



“All Things Must Be Done in Order”

Show Notes & Transcripts

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 Wednesday.

Podcast Episode Descriptions

Part 1:

How do we make more of the ordinance of the sacrament? Dr. Matthew Richardson explores the significance of the sacrament, the importance of revelation and following the Lord's appointed leaders, and the need to put on the full armor of God as we navigate the challenges of daily life.

Part 2:

Dr Richardson continues to examine Doctrine and Covenants 28 including the importance of following the established order and pattern of revelation in the Church.

Timecodes:

Part 1 -

- 00:00 - Part 1 - Dr. Matthew Richardson
- 01:49 Strand of pearls
- 05:45 A message to a wheat farmer
- 08:00 Dr. Matthew Richardson's bio
- 11:37 *Come, Follow Me Manual*
- 13:39 The sacrament isn't transactional
- 15:59 D&C 27 - Sally and Newel Knight
- 19:16 Attaching meaning to the sacrament
- 21:22 Why Joseph didn't buy wine
- 24:32 Passover and the sacrament
- 27:12 Look to the future
- 32:22 Gratitude and ideals
- 36:21 Sharing a meal
- 37:59 A trip to the Garden of Gethsemane
- 42:10 Young children and sacrament meeting
- 47:10 Girding your loins
- 50:53 The armor of God
- 57:09 The sword is a weapon
- 01:00:03 The wisdom of Marlene Baker Savage
- 01:04:49 One question
- 01:09:22 End of Part 1 - Dr Matthew Richardson

Part 2 -

- 00:00 - Part 2 - Dr. Matt Richardson
- 00:07 Hiram Page and seer stone
- 02:24 The spiritual climate
- 04:17 Voices of the Restoration with Dr. Dirkmaat
- 05:04 Background to Hiram Page
- 07:47 The Lord's checks and balances
- 10:12 A pattern for stewardship
- 14:25 Natural man and fallen man
- 18:02 Stewardship and order
- 25:46 D&C 28:7 - Order after Joseph
- 26:40 Where is Zion?
- 30:46 Not ready for Zion
- 34:15 By common consent
- 39:14 A pattern for correction
- 44:42 Hiram Page's response to correction
- 47:30 What it means to sustain leaders

- 54:14 When you don't sustain a leader
- 57:34 Gratitude for those that sustain others
- 01:00:19 D&C 28:15 - The Lord's help in our duties
- 01:01:49 Dr. Richardson's testimony of Jesus Christ and the prophet Joseph
- 01:06:25 Gratitude for the early Saints
- 01:11:14 End of Part 2 - Dr. Matthew Richardson

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Biographical Information:



Second Counselor in the Sunday School General Presidency 2009–2014

Matthew O. Richardson is the second counselor in the Sunday School general presidency. He has also served as a Sunday School teacher, Young Men president, counselor in several bishoprics, and bishop.

Brother Richardson completed both undergraduate and graduate work at Brigham Young University, receiving degrees in communication and educational leadership. He is a professor of Church history and doctrine at BYU, where he also served as the associate dean of Religious Education. He and his wife, Lisa, are the parents of four children.

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Hank Smith	00:00:00	Coming up in this episode,
Dr. Matt Richardson:	00:00:02	Here I am in Jerusalem. I had great anticipation of what it was going to be like. This is it. We walked into the traditional side. I was with my wife Lisa, and we walked in together. And I'll have to admit, I was overwhelmed by the experience, but I felt heavy. And I sat down on a bench in that garden and it was a beautiful summer day. And all I could think of was...
Hank Smith:	00:00:27	Hello everyone, welcome to another episode of followHIM. My name is Hank Smith. I am your host and I'm here with John Bytheway, my co-host who is quick and powerful. John, doesn't that just describe you?
John Bytheway:	00:00:40	My son said I was slow and weak when we were throwing the football the other day. So in the resurrection, that's my goal. Quick and powerful.
Hank Smith:	00:00:49	Okay. Yeah, I'm going to have most of my hair back, I think in the resurrection. John, we are joined today by Dr. Matt Richardson. Matt, welcome back to followHIM.
Dr. Matt Richardson		Thank you. It's a pleasure to be here. I appreciate this.
Hank Smith		We're going to have a lot of fun today, John Section 27 and 28. Not a lot of verses to cover, but a lot of content. What comes to mind when you think of the Sacrament in 27 or Hiram Page in 28?
John Bytheway:	00:01:21	Right off the bat Section 27 is unique because so many sections came as an answer to a question. In 27 that Angel just came and interrupted what they were up to. It tells you how important it was. It's changed the way we do things. And there's such a list of characters in Section 27. I'm just intrigued with things the Lord has us repeat. The sacrament is something that we have the privilege of repeating so often and it's so meaningful. So I, I'm looking forward to that.

