



“Receive of His Fulness”

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:

Is our house in order? Don't get discouraged! Dr. Casey Griffiths returns and shares the Lord's rebuke of Joseph and others in Section 93, but as we pattern ourselves after the Savior and learn "gift by gift," as He did, we too will become like our Heavenly Parents.

Part 2:

Does the Lord want His children comfortable, or does He want us to be like Him? Dr. Griffith instructs us how imitation is a form of worship and how we are to become a kingdom of Priests and Priestesses and inherit all that the “Father hath.” After a chastisement, Joseph is taught of our eternal nature and destiny.

Timecodes:

Part 1

- 00:00 Welcome to follow HIM with Hank Smith and John Bytheway
- 01:29 Introduction of Dr. Casey Griffith
- 07:03 Background to Section 93
- 12:39 Rebuke about neglecting family
- 18:26 Jesus learns grace by grace
- 23:37 The Gospel elevator pitch
- 25:13 John the Baptist as Forerunner and Jesus growing “grace by grace”
- 33:01 The Savior can relate to His Children
- 37:54 Dr. Griffiths talks about Spooky Gulch
- 42:48 How Jesus can be fully divine and fully human
- 45:43 Dr. Griffiths share story about his son with autism
- 49:01 John shares a story about being helped by bishops who had already served or currently serve
- 49:54 Hank shares story of friends who experienced a tragedy and reached out to others in similar circumstances
- 53:22 End of Part I

Part 2:

- 00:03 Welcome to Part II
- 00:55 Dr. Griffiths shares how the Lord sanctifies our sacrifices and suffering
- 04:23 Emulation as form of worship
- 08:05 The Savior explains our potential
- 12:18 Agency and eternal existence
- 16:15 Joseph Smith solves almost every theological problem from Plato to Aristotle
- 20:05 The ladder imagery of Joseph Smith, truth, and light
- 23:06 Hank relates story of knowing the end of the story
- 27:53 The Lord rebuked Frederick Williams for not teaching his children the nature of God
- 34:59 The difference between the words can’t and won’t and story about playing football and gradual darkness
- 43:20 The temple is the ideal home and a pattern for the Saints
- 44:51 We are commanded to study and all truth is part of the gospel--knowledge is a commandment and a characteristic of our Heavenly Parents
- 54:06 Dr. Griffiths shares his testimony of the Restoration, Joseph Smith, and the Savior
- 01:00:13 End of Part II

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Additional Sources:

The Come, Follow Me Lesson for Section 93:

<https://www.churchofjesuschrist.org/study/manual/come-follow-me-for-individuals-and-families-doctrine-and-covenants-2021/35?lang=eng>

Revelations in Context:

<https://www.churchofjesuschrist.org/study/manual/revelations-in-context/man-was-also-in-the-beginning-with-god?lang=eng>

If you enjoyed Episode 35 with Dr. Casey Griffiths, you may also like:

Brad Wilcox's Landmark Talk "His Grace is Sufficient"

<https://speeches.byu.edu/talks/brad-wilcox/his-grace-is-sufficient/>

Taylor Halverson's Podcast *Unshaken*:

<https://unshaken.podbean.com/e/doctrine-and-covenants-93-who-how-we-worship/>

Doctrine & Covenants Central's Resource Page for Section 93:

<https://doctrineandcovenantscentral.org/section-93/>

Bibliography:



Casey Paul Griffiths was born and raised in Delta, Utah. He served a mission in Fort Lauderdale, Florida before returning home to complete a B.A. degree in History at Brigham Young University (2002). He later earned a M.A. In Religious Education and a PhD in Educational Leadership and Foundations at BYU

(2007, 2012). His studies focused on the development of religious education programs among the Latter-day Saints. Prior to joining the faculty in Religious Education at BYU, Brother Griffiths served in Seminaries and Institutes for eleven years as a teacher and a curriculum writer. His research focuses on the history of religious education among Latter-day Saints, the history of the Church in the Pacific, and diverse movements associated with the Restoration. He is married to Elizabeth Ottley Griffiths and they live in Saratoga Springs with their four adorable children.

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EPISODE 35 • PART I



Dr. Casey Griffiths

D&C 93

Hank Smith:	00:01	Welcome to followHim, a weekly podcast dedicated to helping individuals and families with their Come, FollowMe study. I'm Hank Smith.
John Bytheway:	00:09	I'm John Bytheway.
Hank Smith:	00:11	We love to learn.
John Bytheway:	00:11	We love to laugh.
Hank Smith:	00:13	We want to learn and laugh with you.
John Bytheway:	00:15	As together we followHIM.
Hank Smith:	00:20	Hello, everyone. Welcome to another episode of followHIM. My name is Hank Smith, your host. I am here with my graceful cohost, the wonderful John Bytheway. Hello, John.
John Bytheway:	00:32	That is one I've never been called before, Hank.
Hank Smith:	00:35	John, I've known you for many years, you are full of grace. That's why I can call you Grace.
John Bytheway:	00:38	Yeah.
Hank Smith:	00:38	You are. Hey, we want to remind everybody that you can find us on social media, Facebook and Instagram, just look up, "Follow Him". You can watch the video of the podcast if you'd rather do that, than listen to it. You can see our faces, if you prefer.
John Bytheway:	01:02	If you really want.
Hank Smith:	01:02	Yeah, we have a YouTube channel for that. We would love it if you would go find the show notes or sources or anything that we talk about on our website, followHIM.co, followHIM.com. Of course rate and review the podcast, that blesses our lives. We love to hear from you. John, we have another great mind from the Church here with us. In fact, he's been with us before. Tell us who is here today.

John Bytheway:	01:29	Yes, we have Casey Griffiths with us again. He did Sections 14, 15, 16 and 17 with us before. We're really glad to have him back and I will refresh our listener's memories about Casey. He was born and raised in Delta, Utah. That's where Delta Airlines was actually founded. He served a mission in Fort Lauderdale, Florida before returning home to complete a bachelor's degree in history at Brigham Young University. He later earned a Master's in Religious Education and a PhD in Educational Leadership and foundations at BYU. His studies have focused on the development of religious education programs among the Latter-day Saints, and I want to remember to ask him a question about that in a second.
John Bytheway:	02:14	Prior to joining the faculty of Religious Education at BYU, Brother Griffiths has served in Seminaries and Institutes for 11 years as a Teacher and a Curriculum Writer. His research focuses on the history of religious education among Latter-day Saints, the history of the Church in the Pacific and diverse movements associated with the restoration. He is married to Elizabeth Otley-Griffiths. They live in Saratoga Springs with their three adorable children. Casey, welcome. But I wanted to ask you, I've heard people say that the School of the Prophets was like the first adult education program in the country. Does that sound right to you?
Dr. Casey Griff...:	02:55	Joseph Derowski wrote an article on that. He's a historian at the Church History Library. He says, yeah, it was the first or among the earliest. The idea being you get your basic elementary education, then you go off. You're pretty much an adult after sixth grade. The idea of adults acquiring further education was somewhat novel for the time. So that's an accurate statement.
John Bytheway:	03:20	Yeah, I know that when I used to work at Continuing Education, they always loved to talk about that, that we're basically started by Joseph Smith.
Hank Smith:	03:30	Casey, there's just really nobody who knows the history of Church Education like you do. If there is someone, I've never heard of them. So maybe before we get started, what have you seen there? If someone came up to you and said, "Hey, after a decade of studying the history of Church Education and being part of Church Education, what have you seen? What have you learned? What have you loved?"
Dr. Casey Griff...:	04:00	It's a very narrow field, first of all. So there's probably like about a dozen people out there that are interested in the history of

religious education besides me. But I'll say, the most gratifying moment of my entire time in the field of studying, back in 2012, we were coming up on the Centennial of Seminaries and Institutes. The very first seminary teacher was a part time guy named Thomas Yates, who was actually the engineer at the Murray Power Plant, who volunteered to ride his horse for Murray down to grad ... Class in the afternoon. We did not have a photograph of him. They tasked me, they basically said, "Hey, take a couple of days, track down his family. Find a photo. We want a photo to show at the centennial." I finally found his granddaughter who was an older lady in her 70s. She had a whole photo album of this teacher.

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| Dr. Casey Griff...: | 04:56 | I got there and sat down and started talking to her. She had had a rough couple of days, her daughter just passed away. She found out that she was going to have to raise her granddaughter. I sat down and talked to her about her grandpa and how the very first seminary class actually had Howard McDonald, who was later President of BYU in it, and a lady named Mildred Banyon. Mildred Banyan marries a guy named Henry Eyring and is the mother of President Henry B. Eyring. So I just had the chance to sit down with her for 15 minutes and say, "I know that your grandpa might have seemed like this really obscure teacher. He only taught for one year before they hired a full time teacher. But he made a difference, not just in starting the seminary program, but in teaching the mother of a future prophet of the Church." |
| Dr. Casey Griff...: | 05:48 | We cried together for a few minutes. I was really deeply touched. Then I was able to tell her about the fireside where President Packer spoke. Her grandpa showed up right on the screen. They even made a little video depicting her grandpa with Dallin Bales playing Thomas Yates, who looks a lot like Thomas Yates actually. So it's little moments like that. |
| Dr. Casey Griff...: | 06:12 | There's men and women out there that teach early morning seminary, that just feel like why do I do this, nobody cares. I don't get any recognition. The reason why I've always loved studying the history of Religious Ed is to highlight those teachers that otherwise don't get recognition for the long hours and the sacrifice, and the devotion they show to their students. That's just one of about a billion stories I've come across over the years. |
| Hank Smith: | 06:39 | That's beautiful. Yeah. I've met a few of those seminary teachers, in 2020, that put them on Zoom or teaching seminary |

on Zoom. They thought their job was difficult before. Then it got even more difficult. So yeah, early morning seminary teachers, all those listening, we love you. Very grateful for you.

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| John Bytheway: | 06:58 | They are the unsung heroes of the church. I'm so grateful for all of them. |
| Hank Smith: | 07:03 | Casey, let's jump in. This week's lesson is a single section of the Doctrine and Covenants, Section 93. So just the fact that it's that one lesson in one section can tell me at least a little bit that this is going to be something, there's a lot here. So why don't we let you take over? Take us back. The section is given, and it says on May 6th, 1833. So you can take us back as far as you want to make sure we understand what we need to understand before coming in. |
| Dr. Casey Griff...: | 07:32 | Okay. Yeah. You might have noticed that if Come Follow Me is just dealing with a single section, it's usually a really long section, like section 88 is 143 verses, so it makes sense. Let's take a week and talk about this. Section 93 is only 53 verses long. Yet what's in there is so profound that you have to stop every verse or two and sit back and think about the philosophical implications of what's going on. The other thing that's really curious about this section is we're coming in right after some sections that have really important historical context, stuff like Section 89 or Section 90 where there's a lot going on, And you've got to know the story. |
| Dr. Casey Griff...: | 08:15 | Section 93 is a mystery to us. We have almost no context for why this revelation came into being. I've got a theory that I'll tell you about a little bit later on. But honestly, in the history of the Church, Joseph Smith usually gives a big introduction in each section, at least a paragraph where he's saying, "This is what is going on." Section 93, he just writes, "The 6th of May 1833, I received the following," and then dives into Section 93. |
| Dr. Casey Griff...: | 08:42 | If you've looked at it, you might have noticed that the opening of the section sounds a lot like the Gospel of John. So one assumption people sometimes make is, "Well, he must have been translating the New Testament," because this is during his biblical translation, and this is a revelation that came while he was translating the Gospel of John. But the notes that we have from Joseph Smith's scribes indicate that he finished translating the New Testament in February of 1833, several months before this was given. So it wasn't part of the biblical translation or very, very unlikely that it was. |

Dr. Casey Griff...:	09:16	In fact, the closest thing we've got to a context for this revelation, the earliest copy of it, which was recorded by Bishop Newel K. Whitney, that's Joseph's friend in Kirtland, on the back has a note written that says, "Revelation given to Joseph Sydney," that's Sidney Rigdon, "Frederick G. Williams, and Newel K. Whitney by chastisement and also a relative to the Father and the Son." That's what we know.
Dr. Casey Griff...:	09:43	The Lord himself gives us the best context for Section 93, right in verse 19, where he says, "I give unto you these sayings that you may understand and know how to worship and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness."
Dr. Casey Griff...:	10:02	So the Savior's context is he wanted them to know how to worship and know what they worship. That's why this section is such an important statement about the nature of Jesus Christ, first of all, and then secondly, the nature of God. Then thirdly, the nature of men and women, the nature of God's daughters and sons, of all of us, and what the connection is between the three.
Hank Smith:	10:27	But how is 1833 going for Joseph and the Church?
Dr. Casey Griff...:	10:32	That's my guess on the context. At the end of the revelation, the Savior teaches all these amazing cosmic truths about his nature and man's nature and God's nature. Then the end of the revelation is a stern chastisement to each of them about their families. So he basically goes down the road, "Sidney, Joseph Newell, Frederick, you haven't looked after your family in your own house and I'm chastising you for that."
Dr. Casey Griff...:	10:58	1833 comes at the end of a long period of difficulty for the prophet, but for also people in the Church. We tend to look at it like this, it starts out with March 1832, a year prior, where Joseph and Sidney get beat up and tarred and feathered at the Johnson Farm. They recover from that and immediately go to Missouri. They go on this trip to Missouri that's really stressful. They get back, they immediately go on another trip to New York. Part of the backstory, at least for Joseph Smith, is what's happening to his family during all this. Most people know that when Joseph Smith was tarred and feathered, that the Johnson Farm, they lost a child, they lost their adopted son, Joseph Murdock Smith. Julia Murdock survives and grows up and becomes the first Smith child to achieve adulthood.

