelations." No, all good books. And that if you study all good books, that this can be useful in building the kingdom. We go back to Frederick Williams and his business experience that this can be an asset. It doesn't have to be a deficit. Dallin Oaks studies the law, it can be an asset to building the kingdom. And so whatever we read, what we study, becoming acquainted with cultures and people, that that can all be acquisitioned to the use of building the church.
- Dr. Jed Woodwor...: 00:39:38 Now, we could have a different discussion about how that actually happens. How is that useful if you study all these things? Even if you don't go on a mission, let's say, if you study a certain tongue and then you get called to that mission, of course, that's useful. How is it useful to study the classics? How does that broaden your perspective? How does that help you to become a better young women leader or a better minister?
- John Bytheway: 00:40:04 Absolutely.
- Dr. Jed Woodwor...: 00:40:05 We get to sit and ponder this first, what are the implications of it? But I find, again, the fact that the Lord's prophet is asked to do this, it should not be beneath us to do it. I'm reminded of something that I heard Henry Eyring say at the time that President Hinckley was alive. He said, "I just got out of a meeting with President Hinckley. And if you could only see him, do you know, he read seven newspapers this morning?" Seven. Henry Eyring said, "The prophet starts his day every morning by reading seven newspapers."
- Dr. Jed Woodwor...: 00:40:44 Now, we don't want to heap a guilt complex on the rest of us if we don't read one newspaper. That's not what I'm trying to do here. I'm just trying to say if the prophet is asked and does, in the case of President Hinckley, consume information and

become acquainted with good books and good writings, then what about the rest of us? I think if the prophet can do it, the rest of us needs to do it, at least as much.

- Hank Smith: 00:41:16 And it's a never ending supply. When the Lord says, "Be acquainted with good books, languages, tongues, and people," you've got a lifetime right there in that one verse, a lifetime of study. Which is why I think he says in 18, "Set in order your houses. Keep slothfulness far from you. I've given you a lifetime job here of study, good books, languages, tongues, and people." In my house, we like to watch documentaries about nature because it's so fascinating and fun to watch, and I find that my kids love it.
- Hank Smith: 00:41:52 Even more so than some of the entertaining things that are on, they love learning about the earth, nature, and wildlife, and it's fun to watch. It really is.
- John Bytheway: 00:42:07 I'm reminded of, is it Mark Twain who said, "He, who does not read good books has no advantage over he who can't read at all," or something like that? And so-
- Dr. Jed Woodwor...: 00:42:21 I remember that one.
- John Bytheway: 00:42:22 "Who does not read good books has no advantage of someone who can't read at all." And so I liked that it doesn't just say read books, but read good books. And then in section eight, we have out of the best books and there's so much out there. And Hank, if we can help our kids and other people be excited about learning something new-
- Hank Smith: 00:42:42 John and I trade good books all the time. "Have you read this? Have you... Oh, you'll love it." Because it really does, I don't know. It changes you.
- John Bytheway: 00:42:51 And this isn't the first time we've heard that counsel, it's about study about countries. I like the one, countries and kingdoms and The Wars and the Perplexities of Nations, I think that's a great admonition too.
- Dr. Jed Woodwor...: 00:43:04 And I think the difference here... This has echoes of D&C 88, but the difference is there in D&C 88, the counsel seemed to be general-
- John Bytheway: 00:43:15 This is for Joseph Smith, right?