Hank Smith:	00:01:49	Yeah, the church is what, just four months old and the Lord is there saying, okay, let's adjust this. Let's do this. Matt, as you've looked at 27 and 28, where do you want to go today?
Dr. Matt Richardson:	00:02:02	Well, you know, section 27 and 28, as you mentioned, not a whole lot of verses, but it's kind of like looking at a necklace with jewels on and saying, boy, there's not very many jewels there. But actually there are really quite beautiful and stunning each of themselves. And when you combine those together, it's almost like a pearl necklace. You have a strand of pearls, but every pearl has its own value and also it brings the charm to the entire work. For me, section 27 and 28 is like that. There's so many wonderful little tidbits for me. This is what the Doctrine and Covenants is. If you look at this book, it's an amazing book. You have section one, which is actually after so many of the revelations were given, and it was the preface. 38 sections of the Doctrine and Covenants begin with the word hearken.
	00:02:48	I think that that's important to note, especially in this section because it was mentioned that the Lord interrupts sometimes. And what he's saying is, Hey, listen up really quickly. But as you know, hearken is more than just listening. It's listen, comply. And I use that word on purpose. It's not just listen and do, but there's a compliance to it. It's an invitation to say, Hey, I'm going to invite you to come. If you would like to listen and choose to obey or choose to comply, to submit to my will, great blessings will come. When I look at these sections, I'm thinking, this is really what the Doctrine and Covenants is all about. It's of the pearl strand, so to speak. And there's some really beautiful things here. Or the Lord is going to say, Joseph and anyone else who receives and listens to this one, listen up.
	00:03:38	Here's some really great things. And the blessings that will come will bless you personally. They'll bless your family and those around you. And it will have an everlasting blessing upon it. Because Section 27 especially talks about past, present and future of the disciple's life. I'm a little bit biased, but these are really great examples of those that are seeking blessings, those that are seeking the balm of Gilead, to have something in their life to help them now in both the good and the ugly. When things are going well, or I don't know if this will make sense, but this is important to me, is sometimes it's not going bad and it's not necessarily going great, but it's kind of stalled and it's almost like you're plateaued or stuck. I served my mission in Denmark and there's a phrase, people say, Hey, how are you doing?

00:04:32 And they would say, *godt nok*. And that literally translated in Danish, it's good enough. And so it's like, Hey, how you doing? Good enough, good enough. But when I came home from my mission, people say, how you doing? And I say, good enough. And they say, oh, really? What's wrong? What? What's wrong? I'm like, oh, actually it's good enough. It's good enough. And I think sometimes we get into the habit of thinking everything has to be Mach 12 amazing or really super bad. But sometimes we get stuck in the middle here. And sometimes we're doing good things, but we don't feel like we're progressing. And these sections, I think at least Section 27 for sure, is a section that goes through and says, Hey, this is for everyone, for when it's going really badly or when it's going really good. But if you feel like you're stuck, here's a section that'll say, here's some things that can be done to help you feel the presence of the Holy Ghost, the atoning power of Jesus Christ and the blessings from God the Father.

Hank Smith: 00:05:31 I remember being in high school and reading the Doctrine and Covenants and saying, there's not really a story here. I liked the stories and now that I'm studying with all these experts, John, there is a story playing out just underneath.

Dr. Matt Richardson: 00:05:45 Yeah, the story frames it, but it's not reading a story. Here's a thought on this one. because I used to wrestle with that, still sometimes do, in thinking, what's going on here? If we don't read what's taking place, at least to frame it, to give it context, we might be missing some of the beautiful gems. For example, I know you've already done this one, but section four, one of my favorite parts about section four is the fact that it was given really intended for Joseph Smith Senior. He's saying, Hey son, what should I do? But here's the reason I love it, and this is why the story is so beautiful, is it starts off, the field is white and ready to harvest. It's given to a 52-year-old wheat farmer who knows everything about wheat. And for me, the great part of that story is not just the verse and the doctrine, is the fact that Jesus Christ is saying, let me give you something that you know about, in a way for me is saying, because I know about you, put a little context and then you listen to what takes place with the Lord, with those individuals back at that time period.

00:06:47 But then it's like, wait a second, this has everything to do with me right now, right here, and it will influence my tomorrows and my future. And so I'm with you Hank. It's a different read, but it's really quite lovely when you take a pause and at least frame it and saying, okay, and I found a lot of times we misquote scriptures because we've got this background story all wrong.