Dr. Casey Griff...:	11:45	But while Joseph is dealing with this trauma of being tarred and feathered, what about Emma? What's Emma doing when Joseph has to take off to Missouri? You find out that Emma was living a comfortable life at the Johnson Farm, but she didn't have her own home. When Joseph goes to Missouri, she gets sent to Kirtland to live with the Whitney family who have this aunt that's really concerned and doesn't want Emma or the Smith kids there. She kind of kicks Emma out and she moves from place to place. She's at Frederick D. Williams's family for a little while.
Dr. Casey Griff...:	12:20	There's a note in there where Joseph says something like, "I came back from a long journey. Then I found Emma very sort of stressed, like she's been overwhelmed." It's possible that at this point in time, Joseph Smith had been so involved in his church work, and so had Sidney, and Frederick and Newel that they've been neglecting their families.
Dr. Casey Griff...:	12:39	So the Savior basically chastises them for neglecting their families but after he teaches all these profound truths about where we come from. It's almost like the connection the Savior's trying to make is, "I want you to know exactly what a child is, and what a family is, and what an intense responsibility it is to be a father." Then he ties that back into the fatherhood of God and the role of Jesus Christ in shepherding us all through the plan of salvation.
Dr. Casey Griff...:	13:08	So I think that's kind of the unwritten context here is that it's not just been a stressful year for Joseph Smith, it's been a stressful year for everybody's family. This is the Savior reorienting them and saying, "Look, if you're not taking care of your family," it's that old David O. McKay quote, "No success can compensate for failure in the home." The Savior is trying to say it's important to translate the Bible and run the Church and take care of this and this and this. But remember, even if you're the Prophet, your most important responsibility is at home, make sure those people are okay.
Hank Smith:	13:42	I'm glad that never happens today, that people get so involved in their church work that they neglect their families. Man, can you imagine if that happened today?
Dr. Casey Griff...:	13:51	It's a serious temptation. I mean, wow. Because you feel like you're out there, and you're doing good. But sometimes you forget that the greatest good you can do is with the people the Heavenly Father put in the same house as you.

Hank Smith:	14:05	Yeah, that is, and I can't tell you how many friends and family myself have ... This is a pretty constant struggle. I tell my students, when I was a kid, I had to choose between good and evil. When I'm an adult, I have to choose between good and good and really good, and it's somewhat good. It's just all these good things you have to choose from and you have to choose where you're going to spend your time.
Dr. Casey Griff...:	14:31	Yeah. When you're in your third hour meeting with the state auditor or something like that, sometimes you have to ask yourself the question of, I have limited time, "Where can I use that time to have the greatest impact?" You get to be a teacher, a bishop, state president for a couple years, but you're a father and a husband for eternity. Sometimes you have to make those priorities line up properly.
Dr. Casey Griff...:	14:56	I was really grateful because one of my Stake Presidents stood up in a High Council meeting and said, "Hey, what's your top priority?" We were like, "Church." He goes, "Nope. Church should be maybe a little bit further down the list. Your family is top priority. Take care of them. Then take care of your Church responsibilities. Hopefully, they don't conflict with each other. But if they do what matters most."
Hank Smith:	15:20	I remember when my wife was Young Women's President, and she had in our ward over 75 young women. It was just our ward, right? I've seen stakes with that many young women. Honestly, she could have given 24 hours a day, seven days a week, and it wouldn't have been enough for all she was doing. I, of course, was very supportive, John. I was very supportive. I took care of everything for her because that's all I wanted her to do, was served. No, actually I complained a lot because she was gone doing things a lot. I'm glad you're bringing this up, Casey, because it's so relevant to our listeners, both men and women who are saying, "How do I balance this?" So maybe this section will help?
Dr. Casey Griff...:	16:11	Well, I think that's part of the message. The idea, the pre-pandemic idea of home-centered church support has been a huge blessing. I mean, for every parent to read this and to say, it's not the Young Women's Presidency's job to teach my daughter. They want to, and they're going to help and they're awesome, but it rests here at home. That would be a great message and a cultural shift to get us all ... I shouldn't say a cultural shift because it's always been that way. This is just a good reminder.

Hank Smith:	16:48	It's been a great reminder. For me, it was I mean, my wife took me aside once and said, "Look, you spent hours and hours on your lessons with your students and then you're asleep on the couch with me, to Come, Follow Me at home." I realized I needed to bring my A game to my family too. I needed to get my act together and prepare a couple bullet points. Not just be a passive learner, which I kind of was at home. I was Mr. Lead the Discussion in my university classes. But at home, I was sort of just popping open the scriptures and then falling asleep.
John Bytheway:	17:24	Well, this is great. I was noticing, Casey, when you're talking about the background, this is one of the few that has one line for the little synopsis. It's one sentence, "Revelation given through Joseph Smith, the Prophet, at Kirtland, Ohio, May 6th 1833." That is the entire backstory we're given here. It is interesting to see, okay, it sounds like the Book of John. But that's not it. So I love it that maybe the Lord just said, "You need this." There's so much here though. That's so wonderful. Let's jump in. What would you like us to see here?
Dr. Casey Griff...:	17:54	Oh well, here's the contrast setting up in this section. So the two questions I sent her my lessons around when I discussed this are just how is the Savior not like us and how is the Savior like us? The section starts out by explaining how he is not like us. If you've just read Section 88 and a few other revelations, you come to that conclusion. I mean, the Savior emits the light that holds the universe together. I mean, Section 88 literally says he is the light and the sun and the moon and the stars. Section 93 starts out with the same kind of thing, "I am the true light, the light of every man that cometh into the world. I am in the Father, the Father in me, and the Father and I am one."
Dr. Casey Griff...:	18:36	But verse three is where you start to bridge the gap between Jesus is not like me, and Jesus is kind of like me. "The Father because he gave me this fulness, and the Son because I was in the world that made flesh by a tabernacle, and dwelt among the sons of men." So after all these revelations about how grand and majestic Jesus is, Section 93 is Jesus kind of going, "Remember, I was once a person on earth, so I took on a tabernacle of flesh."
Dr. Casey Griff...:	19:05	Section 93 goes a long way towards humanizing Jesus, helping us see him not just as this majestic figure that upholds the universe, but as someone that had problems, that sometimes struggled in his mortality, that needed help from Heavenly Father to accomplish what he had to do. That when we speak of Jesus being perfect, we have to qualify that a little bit, right? We

don't think that Jesus was perfect in the sense that he never got tired or discouraged or even hungry or sleepy or anything like that.

Dr. Casey Griff...: 19:44 I mean, if you read the Gospels, he's taken a nap whenever he can get like a spare five minutes. But moral perfection is what we're doing here. Jesus never broke the commandments. But in any other way, Jesus is a relatable person that had conflict that he had to deal with and had discouraging things happen to him and and genuinely felt what it was to be immortal. Jesus is stepping down off the throne of God as the first Counselor of the universe and saying, "Yeah, I remember I was on Earth. I was like you. I had a lot of things that I had to deal with. In that sense, I'm relatable."

Hank Smith: 20:23 Yeah. I'm excited. I'm excited about this. The first thing that's coming to mind, and maybe I'll bring this up later as this progresses, is that the Nicene Creed basically begins with an argument about the nature of Jesus, between Alexander and Arius. Arius believes he is someone who resisted real temptation and struggled and grew. Alexander believes no, he was always God, and never had any of those struggles. That eventually turns into that, that argument turns into the Nicene Creed. So maybe Section 93 could be an answer there, between Arianism and what became Christian orthodoxy.

Dr. Casey Griff...: 21:09 It does answer one of those big philosophical questions, which was, "How could Jesus be fully divine and fully human at the same time?" Section 93 is basically arguing he started out human and became divine again. But our idea of what divine is also is heavily influenced by Section 93. Because after Jesus explains what he is, he explains what a human being is. You find out that the whole point of the section, to know how to worship and know what you worship, is to really not necessarily just teach us about Jesus, but to teach about ourselves, and what our potential is. If you go back to verse one, this is the most comprehensive verse in all the scripture anywhere, right?

Dr. Casey Griff...: 21:54 I mean, if you had to boil the Gospel down to one verse, verse one says, "Verily, thus sayeth the Lord, it shall come to pass that every soul that forsaketh his sins, and cometh unto me, and calleth on my name, and obeyeth, if my voice and keepeth my commandments, shall see my face and know that I am." I mean, five steps that you forsake your sins, come unto Christ, call upon his name, obey His voice, and keep the commandments. You get to see his voice and fully know what he is and to know Jesus is

to know eternal life. I mean, that's probably the best one verse summary of the Gospel that you can find in any of the four standard works.

Dr. Casey Griff...: 22:37 It's Jesus just basically saying, "Look, what I'm asking you to do. Isn't that complex?" It's basically these five things. Then the next thing is, and I'm going to show you how I did it. Let's go into the record of John and talk a little bit about what it says about my life.

Hank Smith: 22:54 Yeah, that is a comprehensive verse,

John Bytheway: 22:56 I was looking at a website that I hope our listeners have discovered, which is called Scriptures.BYU.edu, where they take any verse from the standard works and tell you when it's been talked about in General Conference from, would it be Quorum of the Twelve on up or is it also members of the Seventy, I think? Yeah, it's members of the Seventy since the Restoration. It was interesting to see in 93, how often verse one was quoted because that is to start out that way, it's pretty big time. This is how you can see my face and know that I am. So it was a lot on that one and a few others that I'll mention as we go through.

Dr. Casey Griff...: 23:37 That's the elevator pitch of the gospel. Right? I remember back when I was in grad school, they said you needed to be able to summarize your thesis in an elevator ride. If you can't summarize it down to 30 seconds, well, Section 93 verse one is the elevator version of the Gospel. You could get on an elevator and read that verse to somebody and they would fundamentally know the essence of why we believe in Jesus Christ and why we follow him, and what the promises that you have if you do follow him.

Hank Smith: 24:04 That's why now I can get my boys to memorize them, right? Yeah, I can say let's go through this and have it ready to go at any time. I'm seeing a lot of the Gospel of John, it starts in verse two talking about him being, "The Light." Then you go to verse eight, He's, "The Word." That's all. I think it almost quotes John the Baptist in the Gospel of John, Chapter One in verse six and seven where John the Baptist is speaking about his experience of finding out who the Savior was.

Dr. Casey Griff...: 24:45 What's interesting is there's always been this passage in the New Testament that's made me kind of go, "I'm okay with that," where they tell the Savior that John is still testifying of Him even though he's in prison. This is in Matthew 11:11. Jesus says,

"Among them that are born of women, there have not risen greater than John the Baptist." I mean, it's Jesus ranking all the prophets and saying, "Hey, there's me and then there's John the Baptist."

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| Dr. Casey Griff...: | 25:13 | But you look in the New Testament record, John baptizes Jesus and is the forerunner. But why is he ranked so high? It seems like Section 93 is saying he's ranked so high because the role of a prophet is to testify of Jesus Christ. The ultimate testimony of the person who baptized him and then first off his full glory saw what he really was, was John. So like I said, that's a theory but it's backed up by some people that I think know their stuff. This could turn out to be the record of John the Beloved, but I think it's kind of neat to think that this might be what you would have heard if you were hearing a sermon preached by John the Baptist. John the Baptist is the person that gathers all those important disciples, John, Peter, Andrew, that go on to become apostles a little bit later on. |
| Hank Smith: | 26:05 | Of them that are born of women. I think that's everyone. |
| John Bytheway: | 26:10 | A big group. Yeah. |
| Hank Smith: | 26:12 | Yeah, of them that are born of women, there's none greater than John the Baptist. If you ever read the Bible Dictionary section on John the Baptist, you can tell Robert Matthews, who had a great influence on the Bible Dictionary pretty much wrote it, how he felt about him. Called Him, "The greatest Aaronic priesthood holder in all history." Right? It said he was one of the few prophets to operate in all dispensations. There is a love there of John the Baptist in the Bible Dictionary. |
| Dr. Casey Griff...: | 26:42 | There's a nice harmony to think that we've got the greatest holder of the Aaronic priesthood here bearing testimony of the greatest holder of the Melchizedek Priesthood. We're going to learn in just a few sections that the Melchizedek Priesthood itself is really just the Holy Priesthood after the Order of the Son of God, in Section 107 of the Doctrine of Covenants. So there's a nice little bit of connection between those two. |
| Hank Smith: | 27:07 | How far does John's record go into this? |
| Dr. Casey Griff...: | 27:10 | Basically up to about verse 19, where the Savior takes the wheel and says, "I'm telling you this for this reason." But because most of the stuff that you're seeing here is found in the Gospel of John, it's kind of when you get to around verse 12. What the |

record of John has to contribute really helps us understand about Jesus Christ. So take a look at this, this is where we get into the whole, "How can Jesus be fully human and fully divine" argument, because John says this, "I, John," this is verse 12, "Saw that he received not of the fulness at first, but he received grace for grace. And he received not of the fullness at first but continued from grace to grace until he received the fulness. And thus, he was called the Son of God because he received not at the fulness of first."