Dr. Jed Woodwor...:	<u>00:43:15</u>	... or to the students. This is for Joseph, right. And I think that's worth pondering. If again, the highest of all should be doing this, then what about the lesser? We tend to think of God tutoring Joseph, and telling him all these things that the rest of us don't know. But here the Lord is saying, "Well, on top of what I'm going to tell you, because you're the prophet, you still need to put in the work." And even the adjective changes, John. In D&C 88, it was the best books, and now it's good books.
Dr. Jed Woodwor...:	<u>00:43:51</u>	I hope you can see why I said that D&C 90 is a gem, even though it's often overlooked. I find it to be a very profound section.
Hank Smith:	<u>00:44:01</u>	It is. It has implications for us today, multiple implications for how The First Presidency works, how presidencies work, and then also what we should be doing with our time. Something happens in verse 28 that doesn't often happen here in the and Covenants. And that is, a woman is named. Her full name, "Verily, I say unto you, it is my will that my hand made Vienna Jaques..." I would say Jaques. Right, John? Jaques [inaudible 00:44:33].
John Bytheway:	<u>00:44:32</u>	Jacques.
Hank Smith:	<u>00:44:34</u>	"Vienna Jaques should receive money to bear expenses and go up to the land of Zion." And if you go to the Come Follow Me manual, they have a little biography of her. We spoke of biographies earlier. And it just says she meets the missionaries in 1831. It sounds like she's very wealthy. She continues with the church, Kirtland and eventually goes to the Salt Lake valley where she lives until she is 96. I don't know. I don't know why the Lord names her by name, but I like that he does and I like her example of enduring to the end. Not a lot of people see 96, especially in this time period.
Hank Smith:	<u>00:45:23</u>	All right. Let's move to section 91. It's short. It's on something that I'm sure most listeners have heard of called the Apocrypha. But I think that we would benefit from knowing what the Apocrypha is and why it shows up in the Doctrine and Covenants. Jed?
Dr. Jed Woodwor...:	<u>00:45:39</u>	I mentioned earlier that Joseph was just finishing up his task for the last three years of translating the Bible. And the Bible as most Protestants understood it at that time, had additional books in it that are not found in the KJV, not found in our LDS edition. There's about 12 or 14 books that were between the Old Testament and the New Testament that were found in every Catholic Bible, Protestant Bible. Sometimes they were in there, sometimes they weren't. In Joseph's Bible that he was using for

his translation, we actually know the edition is... Cooperstown, New York is where it was produced, it happened to have these books.

- Dr. Jed Woodwor...: 00:46:32 And the question is, they're not part of the Old Testament, they're not part of the New. What do we do with them? Should I translate them? Should I correct them? Should I have these inspired revisions? And so the Lord is now answering this question. This is one of those revelations that is based on an intellectual question, not a behavioral correction like we had in D&C 89. And the answer is that there are many things true in the Apocrypha, but there are many things that are not true, and you have no need of translating.
- Dr. Jed Woodwor...: 00:47:12 The practical answer is just, "Okay, Joseph, you're done with the translation, you're good to go." But there are a few truths here that I think are worth mentioning. One is the revelation, this is back to the nature of revelation, which we talked about with 89. The revelation is an ongoing conversation. It's not something where you just receive a revelation, period, end of story. We know that the Lord commanded Joseph to translate, and then he proceeds to do it.
- Dr. Jed Woodwor...: 00:47:48 But at the time that the command was given the Lord is not saying, "But when you get to the Apocrypha at the end, you don't need to worry about that." Nor does the question appear in Joseph's mind when he starts the translation in 1830. It comes three years later. And so what does this teach us? Well, it teaches us that we can have a conversation with the Lord that has a period of time where we don't have the question at the time, but then the question emerges later on and that's okay.
- Dr. Jed Woodwor...: 00:48:23 It's interesting, he says, "The Apocrypha is still for the benefit." If you look at verse five. You can obtain benefit from reading the Apocrypha, and yet he's just said earlier in the revelation, it has some falsehood. So by implication, it means that you can receive benefit from reading a book that has some falsehoods. On what condition? There are two conditions.
- Dr. Jed Woodwor...: 00:48:51 One is the book has to have truth in it. Otherwise, why would you read it? You don't want to read something that's just filled with falsehoods. But the important point is that something John just mentioned, you have to have the Spirit to enlighten your understanding. And if you have the Spirit with you, you can discern what is true from what is false. Now, I think this is a principle that can be applied to all forms of media, not just books. No, we don't read the Apocrypha today, most of us don't read it.