Hank Smith:	00:07:13	Context matters. Now that you've said that about Joseph Smith Sr, I wonder what he would say to us. Probably something like, the classroom is full, the students are ready, go in and teach. John, Matt was with us a year and a half ago or so when we did Ephesians, but there might be people here going, who is this? Matt Richardson . There might be a dozen people in the church who have never heard of Dr. Richardson. So John, give us a little background. You've known Matt for a while, right?
John Bytheway:	00:07:43	I first met Matt doing especially for youth. He used to give a talk called Get Off the Bench and Be a Letterman That's kind of where I learned to be quick and powerful back then. He was on my graduate committee. Weren't you Matt?
Dr. Matt Richardson:	00:07:59	I was.
John Bytheway:	00:08:00	That was awesome. But Matt, he was the academic vice president at Brigham Young University from 2014 to 2020. But before that he was teaching church history and doctrine. And you're back doing that again right now. Isn't that right?
Dr. Matt Richardson:		That is true.
John Bytheway:		And Matt was the mission leader with his wonderful wife in the Minneapolis, Minnesota mission. There's three M'S in there. I've heard they have 10,000 lakes. So,
Dr. Matt Richardson:	00:08:26	They lost count. There's way more than that.
John Bytheway:	00:08:29	Yeah. When I've watched BYU sporting events have seen Matt there on the sidelines, but always with a suit and tie.
Dr. Matt Richardson:	00:08:36	Yeah. I don't have any other clothes, let's be honest.
John Bytheway:	00:08:40	That's it.
Dr. Matt Richardson:	00:08:41	Yeah. And my kids think I was born in this suit and tie,
Hank Smith:		Matt, that was a part of your job as vice president. I know that you were very busy, but that was a part I was jealous of those seats at sporting events.
Dr. Matt Richardson:	00:08:53	Mm-Hmm. There's no doubt about it. That's what everyone would say. They would see you having great seats at all the sporting events and being around so many wonderful activities. And you know, I also had in my portfolio at the time, BYU broadcasting and all the events that took place, pretty much

everything that could go wrong in the public eye and people would know about it. Those were all my areas. Yeah, I think that's because I was expendable. But they would look at them and they say, you got the best job in the world. Look at all the fun things you do. And there's so much truth to that. It was a great blessing and we were able to do many things, but that's what we would usually do at nighttime with the events. It was what took place from 6:00 AM until about 5:00 PM where it was dealing with everything else.

00:09:34 So it was a wonderful mix. Like everything that we do, it's like parenting. You look at our Christmas cards and we all look so great and they forget, oh wait a second. There's a little bit of wear and tear that goes on in between those times and it's like everything, including our own discipleship. There's ups, downs and stuff like that. So for me it was something bigger than what I could do on my own. To be part of that was a privilege. That's one of the reasons I'm a member of the Church of Jesus Christ of Latter-day Saints. I get to be part of it. I mean, I pinch myself and think I get to be a member of something that is so amazing. That doesn't mean it's always easy, but boy, it's a privilege to be part of something that's large.

Hank Smith: 00:10:10 Yeah, that is fantastic. Something that's going to outlive us Yeah, for sure. Well into the eternities. Hey, just speaking of BYU sports, I have to tell you both about an experience I had recently. I was on a podcast called [Two Point Conversion](#) with BYU Football, two amazing athletes, Connor Pay and Chase Roberts, who if you follow BYU football, you know both of those names. They have a Come, Follow Me podcast and every so often they invite a guest on. I was just so impressed with these two young men. Here's one, getting ready for the NFL, Connor. Here's another getting ready for his senior year at BYU, Chase. I knew they'd be good guys, but I didn't know they'd be just incredibly spiritual, wonderful young men. So I just want to throw that out there.

Dr. Matt Richardson: 00:11:00 You know, the thing I like about that is the way you brought that up, Hank was so many times with anything, and especially sometimes with athletes, it's like, well here's what they do and that defines who they are. But I like the way that you house this. One is they might do something, but who they are is much more. And as you're speaking about how great they are as young men, that's the biggest difference right there is what we do doesn't always meaning our activities, our profession, our state, et cetera. It doesn't always define who we are, but I love the fact that they're allowing that to shine through. What a cool thing.