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| Dr. Casey Griff...: | 27:55 | See, it seems like what John is arguing here is we sometimes have this image of Jesus coming to earth and being perfect from the get go. Not just perfect morally, but perfect in knowledge, perfect in stature, perfect in wisdom, all those things that Jesus just arrives on Earth fully formed as Jesus. John is saying, "No, He had to receive all those things back." It's a way of saying Jesus didn't really come to earth with any special privileges. He didn't get the veil lifted. He didn't come to earth with a full knowledge of the plan of salvation. That when he was in the manger, he's just as innocent, and I guess you would say blank as as any baby is. That he did exactly what we've been asked to do, which is come to Earth and gain back all the knowledge that we had in premortality, that Jesus basically went through the whole plan with no exceptions made for who He was and what He was going to do. |
| Hank Smith: | 28:53 | Why do you think that's important for the Savior to tell these Saints and us? I can see some important things there. I want to ask you what you see. |
| Dr. Casey Griff...: | 29:07 | Well, I think it's important because it humanizes him, right? When I was a missionary, we used to stay up late talking about Church History and scriptural figures. I remember at one point, a missionary saying to me like, "I can relate to Peter and I can relate to Joseph Smith, but I have a hard time relating to Jesus." |
| Dr. Casey Griff...: | 29:24 | Because Peter messed up all the time. Joseph Smith messed up all the time. I mess up all the time, and so I can connect with them. But we place Jesus on such a high pedestal that sometimes he becomes this almost unrelatable figure like, "Well, I'll never be that good. So I'm more discouraged than inspired." John here is saying, "No, he came to earth and he had to get everything back grace for grace." That is the idea that when Jesus was born, he had all knowledge. In fact, this is the thing that kind of gets me, okay, so it's Christmastime. One of the Christmas hymns we sing is, " <i>The cattle are lowing/ the poor</i> |

baby wakes. But little Lord Jesus/no crying He makes." In other words, Jesus was such a good baby that the night he was born, he did not cry.

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| Dr. Casey Griff...: | 30:19 | You're looking at that and going, "Are we sure we want to commit to that idea?" Because, first of all, it's not a sin that a baby cries as far as I know. Being born is a semi traumatic experience from what I understand. Was he ready in that manger to stand up and deliver the Sermon on the Mount? John is saying, "No, he came to Earth and gave up everything that he had." We're talking about the person who's literally Jehovah in the Old Testament, and he comes to Earth as a child, a child like any child that we have, like we were, like every single person does. |
| Dr. Casey Griff...: | 30:58 | There's a passage where Paul addresses this in Philippians. Let me read this, this is in Philippians 2:5 and 8. He says, "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him in the form of a servant and was made in the likeness of men. And being found in the fashion of man, he humbled himself and became obedient to death, even the death of the cross." |
| Dr. Casey Griff...: | 31:29 | Like Paul and John right here are arguing, that the Savior went from being the most powerful being in the universe, behind God himself, to being an ordinary infant in a manger somewhere. That, like I said, should allow us to approach Jesus a little bit more carefully, like we still accept fully he never sent, the scriptures are clear on that. But did he have all knowledge? I mean, there's a point where the disciples basically say, "Tell us the time of the Second Coming and the Savior says, "I don't know." |
| Dr. Casey Griff...: | 32:00 | He says, "Nobody knows except the Father, which is in heaven." That seems to indicate that Jesus had a lot of knowledge, but he didn't know everything. At a certain point, even he is operating on faith. I mean, that allows us to connect with him a little bit. It's okay for us to say that Jesus got discouraged. It's okay for us to say that Jesus struggled with stuff, that he had interpersonal conflicts with his disciples, with his family. He never sinned. But being sinless doesn't get you out of all the complexity and trouble that still exists in this life. |
| John Bytheway: | 32:38 | You know what this reminds me of, as you're talking, Casey, is that wonderful verse in Alma 7:11 and 12 that says, "He'll take |

upon him our infirmities and our sicknesses, and that he will know according to the flesh how to succor us, according to the flesh," it says it twice. I've always just thought, "Yeah, he'll be here in a body and he'll know."

- John Bytheway: 33:01 Rather than saying to us, "Therefore, don't complain." It's more of a, "See, He knows. He can relate to what we're going through." He knows that because he was here in a body, and then that wonderful line that he may know how to suck his people. As we've talked about, I think, succor in *1828 Webster's Dictionary* was literally to run to, to come to aid in time of need. So I like that thought that none of us can say, "Well, you don't know what it was like." Well, actually, I was there. I had sicknesses and infirmities or whatever those verses say. I've always wondered, did he have sicknesses, sounds like he did.
- Dr. Casey Griff...: 33:49 I'm wondering if we say that to Jesus, "You don't know what it was like." He's saying, "Hey, I was born in 0 BC, when I didn't have indoor plumbing like you did. Okay? When I didn't have modern medicine, I dealt with all this stuff." Jesus as a mortal is really the big theme of this section. Like I said, for me, it feels like an important gap. Because when you read the New Testament, it is frustrating that it basically jumps from Jesus as a baby to Jesus being 12. Then he's there as a fully formed adult. Now, that story when he's 12, and that little mention that the Gospels make the, "Jesus increased in wisdom and stature and in favor with God and man is great."
- Dr. Casey Griff...: 34:30 But to me, the underlying principle is he's getting back who he was. It's not just that he's perfect from the get-go. He's rediscovering what it means to be himself and gaining back the knowledge that he lost. Elder McConkie speculates that during this time, Jesus is taught by angels. He has to go through his seminary and Sunday School classes, just like the rest of us. But those classes aren't learning new things, they're a rediscovering of things that we already knew and a recognition of what our potential really is. I like that a lot.
- Hank Smith: 35:08 Me too. As I've studied the New Testament, I thought, "Was there a moment where Mary and Joseph were reading scripture or something? Jesus says, "They keep talking about a Messiah. Who's that?" Joseph kind of looks at Mary like, "Why don't you go ahead and tell him?" Right?
- Dr. Casey Griff...: 35:31 Or that that moment when Jesus goes back to Nazareth, and He has to finally tell them who he is. They're like, "Seriously? The

carpenter's son." They list off his brothers and sisters too and basically say, "The brother of so and so. You're the Messiah?" Well, greatness grows up around us grace for grace, nobody arrives on Earth as President Nelson or President Hinckley or Abraham Lincoln, they have to rediscover grace for grace.

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| Dr. Casey Griff...: | 35:59 | Grace means gift, gift by gift. Heavenly Father gives you back the person that you were in premortality as you qualify and become. That first verse where he says, "You have to do these things," is Jesus saying, "This is my life personified. This is what I did. I'm not asking you to do anything, except what I did myself." He doesn't mention the Atonement and the infinite suffering here because we don't have to do that. He's talking about just the day to day, making it through life, and trying every single moment to be a good person and do the right thing. He's saying, "I did that. Don't just focus on those hours of the end of my life. Focus on my entire life. That's the Atonement." |
| Hank Smith: | 36:41 | Also, there's an amount of patience that's needed when it says, "Grace for grace." Sometimes I would like the process to go a little faster personally in my life, right? Let's speed this up. Because I seem to be making the same mistakes over and over. |
| Dr. Casey Griff...: | 36:57 | Yeah. |
| Hank Smith: | 36:59 | I've read this in verse 15 that John says, "We heard the voice after the baptism, 'This is my Beloved Son.'" It's not just a testimony to John, it's a testimony to Jesus, of who He is. That he has this powerful spiritual experience where He finds out even a yet another revelation to him on who he is. So he can move forward with his ministry with that knowledge, with that experience. |
| Dr. Casey Griff...: | 37:28 | I love anything that elevates that moment and importance because you'll note how much the Gospel writers, and not just the Gospel writers, but the Book of Mormon writers kind of fixated on the baptism of Jesus as a point where we connect with each other. If you read 2 Nephi 5:31, this is also the argument that Nephi makes. Nephi says, "Jesus had to do everything that we have to do." Then what's the thing that he points towards? He's going to get baptized, you guys have to get baptized. |
| Dr. Casey Griff...: | 37:54 | So don't think of Jesus as this being that's miles and miles above you that you can't ever reach out to or that won't have empathy for you because everything is just so perfect for him. Think of |

Jesus as someone who's done exactly what you have to do and made it. A couple of years ago, my wife and I went down to this canyon in Southern Utah, Spooky Gulch, what it's called.

Hank Smith:	38:17	Spooky Gulch.
Dr. Casey Griff...:	38:18	I like to go on these adventures, Spooky Gulch narrows down to like 10 inches across. We're going through it. My wife was just like, 'We are going to die, we are going to die here and our children are going to be left orphans.' The thought that kind of stuck in the back of my mind was, "No, we're not. Hundreds of people do this every year, and only a couple of them die." That wasn't exactly comforting to my wife. But the idea that I had seen people coming out of the gulch earlier in the day and they survived was enough for me to go, "Let's just keep going. Maybe we can make it through this."
Dr. Casey Griff...:	38:50	Jesus is basically picking all of us up off the ground here and saying, "Look, I did this. I know how hard it is. I know that it's not fun to learn grace for grace." That it would be wonderful to just have an infusion of everything you need to know to be divine and exalted. But really, there's no easy path to becoming exalted. That you have to learn. You're not going to be a very empathetic leader, unless you have been down in the trenches and experience what it's like to just be ordinary. In some ways, that's what the message in Section 83 is. Jesus was extraordinary. Yeah. But he was also ordinary in the most important ways.
Hank Smith:	39:33	Wow. It says in verse 16, and 17, that after his baptism, he started to receive the fulness of the glory of the Father. He received all power in both in heaven and earth. I've always read that as he chose this, he chose faithfulness, like we can, and receive the rewards. He just chooses it a little bit faster than us. But it's the same choices that we can make to receive all that the Father has available to us in our lives today. Did you read it that way?
Dr. Casey Griff...:	40:09	I read it that way too. That's another choice as well. Jesus chooses to be ordinary, he gives up everything extraordinary that makes him Jehovah. But then when he achieved full maturity, at that time of his baptism, He has to choose to be extraordinary again. He has to choose to be a leader. Sometimes that's a really difficult choice too. Right? There are times when you just want to be the guy that sits in the back of the pews and is there and is supportive, but is not really doing anything too

extraordinary. You have to make the choice to engage. I mean, you wonder if at a certain point, Jesus was thinking, "This Messiahship is a big burden, and to take on all power and all glory and to be the example." To literally take the choice to submit to everybody's sins.

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| Dr. Casey Griff...: | 41:03 | Another reason why I love the Doctrine and Covenants is that it gives us Section 19, which is that moment where Jesus says, "It was enough when I was confronting the Atonement that I shrank, that I didn't know if I wanted to do it or not, but I did it. I went forth, and I did it. I overcame those things." Sometimes the choice to be great, I guess, is a difficult thing too. You have to choose to engage with the world rather than just sitting back and letting it pass you by. So I appreciate that too, the choice to be ordinary and then the choice to be extraordinary, again are two things that are highlighted in the Savior's journey here that are really profound. |
| Hank Smith: | 41:42 | I keep thinking how Section 93 would have helped the Council of Nicea. There's this moment in the council that Arius is saying that Jesus was truly tempted, that he could have submitted to temptation, and he did not. That offended one of the bishops there named Saint Nicholas, who eventually becomes Santa Claus, that he attacks Arius in the council. He actually goes down to the floor and attacks Arius for saying that Jesus was tempted, right? Because he says no, that Jesus was never tempted because He was God. So you can see this back and forth, how can He be both? How can He offer exaltation, but yet experience humanity? Section 93 seems to answer that question, which they struggled with for six weeks and never really got the right answer even with all the councils that came after that, they're trying to find the right answer. Here's Jesus himself saying, "Yeah, yeah, I can be both human and divine." |
| Dr. Casey Griff...: | 42:48 | Yeah, the question of how can Jesus be fully human and fully divine, Section 93 basically just says, "No, here's the answer." He was fully human, he came to earth and lost everything. Then gained it back grace from grace and became fully divine. He was both. Like we said, there's days when we need Jesus to be fully divine. When we need to know that He has all power, and that He is in control of the universe, that He's steering the car, and we're going to be okay. |
| Dr. Casey Griff...: | 43:15 | Then there's days when we need to know that Jesus was fully human also, where we need to know that he's not just this distant figure that watches over the universe, but someone |

that's been down in the mud, in the muck and experienced complexity that comes from life. I mean, we need both those things to really have faith in him fully.