Dr. Jed Woodwor...:	<u>00:49:28</u>	I agree with the Lord here, that there appears to be some things that are uninspired in the Apocrypha. But you can apply the same principle to media consumption, to movies, social media. In other words, let's apply it to politics. I know I'm venturing into dangerous ground here, but let's say you're reading a Facebook post from someone who is a friend, let's say they're a ward member, and you don't agree with the post. The question is, can you find truth? Is it all false because you just disagree or have a different party? Or can you find something lovely of good reporter praiseworthy in what they say?
Dr. Jed Woodwor...:	<u>00:50:18</u>	It tells me that someone can be speaking something that is not true, not something you like, but you can still find something decorous. That those two are not exclusive categories. It's not oil and water. They can be in the same post. They can be in the same book. They can be in the same text, whatever it is. Maybe back to your point, Hank, about positivity, the Lord is very positive at the end of revelations. Could we be more positive in the way we approach truth and falsity in the messages that we receive?
Hank Smith:	<u>00:51:00</u>	And I really like what you said there. You point out that the Lord says, "There's a lot of things in there that aren't true, but if you read it, you'll obtain some benefit from it." And if we take that same principle into our media consumption, not just politics, but looking for the praiseworthy, looking for the truth, he says, "The Spirit will manifest the truth," in verse four. "You can trust that. That's-
Dr. Jed Woodwor...:	<u>00:51:27</u>	Now, let me go a step further, Hank, with what you're saying. We quote Galatians. What is the Spirit? The Spirit is love, peace-
Hank Smith:	<u>00:51:39</u>	Long suffering.
Dr. Jed Woodwor...:	<u>00:51:40</u>	... long suffering, patience. And so that gives us a clue to... If the Spirit is going to help us to gain benefit from something, we should couch our responses in the fruits of the Spirit. So it's not just looking for the positive, it's finding... What am I trying to say here? It's approaching that thing that could be offensive to us, let's say it's a post and saying, "I'm going to apply the fruit of the Spirit to my reading of that, love, joy, peace, long suffering, gentleness," so on, "meekness."
Dr. Jed Woodwor...:	<u>00:52:25</u>	If we did that, it would transform the way we talk even as saints. And it could help rejuvenate the world. I'm not pie in the sky believer that we're going to transform the internet, but there's so much harshness, so much vitriol, so much bitterness that could be avoided if we applied instruction here, to approach



things that you don't agree with by the Spirit, which I take to mean by the fruit of the Spirit.

- Hank Smith: 00:52:56 Yeah. Looking for that, which is praiseworthy. Looking for that-
- Dr. Jed Woodwor...: 00:53:01 Yes.
- Hank Smith: 00:53:01 ... which is true, of good report. I really like that. I like how-
- Dr. Jed Woodwor...: 00:53:07 Letting the false, the things that are not true, the interpolations by the hands of man. Think of all the messages that are written by the hand of man today on social media that we don't agree with. Well, just letting that slide off, so not making that the focus of how we respond. I'd like to mention something else, which goes back to verse five, the word enlightened. This is a very powerful word at this time, really going back to the 18th century. The enlightenment, we all know that word and have heard of that word.
- Dr. Jed Woodwor...: 00:53:42 The cornerstone of the enlightenment is an assumption that all human beings are enlightened by reason. That there's something reasonable about this. Now I question this when I look at my kids, but I think we've all... That every human being is enlightened by reason. And that if you can somehow cultivate that by education, or tap into that by good parenting, or whatever it may be, that you are bringing out the best of human kind.
- Dr. Jed Woodwor...: 00:54:18 But notice that there's nothing about reason, here. Here it's, "Who so is enlightened by the..." Now, if you're not a Latter-Day Saint and you didn't know that you were reading a sacred text, you might fill that in with enlightened by the voice of reason or the spark of reason. But here it's by the Spirit. Now I've seen in our own era a growth in the people who are relying on reason to assess spiritual truths. Now, I don't want to discourage anyone who wants to use reason. I use reason discourse every day in what I do.
- Dr. Jed Woodwor...: 00:55:04 And on some level, if you write about religious things, you're writing using reason. But all too often, I think people set aside the Spirit as the arbiter of how to write or how to reason. And I find it noteworthy again, that the Lord is suggesting that if you don't have the Spirit, you're really not able to discern what is true in the Apocrypha from what is false. You can apply that to church history questions. We have a good many people in the church today that try and reason their way in or out of certain propositions.