Hank Smith: 00:11:37 Incredible young people that we have coming up right behind us. Hey, I'm going to read from the [Come, Follow Me](#) manual. This lesson is called All Things Must Be Done in Order. And then Matt, John and I are ready to learn. It starts this way. "Revelation was still a relatively new concept for the Saints as the Restoration continued to unfold. Early Church members knew that the Prophet Joseph Smith could receive revelation for the Church. But could others? Questions like this became critical when Hiram Page, one of the Eight Witnesses of the gold plates, believed he had received revelations for the Church. Many faithful Saints believed that these revelations were from God. The Lord responded by teaching that in His Church "all things must be done in order". That's section 28, verse 13. This meant having only one person "appointed to receive commandments and revelations" for the entire Church ([Doctrine and Covenants 28:2](#)). Others, however, could receive personal revelation for their part in the Lord's work. In fact, the Lord's words to Oliver Cowdery are a reminder to all of us: "It shall be given thee ... what thou shalt do" This is kind of a little toddler church, a brand new church. They're still learning how this is going to work. Alright, Matt, with that, where do you want to go?

Dr. Matt Richardson: 00:12:51 Well, let's build off of what you just said. To start this one off we read, and most people can quote the scripture line upon line, precept upon precept, Hanks my imagination, here a little, there a little, it's not always linear, I think is sometimes we expect it to be A, B, C, D, E, F, G. But sometimes it'll go A, B, C, D, P Q L Z, M N O, And then we get back to the H I J K L and with the Lord. It seems that what he does is he says, look, I'm seeing all things right here, but I'm going to reveal things for your understanding and for your ability. We talk about the sacrament and we have so much history and so much experience personally with it, but in those days the sacrament was a rare experience when we're looking at here in 1830. But we talk about how it's supposed to be done.

00:13:39 I have to laugh when I've served in callings with young single adults, particularly where you have members that come and they're from all over the country and they'll come up and they'll say, Bishop, or hey president, we're doing the sacrament wrong. And I go, what do you mean we're doing it wrong? This is important to know. Thank you. Well, you don't huddle up at the sacrament table and then break out as those who are passing it. You're supposed to stand over here. You don't put both hands in front of you. They're supposed to be behind you when you're waiting for the tray to come to you. You face this way but it's the transactional experience of sacrament because you've had so much experience the way it is. So when Joseph says we're

going to have a sacrament meeting, everyone's going sacrament meeting, this is awesome.

00:14:20 Oh, hey Joseph, what is a sacrament meeting? Oh, I better go ask. And so then line upon line in the fledgling church in the early days here we are getting literally line upon line. Things are being established. We might say, oh of course the prophet is the only one who receives revelation for the church. You got to consider the timeframe. It's the context we talked about before to not necessarily give them a break, but to understand what's taking place and then say, what does that mean for us today? Because actually we're doing a lot of the same things, even with the background that we have. When we jump into section 27, we can look at it and we say, look what it does for us, all things as the title would suggest, all things are done in order. The Lord does have an order and he hits an administrative side in section 27.

00:15:10 But if we just look at the administrative side of section 27, it's really fun and interesting, but we're going to miss some really great pearls or gems for the rest of it. And how those fit together to create this, I'll say it again, the balm, the salve, the experience to soothe us, to comfort us and to encourage us to be more. And that's what I really like about this one. But it is a line upon line. And by the time we come to section 28, for me, I'm like going, you guys, he already revealed this in section 20 and 21 about what's happening with Hiram Page. But we have to remember these are new concepts and he is teaching additional things, what he taught first time. Let me give you another line and then another line. And we're unfolding it. We get the blessing of that one.

00:15:59 And I just love the way that this unfolds. If we look at section 27, the date in the heading on this one is August of 1830. The background or the context to this one is Joseph and Emma are going to have a visit from [Sally Knight](#), and [Newel Knight](#). And as they're coming over, they come up with the ideas, Hey, wait a second, Emma and Sally who are baptized not long before this, but because of some timing issues, persecution issues, they were not confirmed members of the church. And so they said, Hey, while we're together, wouldn't it be great if we could do the confirmation? And I'm assuming Joseph's like great idea. They decided because of the occasion it would be good to hold the sacrament. Now they held the sacrament on the April 6th meeting as well. So let's do the sacrament, the special gathering together.