- John Bytheway: 43:34 Well, as you've been talking, I keep thinking of the phrase ... Well, a couple of things. First of all, I'm thinking of how heavily Greek philosophy had influenced, you're talking about the Council of Nicea, and that was the intellectual ... That was what the truth was of the day. So they're trying to square the scriptures with Greek philosophy. They're making compromises and so forth. But I was also thinking just how the phrase, "He descended below all things," is a good way to put everything you've been talking about, Casey. That's helpful because we can't tell Him, "You don't know how hard it was." No, He knows and more because He descended below all things. That helps us to know, like you said, that He is relatable. He's been here. He was in a body. He was, as in all ways, tempted as we are yet without sin. That's helpful.
- Dr. Casey Griff...: 44:30 Yeah. To me, it's helpful. There are days when I'm struggling, I'm really having a hard time, and to know that Jesus went through these things and went through, like you said, John, when He descended below things. Isn't that the most helpful phrase in the Doctrine and Covenants? The Savior doesn't say, "I'm going to give you a magical power to overcome your problems. I'm going to solve everything for you." He just says, "I know what it's like." Sometimes that's all you need to hear from somebody is just, "Hey, I know what you're going through." They don't offer any solution to your problem. They're just offering you empathy.
- John Bytheway: 45:05 I like to call that Same Boat Therapy. To know if you're going through a trial, part of the blessing of that trial is that you will come in contact with others who are going through it. You'll be able to say, "Oh my goodness, I've been there." For some reason, like you say, there's just something wonderful about somebody who can tell you, "We went through that or I've been through that," and to feel like somebody knows what your feeling is, I don't know why that works so well. But that same boat therapy is really powerful.
- Dr. Casey Griff...: 45:43 My son has autism. He's remarkable in a lot of ways. But when he was little, he was really violent. So violent that we would go to church, and I literally had to go to primary and hold him on my lap. He would just scratch and claw and throw his head back and headbutt me. It got to a point where I talked to my wife and said, "You know what, I'm not getting anything out of church.

		<p>Why don't we just rotate? I'll go to church one week, and you can stay home with Josh, and you go to church one week, and I'll stay home with Josh?" My wife said, "No, we're not going to do that. He can't throw a fit and get out of church. We're there."</p>
Dr. Casey Griff...:	46:19	<p>There was this other family in the ward that had a kid with autism. One day when I was in primary, and it was especially trying, she took me aside and she said, "You know, sugar, you're going to be okay. When he turns eight, he's going to get baptized and get the Holy Ghost." She had this deep Southern accent, "And he's going to be just fine. He's just going to sweeten right up." I was like, "Okay."</p>
Dr. Casey Griff...:	46:42	<p>That literally happened. He got baptized and he got the Holy Ghost, and he sweetened right up. But in that moment, just to have somebody who said, "I've been where you were, and I've gone through what you've gone through, what you're going through, and you're going to get past this," meant so much to me. Kept me going for a couple years until things did get better. The Savior is doing that here, right? He's saying, "I did this, you guys. You guys can do this."</p>
Dr. Casey Griff...:	47:06	<p>In fact, when you get to verse 19, that's the point. He says, "I told you this stuff." Everything prior to this, everything that's in that Gospel of John or Record of John, or whatever you want to call it, "That you may understand and know how to worship and know what you worship." For me, the first part that's most important is just to know what Jesus actually was. He was a human being that became divine. Now He's going to flip the script and start to examine us. He's basically said, "Here's my backstory. Now, let me tell you your future story. Let me tell you what your destination is based on what you know about me." It's really brilliant in the way it's structured.</p>
John Bytheway:	47:49	<p>Yeah, I love that verse 20, "You shall receive grace for grace."</p>
Dr. Casey Griff...:	47:52	<p>Yeah, if you keep my commandments, you shall receive of this fullness and be glorified. "You're going to do exactly what I did, you're going to make it, buddy," is basically what he's saying here. I say unto you, you shall receive grace for grace.</p>
John Bytheway:	48:05	<p>Going backwards just a little bit. I had somebody, it was in my father-in-law's neighborhood, somebody who is a brand new Bishop. He's like, "Any advice?" He was talking to his former bishop, and I am a former bishop. I said, "What we're doing right here is one of the best things I ever did." I called a couple of</p>

friends. We went to lunch and the Same Boat Therapy coming from, "I'm a bishop here. How are you doing this? How are you taking care of your marriage? How are you taking care of your family? Do you have this happen?" I mean, we laughed. We empathized and it was just really good. I just felt so buoyed up by that. Boy, your story, I think there's a lot of folks out there dealing with a child with autism or whatever, that will just go, "Wow, Casey's real too." They're dealing with this. Somebody came along and said, "Hey, I know how you feel." It helped.

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| Dr. Casey Griff...: | 49:01 | I remember all the bishops in our stake used to get together for Bishops Welfare Council, which is where you're supposed to talk about welfare--a council. You're supposed to talk about welfare, but it turns into a big group therapy session, where everybody's like, "Oh my gosh, I've got a person in my ward." They never mention names, I'll say that. |
| John Bytheway: | 49:18 | Oh shoot. |
| Dr. Casey Griff...: | 49:18 | "But I'm dealing with this, this person that is struggling with this, what would you guys do?" I can't tell you. I mean, that was the one meeting that as a bishop, I didn't want to leave. You're always looking at the clock like, "Oh my gosh, I've been in meetings all day." But when we met together with the other bishops, we had a chance to kind of empathize and say, "Yeah, yeah, I understand where you're coming from." Like I said, we didn't always come up with solutions, but just the fact to know that you're not alone in what you're dealing with. That can be really, really powerful. |
| John Bytheway: | 49:49 | So helpful. |
| Dr. Casey Griff...: | 49:49 | It can be really therapeutic, to use your word, John. |
| Hank Smith: | 49:54 | I had a friend who tragically backed over with his car his younger daughter, and she ended up passing away. Later he and his wife would see that it happened again on the news. Every year, there's someone that this happens to. After they would do that, after they would read about that or hear about it, they would contact the person and see if they wanted to go out to dinner with them. Some people took them up on it, some people didn't. |
| Hank Smith: | 50:34 | When you asked him why they did this, he said, "There's something in you that when you suffer through something that excruciating, and you see someone else going through it, you |

automatically want to go reach out to them and share." He said, "You just almost can't hold yourself back from running to them and sharing, just telling them that you've been there and that you can take their hand and help them through it." I think that's maybe what we're talking about here. That reminds me of Alma seven, John, that you already brought up. That he may know how to run to his people according to their infirmities. It's almost as if He wanted it to be an automatic human reaction in Him to suffer these things. So he can go and help someone else.

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| Dr. Casey Griff...: | 51:28 | You're making me a little emotional here because I know that guy too. You and I were both brand new seminary teachers when our friend lost his daughter. My daughter was two weeks old. When I heard about him, I was so devastated. I went home and just held my baby in my arms and thought about what it would be like to have her snatched away. If you've experienced something, sometimes, yeah, it empowers you to go out and help other people. |
| Dr. Casey Griff...: | 51:59 | I grew up in this really small town. I knew this girl in high school whose twin brother committed suicide. It was tough because our town was really small, our high school's a couple hundred people, and everybody knew her brother. It was really tough for her. But I worked at the store with her. That's how small the town was, by the way. There was just the store. |
| Dr. Casey Griff...: | 52:21 | This lady came in who had just lost a baby to SIDS. I saw this young lady who lost her brother go straight over to her, not say a word. Just put her arms around her and hug her and hold her there for about five minutes, while they both cried because they both lost somebody. That's the essence of the Savior. Right? He's basically saying, "I can empathize with you because I've experienced everything. I've been below all things. Don't think of me on a pedestal, think of me as someone that's had a shared traumatic experience with you, and then knows exactly what you're going through. In essence, that's my power. That's the power that I have to get you through the next day and then the next day and the next day so that you can overcome. You can do this basically." That's good stuff, right. That's important stuff. That's why we worship him. |
| John Bytheway: | 53:22 | Please join us for Part II of this podcast. |

EPISODE 35 • PART II



Dr. Casey Griffiths

D&C 93

- John Bytheway: 00:00:03 Welcome to Part II of this week's podcast.
- Hank Smith: 00:00:07 What would you say to someone who says, yes, it wasn't a trial that I went through, but maybe a trial of my own choosing, an addiction. I think the Savior is saying the same thing. I experienced maybe humanity, maybe not that particular addiction, but I experienced humanity and the people in it. So I get it. I understand human nature.
- Dr. Casey Griff...: 00:00:33 That's one point in connection with the Savior we struggle with. We suffer, like you said, Hank, because of our own decisions sometimes. The Savior never made a bad decision, is what we're saying, but He still suffered. Sometimes the most poignant suffering comes when you're doing the right thing. You're doing exactly what you're supposed to be doing, but things still don't work out for you.
- Dr. Casey Griff...: 00:00:55 If you weren't doing what you were supposed to be doing, I think the Savior genuinely has the ability to help people. To take your bad experiences and turn them into something that is healing for others. One of the missionaries I know in my mission, one of my favorite guys had a marijuana leaf tattooed on his shoulder and I found out he was a convert to the church when he was around 22 or 23 years old.
- Dr. Casey Griff...: 00:01:19 He had had a rough life, but he was able to take those experiences, and really in a way that I couldn't, help people. The Savior is able to sanctify everything and everyone around Him, whether it's suffering you didn't cause or whether it's suffering you did cause. Both those things can be turned into a cleansing sanctifying and ultimately building things that not only help you, but empower you to help others.
- Dr. Casey Griff...: 00:01:44 I don't think Alma the Younger, might have been able to do everything he was supposed to do if he hadn't had such a rotten childhood, I guess, but here's a person-
- Hank Smith: 00:01:54 Of his own, choosing a lot of it-

Dr. Casey Griff...:	<u>00:01:55</u>	Of his own choosing. Here's a person who can speak about the negative consequences of sin with real experience, but those negative consequences have been turned into sanctifying experiences.
Hank Smith:	<u>00:02:06</u>	By the Savior. Yeah, that's a beautiful idea, Casey, thank you.
John Bytheway:	<u>00:02:10</u>	I don't know if this is exactly correct, but I've always thought that perhaps because Jesus didn't sin and made the correct moral choices, but I've always wondered if maybe the reason that He lost the Father's presence while suffering on the cross was so that He would feel a taste of the spiritual death, the separation from God, that we feel when we sin and all those sins you've just talked about. He would even know what that felt like. I don't know if that's theologically correct, but I've always thought now He can even say that I know what it's like not to have my Father's Spirit with me.
Dr. Casey Griff...:	<u>00:02:53</u>	Well, I think if you put your logic hat on, that one's an easy one to see. If Nephi and the Savior are both saying He went through all things, and one thing we suffer is a loss of the Spirit and being cast out in the presence of God. It's clear that at some point, the Savior experienced it. Probably at that moment you described John, but that moment rather than being sad and pathetic, needs to be empowering to us that that's the moment where the Savior finally makes it over the top of the hill.
Dr. Casey Griff...:	<u>00:03:24</u>	That's the moment when the atonement fully happened that, He had to experience separation from God. The words were so powerful that one of the gospel writers literally couldn't translate. He had to write down, " <i>Eloi, Eloi, lama sabachthani</i> ," and then translated as, "My God, My God, why hast Thou forsaken Me?" Because as a witness of that, he must have felt like I can't undersell this. You need to know the exact words he said at that moment. It's that important. So here's the language that he used.
Hank Smith:	<u>00:03:57</u>	That's a beautiful idea, and the Savior Himself in Section 19 said, "You don't understand what the Atonement was all about. You've tasted a tiny, tiny portion." So had he not experienced it in life, we're saying, He experienced it at some point whether it was in His life or during His Atonement there was at some point, He knows all things. He's experienced all things. Let's keep going here, Casey, because I can see why you'd say there's a lot in this section. We've only gone through the first third.