Dr. Jed Woodwor...:	<u>00:55:49</u>	And to the exclusion of the Spirit, and the Spirit I've already defined, that what kind of Spirit are we talking about? Well, look, if we're going to ascend to the Lord saying, "Love one another," do we apply the same standard to the prophets? There's a lot of criticism of the prophets, dead end living prophets. Well, why can't we love the prophets by being more charitable towards them. This is what I'm saying. I think the underlying principle can be applied in many contexts.
Dr. Jed Woodwor...:	<u>00:56:33</u>	I mentioned media, it can be applied to church history questions. It can be applied to just the whole complex of how we assess information. Are we simply reasoning our way through, setting aside our religious training? Or are we incorporating our religious training and marrying it with wisdom or reason?
Hank Smith:	<u>00:56:58</u>	Yes. I love what you did with that section, because I didn't know what would... I honestly didn't know where we would go with this. But I think the principle that you found embedded in the idea of Joseph Smith asking about the Apocrypha can be a wonderful benefit as the Lord says here, "If you use the Spirit." But he even says it in verse six, "If you're not going to read it with the Spirit, there's not going to be a benefit to you." Dr. Woodworth, let me ask you a last question.
Hank Smith:	<u>00:57:31</u>	You are a historian. You're a trained historian who has done incredible work. I think there's a benefit that comes to our listeners when they hear someone who spends their life, their career in church history, which you have done, been mentored by the best of the best, and here you're not just educated, but incredibly faithful and just radiate goodness. Tell me, what are your personal thoughts on Joseph Smith and the Restoration? What's it done for you personally as you've made it your career?
Dr. Jed Woodwor...:	<u>00:58:17</u>	Well, that is a great question. And first of all, thank you for the compliment. It's been wonderful to be with you today. It's hard for me to talk about Joseph Smith without talking about contemporary problems or ways of people consuming information about Joseph Smith today. And so, I'm going to start with the elephant in the room, which is polygamy. I feel that Joseph Smith in the information age has been compressed into something extremely narrow, which is simply plural marriage and how he went about practicing plural marriage. And to me it's unfortunate for a number of reasons.
Dr. Jed Woodwor...:	<u>00:59:14</u>	One is that Joseph Smith's doctrinal contribution to my life and to the church's life is just immeasurable. And there's so much that he did that is not accounted for in focusing on just one

practice. I also tell people when they have a concern about plural marriage. I say, "Well, things are always difficult at the beginning. But by the Utah period, the church was able to figure out this practice, and for about 40 years, a generation and a half, or maybe two generations, we built a foundation that would have been impossible without this practice. Say what you will about the future."

- Dr. Jed Woodwor...: 00:59:54 And I for one, I don't think plural marriage as something that will be practiced in the heavens. I think of it is a useful principle to build up the kingdom when it was small. But you look at our current First Presidency today, none of them would be here were not for plural marriage. They're products of it, and if you don't like plural marriage as being a part of church, you would have to deal with partying with many people who we love, who have been instrumental in building up this church.
- Dr. Jed Woodwor...: 01:00:34 Having said that, Joseph Smith gives me a story, a story to live my life by. The standard Christian narrative is, we don't know why we're born. We're thrust here because of the mistake of Adam and Eve and we're fallen creatures, and our destiny is to return to God and worship Him by praising Him around his throne as the angels do. That to me is not a satisfying narrative.
- Dr. Jed Woodwor...: 01:01:05 The narrative that Joseph Smith gave us was that, "I came here as a child of our father in heaven. I lived with him before I was born, and that I accepted a plan for my growth and development in coming down here, exercising my agency. And that this life is meaningful because it gives me chances to grow and become like the father that sent me here. And that my ultimate destiny is to become as He is not to merely worship around His throne."
- Dr. Jed Woodwor...: 01:01:38 And that narrative is given to us by the prophet Joseph Smith, so it gives my whole life meaning and understanding. I'm also touched by the fact that the God we worship is someone who has a heartbeat, who can understand me in my emotional anguish, who looks like me. And to me that is not a reductive principle. We've been accused of that. It is rather an ennobling principle that I can worship a being of whom I am of the same order. We're of the same class, genus, whatever division you want to give here. And that too was given us by Joseph Smith.
- Dr. Jed Woodwor...: 01:02:32 If I had been born into a Protestant faith, I would be worshipping a God without body parts and passions, and that's hard to fathom. The new scripture that he gave us makes it impossible for me to accept the historical Jesus, someone who's merely a great moral teacher. You read The Book of Mormon and the

divinity of Christ is on virtually every page. And that clearly... It's just such a powerful book and a Christ-centered book.