- 00:16:48 But they didn't have any wine. And so Joseph said, I'll run out and get some and so he's out to get some wine as far as that goes. And as John mentioned, all of a sudden here comes the interruptions as an angel appears. I love this part of the story. This is where my mind goes at least. And he wasn't appearing to him with a cask of wine. Here you go, Joseph, I know it's far away. Let me solve your problem. Here's some wine be on thy way. The Lord loves you. But what he does is he warns Joseph, he says, you're on an errand here that is going to lead down a path, is your enemies can poison it, et cetera. Don't go there. The angel is addressing a circumstance or a situation which is quite relevant and important, but it's not really about the sacrament yet.
- 00:17:33 And so what takes place? He says, here's the warning. And now let me tell you a few things and build on the content that is going to bless you, not just right now and save your health for now with possibility of poisoned wine. But we're going to talk about the nourishment of a soul here and how this sacrament is going to work. The first part is really an administrative beside of this section 27's unique in a sense is then you'll have an add-on. We have a very small part, which is the angel of August of 1830. And then you're going to have things that are added on a little bit later. So you're going to start to see things added on in 1833, 1835. And then what they do is Joseph decides we're going to link these separate, three separates, and we're going to put them together. And some people will say, well that was just a matter of convenience.
- 00:18:22 I, for me personally, I think we see the teaching, the pedagogy of our Father in heaven and Jesus Christ in this really nicely is like, okay, here's something now. Line. I'm going to give you another line and we're going to hook these together and it's going to give context and teach something beautifully. And then you come to the third one and upon line we're going to see something really wonderful. And when we get the finished product is what we now call section 27. It's really quite wonderful how that weaves together to teach us about something that can be quite mundane for us, which is taking the sacrament, because we do it regularly in the church every week. And if we're not careful, the beautiful elements of ritual, which is rich with spiritual meaning power will turn into routine, which is just a commonplace event that is done over and over again.
- 00:19:16 And in my opinion, sacrament should never be that one. As a matter of fact, I can't help but think of one of my favorite phrases from [President Holland](#) where he taught about this and he said, perhaps we do not always attach that kind of meaning

to our weekly sacrament service. And then he asked the question, how sacred and holy is it? And he's referring to a statement from Joseph Fielding Smith that said that sacrament meeting is the most sacred, the most holy of all the meetings of the church, or at least it should be. And so Elder Holland's saying, are we attaching that meaning to it in our sacrament experience? This is a big deal! Then the way section 27 does it, it's a reminder in saying, Hey, this is why it's a big deal and there's more to it than just what you might think. It's going to bless you in ways that you may not fully have thought about. Does that make sense?

Hank Smith: 00:20:06

Absolutely. Line upon line. That's good teaching. I have a tendency as a teacher to sometimes dump too much on my students and they're going, I don't know what to do with all that. So you here a little, there a little. Okay, let's build. Okay, let's attach, here's a little bit more.

John Bytheway: 00:20:24

I love your description of the necklace with pearls. There may be few, there's only 18 verses, but wow, what precious jewels these each are. I love also that you used the word routine. Oh, the one thing I hope for me personally is sacrament never becomes routine because boy do I need that. I love that that sacrament table is bolted to the floor. It's like you're going to need this next week, everybody. We don't wheel it in and out of the storage room. Come back, let's do this again. It gives me a lot of hope to see that the Lord says, come back, let's do it again.

Hank Smith: 00:21:01

Now the Lord knows it's going to take you about six days and you are going to need a recharge all right? Oh no, I think I can go months. Eh, come back in six days. Come back in seven days. Matt. So we have Joseph Smith, he's going out to get wine and the Lord says this doesn't matter as much maybe as you think what you're going to use.

Dr. Matt Richardson: 00:21:22

Well yeah. And that's the administrative part of it. So think about the context. Don't go buy wine Joseph because there are those who want to harm you. Okay? And let me give you some instruction. Here's the answer, but here's more to chew on or more that will help you with future answers, maybe even to questions you haven't asked yet. Bottom line is, is he returns home empty handed or you can imagine everyone like going, Joseph, where'd you go? What happened? Well funny you should ask because I had an angel come and which was kind of nice, I got a note here of why, but he didn't have wine. And so in the history it says what they do is they prepare their own wine.

So it'd be probably akin to what we would call grape juice.
Maybe they're saying no, this is against our tradition, if you will.

00:22:05 This is against what we've learned thus far. Then Joseph would say, funny thing is the angel said, and this is where you come in verse two. And as you were mentioning Hank, it really mattereth not what ye shall eat or what you shall drink when ye partake of the sacrament. No, this is okay. And then I'm actually following what the angel said right here. Here's a big part of this and I think this is really an important part is in verse two is the next word and it's a two letter word. If. It doesn't matter, it mattereth not, if it so be that ye do it with an eye single to my glory and his glory is after the dash there remembering unto the father, my body which was laid down for you and my blood, which was shed for the remission of your sins.

00:22:54 Some people read this verse and they only read the first couple of lines. Hey, it doesn't really matter what you use for the emblems of the sacrament, the symbols of the sacrament, it doesn't really matter. And I'm like going, oh, you're not reading this. It doesn't matter if, if you can do it with an eye single to the purpose of why we do the sacrament, the blood, the symbol of the blood, the symbol of the body, which we talk about, the remission of our sins and the resurrection. We look at that one. I've heard people say, so in other words you can use cookies. And the answer to that is sure, if you can eat a cookie for the sacrament and not think about I'm eating a cookie, youth love this one. And sometimes adults do as well. Well, we could have the coolest ward, I love the fifth ward.