Dr. Casey Griff...:	<u>00:04:32</u>	It's dense. There's a lot of stuff here. So we talked about what you worship, what we learn about Jesus Christ here. Now, let's go to the second thing, which is how you worship. So I love this quote from Elder McConkie. Elder McConkie says, "Perfect worship is emulation. We honor those whom we imitate. The most perfect way to worship Jehovah is to be holy as He is holy. It's to be pure as Christ is pure. It's to do the things that enable us to become like the Father and the course is one of obedience."
Dr. Casey Griff...:	<u>00:05:04</u>	So Elder McConkie says worship is imitation. When you start to think about it that way, what we call a worship service in the Church, you go to a building, you have somebody get up and preach a sermon, which is something Jesus did. When we have the most important part of our worship service, which all of us have thought a lot about in the last year, we have a person, a young man, get up, and break bread, and bless water, and then distribute it to everybody. Those are all things that Jesus did.
Dr. Casey Griff...:	<u>00:05:32</u>	Jesus was the first person to break the bread, and then administer the wine, and give it to people. So literally, we're asking a priest, a teacher and a deacon to act like Jesus for five minutes, and that'll help you become more like Jesus. We, in taking the sacrament also imitate Jesus. He took the sacrament to. That worship as imitation.
Dr. Casey Griff...:	<u>00:05:54</u>	So it's like when we go to church, the reason why the sacrament is such a big deal is because for those four or five minutes, we're literally just setting everything down, turn off your phone, act like Jesus, and literally imitate actions that He did down here on earth. The idea being that that spreads to our entire life, but when Jesus is saying, "I want you to worship Me," now He starts to sort of take the lens off Himself and put it back onto us.
Dr. Casey Griff...:	<u>00:06:21</u>	Look at the patterns that He gives her. Okay, go down to verse 21. "I say unto you, I was in the beginning with the Father, and I'm the Firstborn. And all those who are begotten through Me are partakers of the glory of the same, and the church of the Firstborn." Then He says, "You were also in the beginning with the Father, which is even that which is Spirit or the Spirit of truth."
Dr. Casey Griff...:	<u>00:06:40</u>	So He starts to make statements about Himself, and then throughout the rest of the section, He starts to say, "This is true for you, too. I was in the beginning with the Father. So were you." Then He starts to talk about, well, if you get out a little bit further, "I'm the Spirit of truth, you're the Spirit of truth." He

starts to take all these statements about Himself and put them on top of us, starting with, I receive grace for grace, you have to receive grace for grace.

- Dr. Casey Griff...: 00:07:06 I was in the beginning with the Father, you were in the beginning with the Father. So He's laid out the table to basically say, here's what I am. Then He's basically taking all these statements and saying, and it's the same thing as you. This is where a lot of the statements that sometimes other religions struggle with when they come to understand the Church of Jesus Christ of Latter-day Saints struggle, because the Savior is basically here saying, what I did, you can do. What I am, you actually are. What I have become, you can also become too, and then teaching us this about Himself.
- Dr. Casey Griff...: 00:07:41 He's saying, the way that you worship Me is to become like Me. I'm not holding you to a lower standard. You're not going to do everything that I did, you're not going to atone for everyone's sins, but to follow a course of obedience, and to demonstrate your fidelity to the Father and to the Son and then become like Us is something that's possible, just based on the very nature of what you are.
- Dr. Casey Griff...: 00:08:05 So this is where Section 93 gets really interesting, because the Savior has now explained what He is and He's trying to explain to us what we are, and what our potential really is. So you look at a couple statements like, "I was in the beginning with the Father," is Jesus saying he's as old as God. Then when He says, "You were in the beginning of the Father," is He's saying, you're as old as God, and you start to go, "Well, how can God be my Father if I've always existed, if I've been around as long as Him? We start to break down these barriers, where we think deeply about who and what we really are. In a philosophical sense.
- Hank Smith: 00:08:45 In our very first episode, Tony Sweat, Dr. Sweat said, "This farm boy is creating theology that the best theologians of the world would be shocked and would just stand in awe, that he is churning out all this theology."
- Dr. Casey Griff...: 00:09:07 Joseph Smith takes all these philosophical problems about the nature of man and the nature of God. Is Jesus fully human and fully divine, and Section 93 just basically solves all of them. For instance, can I walk you through one of those philosophical problems?
- Hank Smith: 00:09:22 Yes.

Dr. Casey Griff...:	<u>00:09:23</u>	All right. Jump over to verse 29, and this is where He comes back to the idea of where we come from, who and what we are. "Man was also in the beginning with God. Intelligence or the light of truth was not created, or made, neither indeed can be." So He teaches us something about men and women, that we've always existed, that we can't be created or made. We just always existed. In that sense, we're as old as God. Now, is God our Father? Yes, in the exact same sense that you and I and everybody else that becomes a father is.
Dr. Casey Griff...:	<u>00:09:57</u>	I don't believe that my children were created out of nothing, and came to me. I believe that they existed before they came here. The Savior is saying we existed as something called intelligence and then God took that, and blessed it. Endowed it with a spirit, moved it down the path towards exaltation and eternal life, but there's a part of every single person that's always existed, that's always been there. Intelligence.
Dr. Casey Griff...:	<u>00:10:28</u>	Then he goes on to say this, verse 30, "All truth is independent in that sphere in which God has placed it to act for itself, as all intelligence also, otherwise, there's no existence. Here's the agency of man and here's the condemnation of man, because that which was from the beginning is plainly manifest to them, and they received not the light."
Dr. Casey Griff...:	<u>00:10:47</u>	So there's all kinds of speculation in the Church over what intelligence means, but here, He basically just says, there's two things about intelligence that we know for sure. One, it's always exists. It can't be created or made. Two, it has agency. It's always had the power to make its own decisions. Now, we sometimes in the Church say, "Didn't God give us the gift of agency?" He did.
Dr. Casey Griff...:	<u>00:11:10</u>	He gave you greater agency by giving you a spirit body and arranging for you to receive a physical body, which gives you more and more power to do things, but you've always had the power to make certain decisions, and to determine for yourself. Now, if we're taking this on a philosophical level, one of the questions that sometimes confronts us is: "Why, if God is all powerful, do bad things happen?"
Dr. Casey Griff...:	<u>00:11:36</u>	A person of faith will often answer and say, "Because people make bad decisions," and a person confronting them might say, "Well, why didn't God just make us to be the sort of beings that never make bad decisions?" Section 93 gives the answer that there's a part of you that is unmade, that's primal with the universe and that part's always had agency.

Dr. Casey Griff...:	<u>00:11:57</u>	So you can't basically blame God for every bad decision you make. Because Section 93 is saying, you've always had intelligence, you've always existed, and you've always had the power to make decisions. When you think about it in this way, it's kind of freeing because another thing that they were talking about in those councils and that philosophers have always wrestled with is the question of predetermination.
Dr. Casey Griff...:	<u>00:12:18</u>	Like, are we just robots that are running a program that God placed inside of us? Section 93 is saying, "No, you're not a robot, you've always existed and you've always had the agency to make your own choices. What Heavenly Father did was come along and nurture you the best He possibly could, and allow you to make those decisions and sometimes you make good decisions, and that's great. Sometimes you make bad decisions, but it's your power to choose. It's not something that just exists within you.
Dr. Casey Griff...:	<u>00:12:47</u>	Now, when it comes to our own children, a lot of times our kids will make bad decisions and we sit there and beat ourselves up and say, "Am I a terrible parent?" Or something like that. Section 93 is saying you have to respect these children that come into your home as beings that have always existed, and beings that can make their own decisions. Sometimes they'll make bad decisions, and sometimes they'll make good decisions. You're doing what God has done with you, which is point out the right way and then hope that you go in it.
Hank Smith:	<u>00:13:17</u>	This is good stuff.
John Bytheway:	<u>00:13:19</u>	I've got that statement from Truman Madsen, which is so good. This is from Steven Harper's book called <i>Making Sense of the Doctrine & Covenants</i> . He says, "Every sentence, every word is freighted with meaning in Section 93. In one fell swoop, it cuts many Gordian knots. For example, how can something come from nothing? Answer. The Universe was not created from nothing. The elements are eternal. How can Christ be both absolutely human and absolutely divine at the same time? Answer. He was not both at the same time. Christ received not the fullness at first but continued until He received a fullness.
John Bytheway:	<u>00:13:57</u>	If man is totally the creation of God, how can he be anything or do anything that he was not divinely pre-caused to do? Answer, man is not totally the creation of God. Intelligence was not created or made, neither indeed can be. Behold, here is the agency of man. Another question, how can man be a divine creation and yet be totally depraved? Answer: M an is not

totally depraved. Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again, in their infant state, innocent before God. What is the relationship of being and beings, the one and the many?

John Bytheway: 00:14:32

Answer: Being is only the collective name of beings, of whom God is one. Truth is knowledge of things plural, knowledge of things plural, and not as Plato would habit, of thing hood. Truth is knowledge of things as they are and as they were, and as they are to come. How can spirit relate to gross matter? Answer: The elements are the tabernacle of God. Why should man be embodied? Answer: Spirit and element inseparably can did receive a fullness of joy.

John Bytheway: 00:15:02

If we begin susceptible to light and truth, how is it that people air and abuse the light? Answer, people are free. They can be persuaded only if they choose to be. They cannot be compelled. The Socratic thesis that knowledge is virtue, in other words, if you really know the good, you will seek it and do it, is mistaken. It is through disobedience and because of the traditions of the fathers that light is taken away from mankind."

John Bytheway: 00:15:31

So one last paragraph, during a presentation at the Yale Divinity School, Brother Truman Madsen told of a conversation with some Catholic priests. Learned Jesuits who expressed their inability to conceive of God as an intimate Father intent on raising mankind to share in his glory and status. Brother Madsen offered to them, how hard it is for Latter-day Saints to conceive of God as anything other than a concerned Father, whose work and glory is to glorify and exalt all of His willing children in the ways outlined in Section 93.

Dr. Casey Griff...: 00:16:06

Now, another thing Truman Madsen points out is that in the spring of 1833, Joseph Smith was 27 years old.

John Bytheway: 00:16:13

I know.

Dr. Casey Griff...: 00:16:15

And had a sixth grade education and he gives this revelation that's 53 verses long, that just basically solves almost every problem that everybody has been wrestling with from Socrates, to Plato to Aristotle. That is amazing. If I didn't have the Book of Mormon, I'd still think Joseph Smith was a prophet because I don't know where the heck Section 93 came from, but going back to just one of those questions that you read, John, I'm going to read it again.

Dr. Casey Griff...:	<u>00:16:41</u>	Truman Madsen said, "Question, if man is totally the creation of God, can he be anything or do anything that he was not divinely pre-caused to do?" The basic philosophical argument being here, anything that happens, God caused it because He created everything from scratch. Heavenly Father created everything from nothing and because He created everything from nothing, He's responsible for everything that happens.
Dr. Casey Griff...:	<u>00:17:05</u>	Section 93 is saying, answer, "Man is not totally the creation of God. Intelligence was not created or made, neither indeed can be, and here's the agency of man." The simple fact that Section 93 says that you've always existed, and you've always had some power to make your own decisions means that in essence, you're your own man or woman.
Dr. Casey Griff...:	<u>00:17:27</u>	You've always had the right to make your own decisions and Heavenly Father respects that right. Heavenly Father is a good parent, in the sense that He's not just doing the best to make you the best that you can be. He's a good parent in the sense that sometimes He lets you make the wrong decision. He's not interested in micromanaging our lives. He respects our agency that's always been there from the beginning, and sometimes allows us to make the wrong choice.
Dr. Casey Griff...:	<u>00:17:56</u>	In that sense, we really are free. We really are the masters of our own destiny. If you look at it any other way, if, for instance, Hank, you brought up the Christian counsels a lot in our discussion here. One Christian belief is the God created everything <i>ex nihilo</i> , out of nothing. That there was nothing then God brought it into existence. Section 93 is saying God didn't create something out of nothing. He nurtured what was already there.
Dr. Casey Griff...:	<u>00:18:22</u>	He took the matter that existed and turned it into beautiful, breathtaking landscapes, planets, stars, the whole cosmos that we can see. He took these intelligences which were primal, and have always existed along with the universe, and nurtured them into sons and daughters of God. That we have the best possible parents be there by our side, and help us make our decisions, but ultimately, parenting isn't about making a decision for someone else.
Dr. Casey Griff...:	<u>00:18:51</u>	It's about teaching them correct principles, and then allowing them to make their own decisions. These are the few verses where basically we go from being God is this mysterious being to we really know why He's so invested in us. He's so invested in us because His relationship with us is the same that we have

with our children. You just love them from the moment that you see them, and you want the best for them, but it's sometimes so crippling to think that you can't do everything for them.

Dr. Casey Griff...: 00:19:25 Heavenly Father's in the same position where He gives us every possible advantage that He can, but sometimes He's got to just let us be what we are, and make our own choices and decisions. In the case of Jesus Christ, you have a child that makes every right decision and Jesus is saying, "This is what you have the potential to be like." In the case of a child like Lucifer, you have somebody that makes all the wrong decisions and the scriptures also exist in part to show us what our potential is in that direction. Here's how good you can be and here's how bad you can be, all wrapped up in the principle of your eternal existence, and your agency which has been present from the beginning.

Hank Smith: 00:20:05 The Come, Follow Me manual has a great quote from Joseph Smith. Right at the very beginning, he says, "When you climb up a ladder, you must begin at the bottom and ascend, step by step until you arrive at the top and so it is with the principles of the gospel. You must begin with the first and go on until you learn all the principles of exaltation." Then this is added, after the quote. "Sometimes that ladder of exaltation seems impossibly high, but we were born to climb to the top. Whatever limitations we may see in ourselves, Heavenly Father and His Son see something glorious in us, something godlike." That is a beautiful summary of what we've read so far.

Dr. Casey Griff...: 00:20:50 Well, let me read another quote from the manual too. The Prophet Joseph Smith thought, "If men do not comprehend the character of God, they do not comprehend themselves. It's like being a Latter-day Saint means that you look at every single person and say, what's their potential and Section 93 is saying their potential is that they could become like Jesus, and Jesus became like God.