- Dr. Jed Woodwor...: 01:03:12 And to me, I understand the arguments for why the book would be a 19th century production, but to me, they fall flat. Ultimately I think that the Lord has created a book, he's given us a book where the evidence for and against the book is going to be compelling on either side. This is part the tests that we've all been given, that the fruit is meant to be enticing. And so the arguments to the opposite, the contrary argument is going to be enticing. That doesn't mean it's true. It's going to be appealing. It's going to be reasonable. It will be enticing, but it doesn't mean it's true.
- Dr. Jed Woodwor...: 01:03:58 And so I look at The Book of Mormon in that way, where, yes, there are criticisms of the book, but they fall short. They don't capture the power of the book and the inspiration of the book. I also love The Miraculous in our church, which really I look at as coming out of Joseph Smith's own personal story. The fact that God writes on gold plates, has them preserved in the ground for hundreds of years, and then asks a young boy to translate them.
- Dr. Jed Woodwor...: 01:04:29 To me, the whole world comes alive with that narrative. That it's beautiful in its strangeness. But it says that God can intervene in the modern world, and that at any turn in my life, there can be a miraculous happening, there can be a gold plates type experience. Something maybe that has been preserved for me to change my life and to improve my life. I find that to be a profound part of our faith, and it saddens me that the Joseph Smith story is ridiculed.
- Dr. Jed Woodwor...: 01:05:12 I think it's much like Jesus coming out of Nazareth, being ridiculed. "What good can come out of Nazareth?" People just don't understand who Joseph is, just like they don't understand who the Messiah was. I find meaning in the priesthood keys that Joseph gave us. Just like the narrative of my life, having a story, a beginning, and a middle, and an end. It's built around priesthood keys and the priesthood power that binds families together. I say that Joseph taught us that we're part of a team of superheros.
- Dr. Jed Woodwor...: 01:05:57 What I mean by that is when he received priesthood keys from prophets long gone, who everyone thought were gone and confined to the scriptures, and then they appear on the banks of the Susquehanna, suggests that prophets in eras past are all part of the same project. And so in that sense, they're like superheroes who are working together on the same project, and

they have the same passionate goals that we're working for today.

- Dr. Jed Woodwor...: 01:06:34 And that's meaningful to me to realize that Christianity is not just something in the distant past, but rather it's dispensational, and that there are periods of Christianity of the restored gospel. Or I should say that the eternal gospel that are all joined together into one. There's more I could say. I think maybe I'll end with one more idea, which is Joseph, I think teaches us that life is designed for our progression. I hinted at this at the beginning, but that we're here to grow. We're here fundamentally as intelligences.
- Dr. Jed Woodwor...: 01:07:22 We're not here as a creature. The Protestant discourse that I have studied in the 18th and 19th century even means are often called creatures. They're no better than the beasts of the field. But Joseph taught us that we're fundamentally intelligents, that we're made of the same stuff that the Being we worship is made of. And that therefore the same principle of development for him is the same for us, namely from grace to grace, and from light to light, and from truth to truth.
- Dr. Jed Woodwor...: 01:08:00 And that we can grow over time, we can grow into, if not perfection, we can aspire towards becoming better, becoming more like God. And that in the course of that aspiration, that we will become his children, begotten sons and daughters unto God. I find that narrative of ascent or progress to be extremely powerful and governing of my life. It inspires me to read, to study, to ask for forgiveness, to improve my life, to try and be a better person. I'm not only a fallen being, I am a fallen being, but I'm not just that. It's not the core of who I am. The core of who I am is a divine son of our Father in heaven.
- Dr. Jed Woodwor...: 01:09:02 I think all of that understanding is indebted to Joseph Smith. Without his doctrine, without his faithfulness in revealing the doctrines that the Lord gave to him, it's hard for me to imagine who I would be as a person and how I would see life, how I would walk out the front door and see the world. It's just impossible to fathom. For all of that, I am deeply grateful for him.
- Hank Smith: 01:09:35 That was beautiful. It's just absolutely wonderful. We've had such a great time today.
- John Bytheway: 01:09:44 Exactly. A narrative of a saint, I'm part of a plan. A plan where I was there. There's objective, there's a destiny in mind. I don't know, I hope our listeners realize as you're talking, because you've helped me, all of our guests have helped us realize how

much the Restoration gives us as far as our mission, our destiny, our purpose, and our relationship to God. And maybe sometimes we look at problems, but imagine what we would be without all of that understanding. You've done a great job in summarizing that right now, and thank you for that.