00:23:40 You know what they do for sacrament? Well, they're not doing it right if it's the coolest because they have cool snacks for sacrament because it mattereth not if we can have an eye single to the purpose. For me, there's a greater lesson on this one. It's about learning to focus, to look to Christ in every thought, to get rid of our fear and our doubts. And how do we do that? Focus, focus. Therefore, you could have any emblem technically, but if those who are partaking can learn to focus, this is going to remind me of the Savior. What a healing power, what a blessing it is, what an invigoration that is. Therefore in verse five he says, behold it is wisdom in me. Therefore marvel not, for the hour cometh that I will drink of the fruit of the vine with you on the earth.

00:24:32 And then all of a sudden we open up a whole new segment. Here's a kind of a fun thought, and I know I'm going backwards, but you have to almost go backwards to understand the present so that you could be ready to be propelled into the future. In a

way, the [sacrament](#) is akin to what we would do at the Passover, but what the Passover did was a commemoration of a past event where the children of Israel were saved and delivered from Egypt, from the bondage, whatever that might be for them, they would say would've been Egypt. The destroying angel comes in and they use the blood on the doorposts as a signifying factor for those who'd be saved. And here the grateful nation looks back and say, remember that day? Remember that great day when we were saved and there's no way we could have been saved unless it was God because we had been in bondage for centuries and it was horrible, et cetera, but we were saved.

00:25:27 Let's never forget this. What they do is in the Passover feast is they remember the past, but then they look forward to the coming of the Savior. The first time is they're doing a combination. Here's the past and now we are eating together to remember that and say, how are we doing and looking forward for Jesus Christ coming. We're looking forward to the deliverer and it's really a beautiful concept. So then we have the last Passover with Jesus Christ and he introduces the sacrament. So we have the last supper, or really I like to call it the last Passover feast. And then he introduces the sacrament and look at the elements past, present, and future. And if you look at it section 27, it talks about the past. So we just did the past. So you look at those first, remember what happened in the garden, the blood, remember the body of Jesus Christ, look to the past just like the Passover did.

00:26:25 And then we start to see this wonderful transition. Now I have to admit, after saying this is we go past, future and then we hit present the way that it was pieced together. Well, sometimes I'm like going, why did they piece that together in the way they did? And I think that there's good reason for it. By the time you hit verse five, he's saying it's wisdom in me because here I'm going to tell you about the future that deals with this sacrament experience. And I will come and he says in verse five, I will drink of the fruit of the vine with you on the earth. I'm coming back and I'm going to have sacrament with you like I did with my apostles when I first instituted sacrament at that day of Passover prior to Gethsemane and the cross. And he says, I'm coming back and we're going to do this together.

00:27:12 I think this is really a beautiful concept. Let's look to the future. We remember the past, don't get stuck on it. And here's why we're doing this is looking and preparing the future. And then what he does is he goes through and he says, we direct our mind to the future. And then he says, oh by the way, and here I

come, I'm going to eat and drink with you again. And then it goes through and it says, isn't it nice? Is anybody else going to be there? Oh yeah, a few. Look at the guest list for this future sacrament meeting. I know Moroni verse five comes down and then all of a sudden you come into verse six, Elias in verse seven, John the son of Zacharias. Oh by the way, we also have Elijah. By the time we come to verse 10, Joseph and Jacob and Isaac and Abraham.

00:27:56 Verse 11, Michael or in other words, Adam, the father of all, oh, don't forget verse 12, Peter, James and John and I, you're like going, that's going to be a pretty cool sacrament meeting and then Joseph talks about it later. And you're including other people like Nephi and Book of Mormon followers as well that will be included in this wonderful gathering in the future. So we remember the past. Why? Because it's going to lead to an event that will gather in the future. Now here, I got to go back to the preface D&C section one is one of the things it says in there is you're reading these revelations and it says that you should know that God will fulfill his promises and what he has spoken, he has spoken and it will come true. Now we're reading about this experience where we're grateful for our Savior Jesus Christ as we should be for all reasons of redemption and saving.

00:28:51 And that's the message, right? And then it says, but he's coming again and have confidence that he will come and there's going to be a guest list on this one. That's going to be pretty phenomenal, I have to say, this is where for me it gets really fascinating and interesting is it talks about all those will come and it goes through and apostles and those that bear the keys, et cetera. And verse 13, it talks about how wonderful this is for the fullness of times. And then look at verse 14. He says, oh, by the way, in the guest list or on the guest list and also with all those whom my father have given me out of the world, oh it's great for all those really heavy hitters that are going to be there when it comes down to it. But then he says that phrase there, and I think this is an important phrase, you know who else is going to be there at this great meeting in the future?