Dr. Casey Griff...: 00:21:13 Section 93 is basically saying, you kind of take everybody around you that seriously. You can't just dismiss them as a guy in the corner. You've got to see them for what they really are. If you don't comprehend God, you don't comprehend yourself, and you don't comprehend the people around you, and what their potential is, and that is a really powerful thought. That's a thought that's worth fighting for. That's a thought that's worth dying for.

Hank Smith: 00:21:41 As I read Section 93, I'm seeing a lot of two words, light and truth and he talks about them together as though they go

together, but they're different. What do you usually teach about light and truth with Section 93?

- Dr. Casey Griff...: 00:21:55 Well, there's so much to deal with here. We skipped over light and truth because we had to ... But go back to verse 24. When you think about it, this is the most useful definition of truth that you can find in any writing. Verse 24 says, "Truth is a knowledge of things as they are, and as they were, and as they are to come, and whatsoever is more or less than this is the spirit of the wicked one, who was a liar from the beginning. The Spirit of truth is of God. I am the Spirit of truth and John bore record of Me saying he received a fullness of truth."
- Dr. Casey Griff...: 00:22:27 Now, that seems pretty simple on the surface, but if you really understood things as they were, and as they are, and as they are to come, you're powerful, but just imagine what it would be like to really know things as they are. To know what is actually happening around us and know what it actually means. That could be really powerful. The Savior is saying, "I'm trying to give you truth. Truth is to know what actually happened, what's going to happen and what's happening right now." Maybe what's happening right now is the most difficult one for us to grasp, for us to lay hold on.
- Hank Smith: 00:23:06 I'm going to tell you a little bit of a story where ... God speaks to man in His own language. So one time, I think the Lord spoke to me through professional basketball, because the Utah Jazz are my language. It was years and years ago, when TiVo had first come out. I don't know if you guys remember watching commercials, and you had no choice but to just watch commercials. Do you remember this?
- John Bytheway: 00:23:33 Oh, and some kids. Their kids are like, "What is this? What is this?"
- Hank Smith: 00:23:37 My kids are-
- John Bytheway: 00:23:38 For the first time in their life, they're not on Netflix or something and they're, "Something's wrong with the TV."
- Hank Smith: 00:23:43 Who changed the channel? Why are they talking about laundry detergent? So TiVo had just come out. Our close friends, Lynn and Hailey had invited us over to watch a Jazz game, but they said, "Hey, we have this new thing called TiVo, and we can start it a little bit later and fast forward through all the commercials." I remember seeing them fast forward to the commercials for the

first time. It was like the Millennium had come. I just was shocked. It was emotional.

- Hank Smith: 00:24:15 Well, at one point during this whole experience, Lynn had left the room and his wife, Hailey went to fast forward through the commercials, but she pressed the wrong button and she went to the live ... She hit Live TV or whatever. Caught it all up to end the game had just ended and it showed the final score. I saw the final score and the Jazz had won and she said, "Oh," and she comes back and she said, "You didn't see that."
- Hank Smith: 00:24:46 I said, "Yes, I did. I know how it ends." She said, "Well, don't tell Lynn. He doesn't know." Then by that time, Hailey and my wife had left because they knew the end. So they're like, "Well, no point in watching it." So I'm sitting there and Lynn comes back into the room and he said, "Where'd the girls go?" I said, "I think they left."
- Hank Smith: 00:25:06 He said, "Oh, they think it's over?" "Yeah, something like that." The whole game, I'm watching it, knowing how it ends, knowing how it ends, and I'm watching him go, "Oh, oh, I don't think ... He would turn to me, he says, "Do you think they're going to win?" I say, "I have faith. I believe." Because I knew the end and you're right, Casey.
- Hank Smith: 00:25:29 When you know the future. I think God spoke to me and said, "This is how I view life. I see the end. That's why I don't get very stressed." I've never prayed to God and said, "I don't know how this is going to work," and He's saying, "We don't either. We're stressing up here as well as you down there."
- Hank Smith: 00:25:49 When I knew the end, yes, I felt bad sometimes, because my friend Lynn, he was doubting and struggling and wondering, but I knew the end, and I knew he'd be okay in the end. So it made it ... I know it's kind of an odd story, but it made it so I was able to be kind of calm and collected and help him through it. Then he was really mad at the end when I told him I already knew. So when Casey, when you say, "Truth is knowledge as things as they are, as they were, and as they are to come," there is great power in God when you start to think about all He knows.
- Dr. Casey Griff...: 00:26:30 I do this little exercise. I keep a journal, I'm not great. I do the best I can, but when I'm really stressed, I will pull out my journal and I'll look at what I was stressed out about a year ago. Most of the time, what I was really stressed out about was no big deal. It resolved itself, it came through. It was just the anxiety of being in the moment.

Dr. Casey Griff...:	<u>00:26:52</u>	I think the Savior and revealing this truth to us to is saying, "Hey, I know what's going to happen, and it's going to be okay." Sometimes you need to step out of the complexity that swirls around you at all times, and the truth is like John said, you look down the road and say, "This is all going to work out."
Dr. Casey Griff...:	<u>00:27:10</u>	We believe in who God is and we know what He is, and we know how He cares about us and that allows us to have the faith to know that it's going to be okay. That even in your darkest moment, you know that eventually things are going to be all right. Whether it's just the situation will resolve itself, or, hey, someday I'm going to be resurrected and this stuff will be over. There's a way out of our problems and our complexity.
Hank Smith:	<u>00:27:38</u>	There's a verse in Revelation where says God will wipe away every tear from their eyes. Kind of telling us a little bit of the future, and giving us that power that He has. Any more about light and truth, Casey? It just keeps going.
Dr. Casey Griff...:	<u>00:27:53</u>	Well, let's do this. Jump down to verse 41, and this is where Section 93 seems a little weird. He's teaching are these phenomenal cosmic truths and then all of a sudden, it switches to the mundane. It's like He's just barely said, every spirit of man was innocent from the beginning. God having redeemed man from the fall." This goes back to that statement John made. Is mankind depraved? God says, "No, they're innocent. They start from the beginning."
Dr. Casey Griff...:	<u>00:28:18</u>	In verse 41, it seems like He really does a U-turn and instead of talking about all these cosmic truths, starts talking to the people that are seeing this revelation. "I say unto you, my servant, Frederick G. Williams, you've continued under this condemnation," verse 42, why is he condemned? "You have not taught your children light and truth, according to the commandments, and the wicked one hath powers yet over you. This is the cause of your affliction. And I give unto you, which shall be delivered, you should set in order your own house, for there are many things that are not right in your house."
Dr. Casey Griff...:	<u>00:28:49</u>	So light, truth, knowledge, cosmology, the basis of what a human is, the Savior basically says, "The reason why I'm telling you this is so you can teach it to your children." He's saying, "Your biggest responsibility here is to set your own house in order and you haven't been teaching this to your children." So I'm not saying you can sit down with your kids and go through Truman Madsen's Q&A about what philosophically is answered in this section, but can you sit your kid down and say, "Look,

there's something really special about you, and what's special about you is that you've always existed and Heavenly Father gave you to us to be your caretaker for the next little while.

- Dr. Casey Griff...: 00:29:28 We're going to mess up and we're going to make mistakes and we're going to have problems and there's going to be ups and downs, but Heavenly Father wanted us to nurture you because you have the potential to be something really, really wonderful and really, really great. That you're an eternal being and you're special." The thematic tie between everything that comes after verse 41 and everything that comes before sometimes seems weak, but when you look at Heavenly Father saying, "I'm teaching you the most profound and important things you need to know about being a human."
- Dr. Casey Griff...: 00:30:01 Then He turns to Frederick and then if you jump down, He does the same thing with Sidney Rigdon and then with Joseph Smith himself, verse 45 and Newel K. Whitney in verse 50. He's basically saying, "This is stuff that every child needs to know." How much of a difference would it make, if every single person on earth really believed the statement, *I am a child of God/and He has sent me here.*
- Dr. Casey Griff...: 00:30:28 There's so many people that just struggle through their lives, wondering what the purpose is and what they're supposed to do. We sing those little phrases in one of our primary hymns, and don't realize how transformative it is to know that-
- John Bytheway: 00:30:41 Absolutely, because we really believe it. It's not a child of God, like George Washington is the father of our country. It's not a metaphor. He's the father of our spirits, and that is theological dynamite that our kids are in there singing the other room. That means you can pray to Him. He's your Father, He loves you and it just changes everything.
- Dr. Casey Griff...: 00:31:04 Well, and not just that, it also turns our experience down here on earth, especially if you're a parent, even if you're not a parent, to help us understand what God is like. I remember my daughter came home from school once and she was just sitting in the corner crying. It was because she got sent to thinking time. She got in trouble in class and got sent to thinking time, and she started crying.
- Dr. Casey Griff...: 00:31:31 I was like, "Honey, what's the matter?" I'm trying to comfort her. She goes, "Well, I thought that if you thought I was a bad kid, you wouldn't love me anymore." I remember sitting down and having one of those father moments where I was like, "Look, as

long as you continue existing, we are going to love you. If you're a serial killer, we'll love you. You can be as bad as you want to be and we'll love you. Don't worry about our love. That's intrinsic. The moment that I knew you were coming to earth, before you came out of your mom's belly, I loved you and I'll always love you."

- Dr. Casey Griff...: 00:32:07 To take that idea and to apply it to God really is transformative too, because there are people like, "God hates me or God doesn't know me." Section 93 is saying, "God is fatherhood. Like the type of love that you feel for a child down here on earth that your own child is the type of love that God feels for you. It's not arbitrary. He's not tossing you around like some statue that He sculpted and He's ready to throw out into the trash. You're literally His flesh and blood and that creates this kind of bond between you and Heavenly Father that really is powerful, and really does change your relationship when you think about it."
- Dr. Casey Griff...: 00:32:48 That when you make a mistake, you think, Heavenly Father wants me to do better, but he still loves me. I haven't lost God's love because I did this, but sometimes when you get chastised a little bit, like these people were, like Joseph Smith was, you also don't look at it as something that God is doing because He's mean or tyrannical. A good parent, and God's the greatest parent, a parent chastises because they're trying to correct something that might hurt you. They're trying to stop you from doing something that could hurt you down the road.
- Hank Smith: 00:33:19 Now, and this is the First Presidency and the bishop.
- Dr. Casey Griff...: 00:33:25 These are good people, but the Lord is saying, "Hey, I've given you such an important responsibility. Don't let it overwhelm your most important responsibility, which is your families. Make sure they're okay. Joseph, the next time we take off to Missouri, make sure Emma has a good place to stay and that she's okay, and that your children are safe."
- Dr. Casey Griff...: 00:33:42 It's so easy for us in a church where we're so involved, to spend another half hour or a few more minutes on our lesson, and neglect the child that's sitting right next to us that needs somebody to love them. I think the gospel is engineered to try and help us be good parents.
- Hank Smith: 00:34:05 I've noticed he says in verse 36, "The glory of God is intelligence, light and truth. I want you to become like me, so you have to," verse 37, "As you become more like me, you will forsake sin. You will forsake the evil one." I've often told my students that

keeping away from sin is wonderful. It's a great thing to say, "I want to do that, but I'm not going to do that. I have self-control." It's an even better place to get to when you say, "I don't want to sin."

- Hank Smith: 00:34:41 What is it? Mosiah 5, "The Spirit has brought a mighty change in us and we have lost the disposition to do evil." That seems to me what the Lord is saying here that as you become more like me, sin will become less and less attractive to you.
- John Bytheway: 00:34:59 There's a great article a brother named Dennis Gaunt wrote in The New Era, I think back in about 2013 and he said that, "Mockers tend to focus on the word can't. Why can't you do that? Why can't you do this on Sunday? Why can't you do this before you're married?" He said, "We're much better off if we focus on the word won't. I've thought about it. I consider I won't do that. I choose not to."
- John Bytheway: 00:35:25 I like what you're saying there, Hank, because I think as we grow, I think it's evidence of kind of becoming ... As the process of being born again, is that light and truth. What is that? Six, seven words. "Light and truth forsake that evil one," and we start to just think differently. I know I have the option to do that, but I don't really want to, and it's not I can't do it.
- Dr. Casey Griff...: 00:35:50 The whole concept of light tying back to truth. Truth is knowing things as they were, as they are. If you're in a room and all the lights are turned off, you have no truth basically, is what we're saying. Light allows you to actually see things as they are, and to tie it to verse 37, the reason why you forsake the evil one is because you actually see what he is. Not as someone that's attractive, but as someone that's pretty pathetic when it comes down to it.
- Dr. Casey Griff...: 00:36:15 Someone that's petty, someone that's insular, someone that is self-centered, instead of being centered on making other people better. Sometimes, all you need to do is create an environment of light, and people will naturally see what exists around them. Hank, you and I have both ... Well, all of us have done EFY and we've seen the effect that happens after a person's spent a week studying the scriptures and going to classes.
- Dr. Casey Griff...: 00:36:42 It's like they needed to be taken out of their environment sometimes to know how dark it was. You put them in this environment where there's light and truth. So Randy Bott, you probably know this story. Told this story, someone came up to

him and asked how you change somebody that's involved in bad things.