Hank Smith:	<u>01:10:26</u>	Absolutely.
John Bytheway:	<u>01:10:27</u>	I love what you said, the prophets in the past are part of the same divine project. Oh, that's good. That's great. Wrote it down.
Hank Smith:	<u>01:10:35</u>	All the superheros working together.
Dr. Jed Woodwor...:	<u>01:10:37</u>	What church teaches that?
John Bytheway:	<u>01:10:39</u>	Part of the same divine project that is ongoing. I love it.
Hank Smith:	<u>01:10:46</u>	Well, thank you, Dr. Jed Woodworth for being with us today. You have been magnificent as your colleagues told us you would be. "The best of the best," they all said and we were blessed to have you with us. We want to thank all of you for listening. We want to thank our Executive Producer, Steve and Shannon Sorenson. We love you both. And our amazing production crew. John, I say this every week, but it needs to be said every week that we have a team.
John Bytheway:	<u>01:11:17</u>	It does. Absolutely.
Hank Smith:	<u>01:11:18</u>	We have a team that puts this together for you. It's not just John and I, I promise doing this. We want to thank David Perry, Lisa Spice, who we talked about earlier with her Diet Coke, Jamie Nielson, Kyle Nelson, Will Stoughton and Maria Hilton. And we hope you will join us next week on Follow Him.

**followHIM Favorites**  
**D&C 89-92**  
**Episode 34**

Hank Smith:	00:00	Friends, welcome to followHIM. Favorites. My name is Hank Smith. I'm the host of a podcast called followHIM. I'm here with my co-host John Bytheway. Welcome John.
John Bytheway:	00:09	Hi Hank.
Hank Smith:	00:11	And our guest this week is the wonderful Dr. Jed Woodworth. Welcome, Dr. Woodworth.
Dr. Jed Woodwor...:	00:17	Thank you.
Hank Smith:	00:17	Yep. We are excited to be here. What followHIM Favorites is, is kind of a really condensed version of our podcast, followHIM. So, some of you are like, just give me the CliffsNotes version. Well, this is it for you. The lesson this week is on sections 89, 90, 91, and 92 of the Doctrine and Covenants. And everyone here, the three of us, get to choose our favorite from that section. So, John, let's let you go first. What's your followHIM favorite this week?
John Bytheway:	00:48	Oh, it's always a challenge, but I chose verse 24 from Section 90, which has some advice. Search diligently, pray, always, and listen to this phrase, be believing. You know, sometimes we want everything to be proven first, but have a believing heart, a believing disposition, be believing. And then this, and all things shall work together for your good. That phrase right there, I always, when I see all, when I see strong words, all or never, I ask my students, is that a high percentage? So all things. Math students, how many things is that? I've got in my margin, all things, even the hard, even the bad things, even the trials, all things shall--future tense--be patient, work together for your good. So a lot of our problems in life, we cause by dumb choices, some are just welcome to a fallen planet. Sometimes maybe there's trials that we can't explain, we don't know.
	01:42	But the Lord can have a way of making those all work together for our good. And that gives us such faith in Him that really--is the Lord blessing me through this problem? Yeah. In the future that could make you a better friend, better able to counsel with somebody else, give you a bigger heart. And then it says, if there's a big if right in the center of this verse, if ye walk

uprightly, remember the covenant wherewith, ye have covenanted one with another. I mean, there is a lot to unpack in there. But I love this idea that we have a God who loves us, who is on our side, and that everything that happens to us will work together for our good. If we search diligently, pray always, and remember the covenants we've made with God and with one another, perhaps in our marriages and our families. That's an application. So that's my favorite verse Hank. There's a lot in there and I love it.