00:29:41 All those whom my father have given out of the world. You're like, well who does that include? And this actually reminds me of what Jesus taught after instituting the sacrament in John chapter 15 where you see this experience where he uses a phrase where he talks about those not of the world and he uses almost the same type of experience. And in those people not of the world in John, he says they are those who bear witness of Christ. They are those who remember him in John 16, they are those who receive the comforter. He talks about that in John 16

as well. And he says, and they are those who had the name of God and kept God's word. And isn't it interesting, if you look at that, you're like going, wait a second, that sounds familiar. So those who bear witness of Christ who remember him always, those individuals who receive the Holy Ghost and have the Spirit to be with them always.

00:30:38 I'm teasing this one out a little bit, but aren't those the words that we use in the sacramental prayers? Who is it that gets called out? It's those who partake worthily of the sacrament with an eye single to his saving grace and looking forward to his coming. Anyway, this is for me, I'll admit this one. As I look at verses like this and I'm like going, yeah, of course Peter, James and John are going to be there. Of course, Elijah's going to be there and Moroni and all the heavy hitters of the past, Joseph Smith, you'll be there, and Jesus Christ, but I'm not in that category. That's not me. I'm just your average guy. And I'm less than average in most cases in my life. Well, isn't it wonderful that somebody's going to have that one? But then all of a sudden this opens this wonderful thought. Here is, no, we're inviting all those who will be called out of the world and the father hath called out.

00:31:33 You can be among those. So what do you need to do? Well, it's easy. Don't be of the world. Oh, well how do you do that? That's kind of easy. Come and partake of the sacrament and enter into that wonderful covenant. Renew that covenant. Like you're saying, Hank, is, I'm trying so hard, but the world wore me down as far as I come back and reenergize, renew, revitalize, regenerate, and get a little bit more out of the world, a step at a time. I think that's really quite a beautiful concept. I hope that makes sense. I don't know if I slaughtered that one, but it's so wonderful. I'm trying to describe something so great and my puny abilities. It's like, do you catch the vision of this one? Well, I'm not good enough. Yes you are. Or at least you can be. So come. And I don't know if you've ever thought of this one.

00:32:22 Isn't it interesting that something so personal as the Atonement in our lives that we commemorate it once a week and we go back and we visit, I love [President Oaks](#) once talking about don't read during the sacrament and don't go back and and do different things during the sacrament. Ponder what's taking place in that sacrament. It's a personal communion of, for me, a lot of times I just have gratitude. Thank you for saving my forefathers. Thank you for saving those people who came before me and made it possible. Thank you for helping save me. It's the time of remembering that saving part of it. But something so personal is done in public. I don't know if you ever

thought that one through or what your thoughts are on that, but we do something so private, but yet we come together and actually I'm grateful that we do that.

00:33:11 It's nice to come amongst fellow citizens of the kingdom of God, people who are from every walk of life and every circumstance. Those that have and those that have not. Those that are healthy and those that are not. Men, women, children, nationality doesn't matter. There are no strangers here, no foreigners here. And we're all there saying, we want to get out of the world. We want to be more than what the world has to offer. And I don't know if I have the ability to do it. And I find great strength in looking around me sometimes not to see who's taking and not partaking of the sacrament, but there's people there saying, I want to do this too and I'm in with you and we're going to try hard.

Hank Smith: 00:33:51 I'm interested in the sequence that you talked about, past, future, present. That's not the common sequence, past, present, future. But if you think about the past, then ponder the future, then the present, there's more excitement for it.

Dr. Matt Richardson: 00:34:08 I'm glad you brought that out, Hank. That's really a good point. You know when you think about it is we think back on the things of our past, but we are inspired. We're going to see this in the Doctrine and Covenants. When you get a little bit farther down the road, you'll start to see elements like in section 42 where you get the law of the church and then 43 comes and it says, look, when you gather, two things should always happen. You should be when it comes down to it, instructed or I'm going to teach you. And then it says, and edified, edified. And that's not just to be inspired, that's to build. But I'm going to give you a vision, I'm going to show you something that's beyond. I was talking with a colleague yesterday in fact, and talking about the experiences. How do we keep on the path and endure and do we teach the ideal in the church? Should we teach the ideal? And then I thought of one of my all time influential figures was [Spencer W. Kimball](#) when I was young, when I was a teenager, when I was a missionary, and when I was first married, I mean he was the president of the church for, well I can't remember carry the one, forever.