- Dr. Casey Griff...: 00:37:00 He told the story where he's playing football outside with his friends and as he's playing football, it's getting darker and darker and he runs to catch the football and doesn't see this tree branch and hits into it, just gets laid out flat and asked to go in the house and get a band aid or something. He comes out and he notices that it is pitch black, and he calls to his friends and says, "Hey, somebody is going to get hurt. Why don't you guys come in?"
- Dr. Casey Griff...: 00:37:24 All of them say, "No, it's fine," and he realized it had gotten dark so gradually that they had adjusted to it. He couldn't convince them to come in because they couldn't see how dark it was. So he came up with an alternate strategy and instead, he said, "Let's take a timeout. Everybody come in and get a drink." Everybody came in and got some water, and then when they ran back out to play again, they saw how dark it was.
- Dr. Casey Griff...: 00:37:45 He said, "All I needed to do was to bring them into an environment where there was light, and they realized on their own what darkness was." So sometimes rather than going up to somebody and saying, "Hey, what you're doing is wrong, and you're going to get hurt." Sometimes if you bring them into an environment of light, they'll see what's going on in their life, and they'll change. You can get a person to come to church or go on a youth activity or maybe just invite them into a really good home, or send them to a youth conference where they get out of the regular environment.
- Dr. Casey Griff...: 00:38:17 A lot of times they'll naturally recognize and see and forsake the things in their life that are hurting them. Light exposes us to what we really are existing in and sometimes just bringing light into a person's life is enough to change them.
- Hank Smith: 00:38:36 Yeah, Casey, you pretty much quoted this section, verse 39, "Wicked one cometh and take it the way light and truth." So I like how you quoted Randy there. You'll probably do it gradually, through disobedience, through gradual disobedience. I'm going to slowly take away your light and truth, and you might not even notice. What is that? 2 Nephi ... John, you'd know this. 2 Nephi-
- John Bytheway: 00:39:00 28.
- Hank Smith: 00:39:01 "He leadeth them-

John Bytheway:	<u>00:39:03</u>	Carefully." Verse 21, and it's poisoned by degrees in the Amalickiah and Lehonti story too in Alma 47. Just it's subtle, and I like how Elder Bednar talk has about that most of the time, the light that we receive is gradual like dawn and we know the sun is coming in the same way. The exceptional stories of the one with huge bright intelligence all at once, but I like that idea in there, verse 39, of taking away the light suddenly and then you don't see as well.
Dr. Casey Griff...:	<u>00:39:47</u>	Then verse 40, "But I've commanded you to bring up your children in light and truth." Create an environment in your home where there's plenty of light and plenty of truth, and that as much as anything, helps a kid turn out okay.
Hank Smith:	<u>00:40:00</u>	Man, say that again. Create an environment...
John Bytheway:	<u>00:40:04</u>	Of light and truth.
Hank Smith:	<u>00:40:06</u>	Where there's plenty light and plenty of truth-
John Bytheway:	<u>00:40:08</u>	I remember having a mom tell me that sometimes there'd be a big event in the news or something and they would say, "Okay, why did this happen? What choice did this person make? What consequences came from that and just instead of just saying, oh, the world's so terrible, let's look at this and look at what choices brought this." I thought that's a good way to help young people make sense of what brilliant it is. The gospel is not only the right way to live, but in a way it's the easiest way live because you avoid so many bad, bad consequences and kind of pointing that out and putting it in the light. This is why this is ... You will avoid some really bad consequences by staying in the light.
Dr. Casey Griff...:	<u>00:40:57</u>	Haven't we all had that experience too, when we walked into someone's house and you've kind of like felt the light. I remember when my wife and I were first married, going over to the home of this guy that trained me as a seminary teacher and just the feeling when I walked into his home and recognizing that's the kind of home that I want to create. It's a place of light and truth, and if there's this home base where your own family can come and see things as they really were, are, and will be, it makes a big difference in helping them navigate when they get out into the complexities and dark shadows that sometimes surround the world around us. [crosstalk 00:41:42] between what we are and what Heavenly Father wants us to do, which is nurture other people.

Hank Smith:	<u>00:41:47</u>	I recently spent some time with the family of our Executive Producers Steve and Shannon Sorensen, and that's the perfect way to describe it. As I spent time with them and their children and their grandchildren, there is a lot of light and truth just radiating and it comes from even grandparents. Grandma and Grandpa Sorensen and others who continue to teach light and truth. Then I do my part as a parent and then the children do their part as a parent and it creates generations of light and truth that are powerful. Being around this group was a powerful testimony to how glorious the commandments are. It was a little taste of heaven, almost.
John Bytheway:	<u>00:42:39</u>	Hank, you used the word "taste." Is it in Alma 32, 33? You have tasted this light. Actually it says that you can taste light, because here in Alma 32 is using the idea of this fruit, plant Christ in your heart it grows this, but then he actually says, you can taste the light.
Hank Smith:	<u>00:43:02</u>	That tastes good, that light.
John Bytheway:	<u>00:43:04</u>	Yes. Exactly.
Hank Smith:	<u>00:43:08</u>	Casey, from our knowledge, does the First Presidency and Bishop Whitney, do they go home to their families and decide that they're going to do better there?
Dr. Casey Griff...:	<u>00:43:20</u>	Well, thematically the next section is Section 94. Section 94 and 95 talk about the Kirtland Temple. So you do get the sense that they do kind of get their house in order, and then the next thing the Savior says is, "I want you to build a house where everybody can kind of come together." That if Section 93 is about creating the ideal home, well, what's the most ideal of homes?
Dr. Casey Griff...:	<u>00:43:43</u>	It's a temple, a house where these truths and ideas can be taught and shared with everybody. Again, that idea of ... I put up a picture of the celestial room in the temple and I told my students, "Pretend for just a moment that you didn't grow up in the church and you've never been to the temple and you're just seeing this picture for the first time. What would it look like?" The answer that almost everybody gave was, "It looks like a family room. It looks like you could set down a game board on top of one of those tables and start playing a board game together as a group, or you're sitting in a circle having a conversation."
Dr. Casey Griff...:	<u>00:44:22</u>	It's interesting that based on our beliefs, Latter-day Saints conceptualize the temple, which represents the presence of God

as this really homey room. There's not soaring arches and stained glass windows. It's very homey and very comfortable and very safe in that sense. Gosh, I, like I said, love the idea that the Savior is basically saying in essence, I'm like you and Heavenly Father is like you as well. He's a Father that's concerned and cares about you. There's this quote by President Oaks that I share sometimes with this.

- Dr. Casey Griff...: 00:45:01 He says, "Our theology begins with Heavenly Parents. Our highest aspiration is to be like them. Under the merciful plan of the Father, all this is possible through the Atonement of the only begotten of the Father, our Lord and Savior Jesus Christ, and as earthly parents, we participate in the gospel plan by providing mortal bodies for the spirit children of God. The fullness of eternal salvation is a family matter."
- Dr. Casey Griff...: 00:45:23 Our theology begins and ends with Heavenly Parents. That's how we think of God. That's how we conceptualize God. The temple is God's house, and if we're talking about like we were a few moments ago, entering into a home and just feeling light and truth there, that's also what we feel when we go in the temple. The temple's our Father's home. It's where we should feel most comfortable because ultimately that's what eternity is like.
- John Bytheway: 00:45:50 Beautiful.
- Dr. Casey Griff...: 00:45:51 Let me point out one last thing. Verse 53, you can take a look at them. He says, "Verily I say unto you, it's my will that you should hasten to translate My scriptures and obtain the knowledge of history, of countries, of kingdoms, of laws of God and man, and all this for the salvation of Zion." In other words, this is going to sound strange too, but when you're sitting there helping your child with their homework, you're also teaching light and truth.
- Dr. Casey Griff...: 00:46:19 Going back to that old Brigham Young statement that the gospel "embraces all truth." Everything that's true, we're good with. So it's not just that you're doing the Lord's work when you're reading scriptures or praying with your kids. When you're sitting there doing homework with your kids, you're worshiping in a sense, and when you take your kids to a good movie that uplifts and instructs them, that is spreading light and truth.
- Dr. Casey Griff...: 00:46:46 That's all stuff that's helpful. If you don't have any kids, but you're serving diligently and in a calling ... I have a wonderful sister-in-law who teaches elementary school kids. She doesn't have any kids of her own, but she spends all of her days, all of

her time, teaching light and truth to third and fourth graders. That is a form of worship as far as I'm concerned, because I think when Heavenly Father thinks of His titles, it goes Father and then Teacher probably number two.

- Dr. Casey Griff...: 00:47:16 When we try to think of what Jesus did in this life, we like to talk about how he was a carpenter, but He was really a teacher. A person that teaches and teaches light and truth is also doing God's work and worshiping God.
- Hank Smith: 00:47:30 This kind of brings us full circle with your studies in education. Education has always been a part of the restoration, hasn't it?
- Dr. Casey Griff...: 00:47:39 Yeah. One of the titles for the Kirtland Temple was a house of learning and they thought of it first and foremost as a school. They just didn't quite know what school was going to be like until they got there and Heavenly Father endowed them with power, gave them the knowledge that they needed, but going back to the School of the Prophets, which takes place right before this, learning is worship. Teaching is worship. That if worship is emulation and God is the ultimate teacher, then that's what it means to be like God, is that you're always teaching, improving and helping someone else.
- Hank Smith: 00:48:14 Joseph Smith had a vision for the university in Nauvoo and a university in Zion, and I'm sure Brigham Young continued that out in out west.
- Dr. Casey Griff...: 00:48:24 Yeah. The first building built in every Latter-day Saint settlement was a schoolhouse. We got around to building temples because they're grand and majestic a little bit later, but the first thing was we had to make sure that our children were learning light and truth. That's a theme you can follow all the way through the Doctrine and Covenants.
- John Bytheway: 00:48:43 I remember President Nelson giving a talk at BYU and I was there and he said, "The main difference between hoping to make a difference in the world and actually making a difference in the world is in education." Does that ring a bell? That idea to keep learning, and I love that what you said about like Brigham Young statement about if it's true, it belongs to Mormonism. I thought is the way I heard it. We're not afraid of science. Science had stopped changing because I had a biology textbook that cost me a hundred bucks and when I gave it back to the BYU bookstore, they gave me five for it.

John Bytheway:	<u>00:49:21</u>	Why? Because it changed, and it wasn't true anymore, but I set my scriptures on the shelf and they're still true. So I tell my students, "We're not afraid of anything that we discover in science because we embrace all truth."
Dr. Casey Griff...:	<u>00:49:39</u>	President Uchtdorf said, "To Latter-day Saints, education's not just a good idea. It's a commandment." This is one of those sections where you get that, that we're not afraid of a person knowing too much. We're afraid of them knowing too little, but again, it's light and truth. As long as you're learning things that are true, it's always going to be edifying to you. The danger lies sometimes in learning things that aren't true.
Dr. Casey Griff...:	<u>00:50:02</u>	Joseph Merrill was a physicist and he was basically saying, "I've studied physics and I can't figure out how all this came together without some sort of divine mind behind it." That the more you study science, true science, real science, it'll increase your faith. It'll make you look at the wonder and beauty and complexity of the universe and just say, "There's no way that this happened by accident. This is a beautiful creation of a master artist."
Dr. Casey Griff...:	<u>00:50:30</u>	So that's another great tradition, I think you could trace back to Section 93, but a whole bunch of revelations in the Doctrine and Covenants where the Lord said, "Get out there and learn stuff. Explore the world around you and embrace it. It's beautiful. I made it for you." Learning how the world works is learning another part of godhood.
Hank Smith:	<u>00:50:50</u>	One of my favorite gospel books was either about or written by Henry Eyring, Senior. I think it's <i>Reflections of a Scientist</i> or <i>The Faith of a Scientist</i> . Both of those were either about him or by him and he says that same thing. I want to learn more. Here he is, probably should have been a Nobel prize winning chemist and he talks about how God must think it's so darling, him and his chemistry set and how he's trying so hard that it's got to be so fun to have him ... He said, what is it? See if I can get the quote right. "Our knowledge must look like wide-eyed awe of a child to Him."
Dr. Casey Griff...:	<u>00:51:36</u>	"Oh, look, honey. The kids landed on the moon. Isn't that wonderful? But someday they'll master interstellar traveling, just like we have." I love that idea that a biology class can be as edifying as a theology class can be, if you just look at it through the right lens and take the truth from it that you need to take.
John Bytheway:	<u>00:51:56</u>	Oh, I was thinking about the story that President Nelson, President Russell M. Nelson likes to tell about having revelation

in the middle of heart surgery about how to repair this heart. It wasn't the Lord saying, "Oh, just have faith." The Lord taught him truth and taught him a way to do that. It's such a cool story because that was pure intelligence and it was science-type intelligence. It was medicine, it was anatomy-type intelligence in that moment. It's a cool story.