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| Hank Smith:    | 02:35 | I love it, John, because when I was first starting out as a scripture reader, I think, you know, in junior high I was looking for those verses. I didn't know anything about background or context or anything, but I was looking for those verses that kind of gave me a shot in the arm--that's a good thing--a "burst of goodness", right? And that's one of those verses that's one of those "burst of goodness" verses that you could maybe memorize and keep with you.   |
| John Bytheway: | 03:02 | It even explains the bad things. That God can take the bad things and make them for your good. He'll find a way to help you for your benefit because he loves you, you know?   |
| Hank Smith:    | 03:13 | I love it. Alright I am going to look at section 89. Now, those of you who are not familiar with the Doctrine and Covenants, section 89 is a pretty famous verse. It's where we get what we call today, the Word of Wisdom. And you probably know a little bit about the Word of Wisdom. Kind of a spiritual health code, right? Well, the Lord says this is a principle with a promise. Too often we look at the Word of Wisdom as a fence that keeps us away from fun. It's not a fence from fun, it's a principle with a promise. So you have to kind of change the way you view it. John, I think you talked about this once. Are the commandments fences? Are they guardrails? This is a guardrail. This will keep you. This Word of Wisdom will do exactly what it says. |
|                | 04:04 | It will make it so you can run and not be weary, walk and not faint. So I hope that you'll trust the Lord on this and say, you know what? I'm gonna live the Word of Wisdom. Maybe, I don't know exactly why right now, but I'm going to because I trust the Lord and I'm gonna move forward. Even if my friends invite me to, you know, go drink with them I'm not gonna do it. I'm going to stick to the Word of Wisdom, believing as John said from Section 90 that it's gonna work out. It's going to, what did you say, John?   |
| John Bytheway: | 04:38 | All things work together for good.   |



Hank Smith:	04:40	It's going to work together for my good. And I probably would say this, there are a few commandments that when I was a teenager, I maybe didn't quite understand. But now looking back, I am thanking heaven that I lived, yeah. That I lived this principle. And the Word of Wisdom is one of those. Maybe I didn't understand it at the time but oh, the problems--looking back, the problems that I was saved from...
John Bytheway:	05:08	Yeah.
Hank Smith:	05:09	...are huge. Dr. Woodworth, we're gonna give the last word to you. What's your followHIM Favorite?
Dr. Jed Woodwor...:	05:15	So, I would like to just follow up on one of the verses you just quoted. Verse 20, and shall run and not be weary and shall walk and not faint. What is that? My friends, if not energy. You have energy to run and not be weary, and you have energy to walk and not faint. So, who among us doesn't want energy, right? And the Lord--we want energy to do all sorts of things that we love doing. You can look at this as a way of saying how do we gain energy to do the things we love? Well, we're to avoid strong drinks, we're to avoid hot drinks, which the prophets have defined as as coffee and tea, any kinds of coffee and tea, except for herbal tea, which has no addictive chemicals in it. The Lord says that he loves wholesome herbs in verse 10.
	06:10	And you can expand herbs. Herbs doesn't just mean thyme, rosemary, sage and so on, but it means any leafy greens will give you energy. The Lord says, use meat sparingly in verse 12. And then over in verse 16, wonderful verse, he says, all grain is good for the food of man, and also the fruit of the vine. So if you want energy, use grain and fruit. So fruit, leafy greens, and grain are good. But I would just enjoin you to, as Brother Smith said, just now, trust the Lord. Take his word, test him and see if that's true. If you eat in that way and you avoid the things that the Lord says are not good for you, will you have more energy? My testimony is that that is true and that will happen.
Hank Smith:	07:06	Maybe we could do a, a commercial, you know, for the Word of Wisdom, as in, you know, if you really want energy, get rid of the energy drink. Right? Energy doesn't come in a can. It comes in living these principles. That's an awesome one. I I really love that. I'm gonna have to be a little bit more careful. But I do love this idea of test the Lord, test the Lord.
John Bytheway:	07:32	Hank I want to go back because I want to make sure people know that that wasn't my idea. Fence or a guardrail. That was President Boyd K. Packer. And it's so beautifully put for

something like this, or for any of the standards, that rather than a fence around, he said--this was about law of chastity--a fence around love that says keep out. Instead, it was a highway to love and to happiness, or in this case to good health with guardrails securely in place. Such a great way to look at the standards. It's not a fence around something that says keep out. It's the highway to it that with guardrails that says, be safe and arrive safely.

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| Hank Smith:    | 08:07 | Very good, very good. Yeah. Commandments don't keep you from happiness. Commandments are the key.  |
| John Bytheway: | 08:12 | They're the highway to happiness. They're the key to happiness. That's right.  |
| Hank Smith:    | 08:14 | Well, we're grateful for Dr. Woodworth for being here with us, and we hope that you'll join us on our full podcast. It's called followHIM. But if not, come back next week for another followHIM Favorite. |