Dr. Casey Griff...: 00:52:30 Isn't it cool to have a medical doctor be the head of the Church? In most churches, the heads are guys like you and me, that teach theology and be ourselves in that. It's just great to be part of a religion where being smart is recognized as a really, really great thing, that education's great and get out there and educate people and educate yourself and it'll be a blessing to everybody around you. That the glory of God is intelligence or light and truth. So get as much light and truth as you can from every possible source that you can. The Church helps a ton when it comes to religious light and truth, but there's other places to go where you can learn light and truth about how the world works.

Hank Smith: 00:53:11 You can thirst after it. We're not just talking about degrees here, like college degree, we're talking about anywhere. Other sources as well.

Dr. Casey Griff...: 00:53:20 One thing I've noticed going through the Doctrine and Covenants the cycle is how often the Savior says that to them. He says it in Section 88, He says it at the end of Section 90, and there's a dozen other places where He says, "Get out there and learn stuff." Joseph Smith and the first generation of the Church had one thing in common. They were all intellectually curious about the world around them. It's funny that a couple months after this is given, Joseph Smith ... When you get to Section 111, not a couple months, a couple of years, but Joseph Smith goes to Salem and we don't talk about the fact that while he's in Salem, he's running from museum to museum. He's learning as much as he can because he hasn't been there before. He was just an intellectually curious person, and that's a great attribute. That's something that all of us should seek to cultivate in ourselves.

Hank Smith: 00:54:06 Excellent. Let's ask our last question, I think. So Casey, you've been studying the history of the Church, these sections, the history of Church Education for over two decades now. I know that because we started just about the same time. Share with us, maybe just your personal thoughts about Joseph Smith, his contemporaries and the history of the Church.

Dr. Casey Griff...:	<u>00:54:36</u>	Boy, that is a big topic to try and capture. I will say this. I just got back from Kirtland. It's been a year since anybody's able to travel and my first major trip was to go to Kirtland. Part of the reason why I went there was to visit this guy named Karl Ricks Anderson who lives in Kirtland and is a tour guide there. Probably the best tour guide in the world when it comes to Kirtland. To think Karl's been stake president, a regional representative, and is now a patriarch in the church, but not many people know who he is.
Dr. Casey Griff...:	<u>00:55:20</u>	I would say one of the beauties of the gospel is that for every Joseph Smith and Sidney Rigdon and Newel K. Whitney, there are tens of thousands of people out there that are doing everything they can to live the gospel and strive to make a difference that really do make a difference, but might not wind up in the pages of the Doctrine and Covenants.
Dr. Casey Griff...:	<u>00:55:43</u>	On Memorial Day, I took my kids to this town where my parents grew up and there's a grave there marked John R. Murdock, who's the guy that Section 99 was received on behalf of. It's a really short section, but if you go back and study his life, he made so many contributions and did so many profound and amazing things. We sometimes overlook those men and women that don't make the front pages of the scripture sometimes.
Dr. Casey Griff...:	<u>00:56:10</u>	I would say to every single person out there, you're making a difference and even if there's not a big recognition for what you're doing, you're making a profound difference. I talked to the first of this about the first seminary teacher. Nobody knows his name. He made a huge difference. Changed the lives of millions of people. Everybody out there is important and that as much as anything is freeing in the gospel is the ability to look at people around you and see the best that exists.
Dr. Casey Griff...:	<u>00:56:45</u>	It's so easy for us to become cynical and just think people are the worst and why is everybody so terrible, but we need to recognize how good everybody is around us and how much potential they have and how wonderful they are. We need to see goodness where it's at and recognize that truth and light is not just a knowledge of things as they are, and as they were as they will be, but it's genuine goodness.
Dr. Casey Griff...:	<u>00:57:13</u>	Being like God, isn't just knowing everything fact wise, it's knowing perfect empathy and sympathy and kindness. That that's what we should aspire to be. That there's people out there that don't have PhDs, but boy, do they have a high quotient of emotional intelligence and know how to help among

people. There's some people out there that might not ever have the means or the way to attend a university, that understand more about this universe and how it works in a profound way than you really can't get in a classroom.

- Dr. Casey Griff...: 00:57:43 So I would say in embracing learning, we not only embrace that kind of comes from a book type of learning, but the early members of the gospel also embraced the idea of experiencing and loving and fully living life in a way that you engage with other people and learn from them as well. I learned so much from the people around me and I'm so grateful for them and I hope everybody gets their moment with Heavenly Father, where He gets to say, "Well done thou good and faithful servant," whether that person's a Joseph Smith or whether that person was just a really great teacher that stated their post and taught light and truth for their entire life. In the end, both will have made a really critical contribution to the kingdom and both deserve the same reward, and that's my spiel.
- Hank Smith: 00:58:29 That's excellent. Absolutely excellent. I love Section 93 now. I knew a little bit about it before coming in, but nothing like you've shown us. So John, any closing, parting thoughts?
- John Bytheway: 00:58:46 No, I thought that was a great way to summarize, especially for your average ... That was great. Average grandmas and grandpas out there that maybe don't have all the ... Or like the John R Murdock's who have made such a contribution, and to them it was their family and that's what this section says to take care of your families. Teach them the truth, but take care of them and that's what's important.
- Hank Smith: 00:59:14 I have a quote here from President Spencer W. Kimball. He says, "That is the answer. Family life, home life, home evenings, dedicated selfless parents. That is the way the Lord ordained our lives to be."
- Dr. Casey Griff...: 00:59:29 Can I add in just one thing real quick?
- Hank Smith: 00:59:34 Please.
- Dr. Casey Griff...: 00:59:34 At the last [General] Conference, I was really moved when Elder Gong talked about changes in the Church and he said that over half the Church is single. Over half the adults in the Church are single. I just want to impress on everybody the idea that family is more than just mom and dad, son, and daughter, that your family ultimately is everybody around you and the people that you love and make connections with. So if you're not married

and you don't have kids, you're still part of a family and you have an obligation to help where you can help, to lift where you can lift and to spread light and truth to all people that you connected with, whatever your family looks like.

Hank Smith:

01:00:13

Well said, well said. We want to thank Dr. Casey Griffiths for being with us today. We want to thank all of you for listening and staying with us. We're grateful to our Executive Producers, Steve and Shannon Sorensen, and we have a great production crew. We mention them every week because they are doing so much. Their names are David Perry, Lisa Spice, Jamie Neilson, Kyle Nelson, Will Stoughton and Maria Hilton. Thank you to our incredible team, and we hope that you will join us on our next episode of followHim.

followHIM Favorites
D&C 93
Episode 35

Hank Smith:	00:00	Hello, my friends. Welcome to followHIM Favorites. My name is Hank Smith. I'm the host of a podcast called followHIM, and I am here with my co-host John Bytheway. Hello John.
John Bytheway:	00:11	Hi Hank.
Hank Smith:	00:13	Every week we do a smaller version of our podcast called followHIM Favorites, in which we just look at this week's lesson, which is section 93, and we pick our favorite things. Now we have a guest with us. John, just real quick, introduce our guest.
John Bytheway:	00:30	Oh, Casey Griffiths is with us. He's awesome. He is fun to listen to, fun to talk to. He has his own podcast on Book of Mormon Central. And he's going to--he's like an expert on this. He's kind of an expert on education in the church. And so, this is a perfect section to have him for a guest.
Hank Smith:	00:52	All right, so let's go. John, you go first--followHIM Favorites.
John Bytheway:	00:56	Oh man, there's so many things here. In fact, one of the things I love to do, for those of you who are so old, you use paper scriptures. Look at page 182 and count the lines of footnotes, and that tells you how doctrinally rich it is. I have done that. I got bored at church one time. There was only one time that I was allowed, but I counted footnotes and I think section one wins it with 31 lines, but there's 29 lines of footnotes here in section 93. But one of the things that I've just loved is how the Lord seems to call his servants by different names. If you look in verse 45: "Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you friends, for you are my friends, and ye shall have an inheritance with me."
	01:47	"I called you servants for the world's sake, and ye are their servants for my sake- And now, verily I say unto Joseph Smith Jun.--". And then he gets some more advice. But I love how he calls them his friends, and I think--what must the Lord think when he sees us going to the sacrament table every Sunday and making a covenant that we are willing to take his name upon us? And what a symbol of friendship that must be for him to say, I want to take the name of Christ upon me and try this week to keep his commandments so that I can have his spirit to

be with me. So, I just love that I'm gonna call you friends and you'll find in the scripture, sometimes my son, sometimes my servant. Well, here he says, I'm gonna call you my friends. I love that Hank and Casey. I love that part.

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| Hank Smith: | 02:36 | Yeah, yeah. It's as if the Lord knows your heart, right? You both are my friends. And if you were to say something wrong or do something wrong, I would say that it's not a big deal--I know their heart. I know that they're good people. They're good friends, and they have been there in the past, and they'll be there in the future. So, I like that word. My followHIM favorite is gonna be right across the column if you have your paper scriptures. Doctrine and Covenants 12 to 20. In this, we learned that the Savior did not receive a fullness at, at the first, meaning all knowledge. He didn't know everything, right? Who he was and why he was here at first, but received grace for grace. He--the same idea is line upon line. |
| | 03:22 | Then you go over to verse 20 and the Savior says to you and I-I say unto you, you shall receive grace for grace. You know, sometimes we can get pretty frustrated that we're not as good as we want to be. I don't know about either of you but sometimes I think, why am I making that mistake again? Why am I doing that again? I should have learned by now. Right? And the Savior is saying, listen, I learned grace, for grace. I learned line upon line and I understand that you are too. So be patient with yourself. Be patient with others around you, because it's a process of learning. And I just hope that you don't think, oh, the Lord must hate me. Oh, the Lord must be disgusted with me. You know that I'm doing these and making these same mistakes over and over. No, he gets it. He understands what it means to grow grace for grace. What do you guys think? |
| John Bytheway: | 04:14 | Well, Hank, I love that you would say that, and I love that he invites us--if I can tie it back to the sacrament table again, that he invites us back every week as if to say, oh, I know, I know you're gonna go grace for grace. I know you're gonna mess up. And that's why I've set this up so that you can keep coming back to this this table of communion, this table of sacrifice, and make that covenant again. Just keep coming back and we will--I'm gonna help you grow grace for grace. I love it. |
| Hank Smith: | 04:45 | Alright, our guest, Casey Griffiths, tell us your followHIM Favorite. Teach us. We're ready. |
| Casey Griffiths: | 04:50 | There's so much in this section that I love, but I'm gonna go to verse 36 and 37, which says, "The glory of God is intelligence, or, in other words, light and truth. Light and truth forsake that |

evil one." And I just love that because the idea that the Lord is saying us intelligence is light and truth, it's learning. And when you learn new things and when you're excited to learn new things, that's one of the things that keeps the evil one at bay. That's one of those things that leads you to good places where you grow in glory and light and intelligence and become more like Heavenly Father and Jesus Christ. Because they're avid learners, they love the universe that they've created and see it as profoundly beautiful. And I hope that you look out on the things that you learn, not just in school, but things that you learn when you're outside, when you're on a hike, when you're riding your bike, when you're walking down the street. I hope that you're just a curious person that's rediscovering and falling in love with this universe that God's created for us. That to be intelligent is to be more like God and to love light. And truth is one of those things that keeps the bad thoughts that are sometimes discouraging and that bring you down and put you into dark places at bay. So be a curious person.

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| Hank Smith: | 06:12 | Yeah. On Sundays in our house, we sometimes watch a nature documentary, you know, about insects and animals and volcanoes and whatever. And I find my kids, if they'll actually sit down and watch, they start to get interested. They start to say, why does that bird do that? That's weird, right? Look how pretty that one is. Look at the feathers on that one and it becomes quite interesting. |
| Casey Griffiths: | 06:34 | Yesterday, my daughter who's eight years old, kept coming up to me with rocks. Like, we're in the middle of moving my other daughter out of college, and she kept walking up and saying, dad, I found this rock. This rock looks like a donut, or this rock is really some kind of crystal or something. And I kind of brushed her off. And then I sort of sat there and thought, when did I become the sort of person that isn't excited by a cool rock? Like it seems like that's intrinsically built into us. And it's one of those things that makes us really happy when we're kids, but sometimes goes away when we're adults. I found this quote that I really loved that that goes like this. It says, the cure for boredom is curiosity, and there's no cure for curiosity. I've said that to my kids so much now that they hate that quote. But that's the basic idea. If you're bored, go out and explore the world, find something, look at something, learn something new, and kind of embrace everything that's around us. When the Lord says the glory of God is intelligence, intelligence is the ability to see and appreciate the truth in the world around you. The more you cultivate that the more exciting your life is gonna be. |

Hank Smith:

07:42

Yeah, that's exciting. And in our full podcast, if you want to go and listen to it, you'll hear Dr. Griffiths talk about how doing your homework is a form of worship according to section 93. So, if you need a little more incentive to do your homework you, you need to come listen to our full podcast and hear what Dr. Griffiths has to say about Doctrine and Covenants 93 verse 53. That's it for followHIM Favorites. We hope you'll join us on the full podcast. It's called followHIM. You can get it wherever you get your podcasts, but if not, we hope to see you next week on followHIM Favorites.