00:35:20 He used to say dream no small dreams for they don't have the power to strike men's hearts. And I thought, well we do need to teach the ideal, but we also need to teach past present. But that inspiring is like, yeah, this is going to be worth it. The someday. I want to go to that meeting, I want to be counted amongst those individuals. For me, that guest list, I'd love to meet all of them.

That would be great just because I've read about them and they've actually inspired me in my path along my covenants. I like what you're saying here is, okay, we know about the past, we understand the sacrament experience that was taught so long ago, but look at the future and that great day is coming. And as they testify in section one, everything the Lord said will come to pass, count on it, have faith in it. And then we hit the, okay, so what do we do about right now? And that's where we transition into verse 15. That's where you transition, I believe, to the present.

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| Hank Smith: | 00:36:21 | Strength from the past, strength from a vision of the future. Now let's, what should we do? Therefore, what. |
| John Bytheway: | 00:36:28 | I love the idea of being invited to share a meal, I, I keep thinking of the New Testament and how is it that, is it Luke 15 that starts this man receiveth sinners, he actually eats with them. Here is the Lord inviting us to come and eat with him. And I think of the sacrament table as an altar sometimes remembering the body and the blood of Christ, but also as a table to come and eat with the Lord. He's inviting us to come and eat with him. What you've done here, yeah, we've got this hall of fame of names and then verse 14, and you are invited to come and eat at the Lord's table too. That's really nice. |
| Hank Smith: | 00:37:07 | I have a quick question for both of you, and we don't need to spend a lot of time on this. As I'm reading section 27, I'm not seeing maybe a tradition we've put in the sacrament, which is I'm going to sit and as the sacrament is going around, I'm going to think of all the things I've done wrong this last week. Now of course repentance is going to be part of the sacrament. I don't see the Lord saying, okay, we're going to have the sacrament. Don't worry about the past, don't worry about the future. I just want you to think about everything you've done wrong this week. To me, that's not as edifying as what you've shown us here, is it? Do you have any comments on that? I'm not saying repentance, obviously we want to repent, but Matt, this sounds to me like let's have an uplifting, powerful experience. And John, what would you say? Like, okay, everyone pack your bags. We're going to go on a guilt trip. We're |
| John Bytheway: | 00:37:56 | Going on a guilt trip. Yeah, |
| Hank Smith: | 00:37:59 | Yeah. |
| Dr. Matt Richardson: | 00:37:59 | So, so what do you think? Well, we've gone on a lot of guilt trips. To illustrate the point, I had an opportunity where I visited the traditional side of the garden of Gethsemane. Here I am in |

Jerusalem. I had great anticipation of what it was going to be like. This is it. We walked into the traditional side, I was with my wife Lisa, and we walked in together. And I'll have to admit I was overwhelmed by the experience, but I felt heavy. And I sat down on a bench in that garden and it was a beautiful summer day. And all I could think of was I contributed to the pain of someone I've come to love so much. It's my fault. Why couldn't I have been a better person? And his burden would've been lighter. Call it a guilt trip, call it a shaming experience or call it just heavy laden, I'm just not what I should have been.

00:38:46 And I am all the dumb bad things. I wish I had my different scriptures with me because I was sitting there on the bench just feeling bleak and it was gloomy. And then I happened to look down and in my hand I was holding a flower. It was a little bougainvillea flower. They're purple. The walls at that time were covered in Gethsemane with these flowers. And it's actually a beautiful garden. I had plucked a flower off where I was sitting by the bench apparently, and I had it in my hands and I looked at it and all of a sudden I was reminded of how beautiful that flower was. And I looked up and in that garden I started to see the beauty. It was alive. It wasn't a dead place, it wasn't scorched and barren earth. Where of the bleakest, if ever there was a center point of where everything was concentrated, of all the sins and all the pain and all the guilt and all the horrific things that have been removed because of the savior Jesus Christ and his atonement.

00:39:48 It was not scorched earth, it was actually a garden. And it was beautiful. And I remember holding that flower, looking at it and thinking, this is what it's about. It's not about the past sins, it's about the beauty that will come. It's the beauty that happened here. And granted, I have things that I am not proud of, but I am proud of the fact that I am here in the garden looking forward to greater life. And it turned into a living source rather than a dead end experience. The sacrament should be the experience I think where we're looking for the life that is the potential and we're overcoming. And sometimes the sins that we have and the mistakes that we have made have longer consequences, but the redemption is real and it will come even if it takes a little bit of time. So the sacrament is a time where it's like, hey, this is soothing my soul for the moment, knowing I can take more steps, I can be better, even if it's just this much this week, I'm going to be better than I have been rather than focusing.

00:40:55 And that reminds me how bad I've been and here's all I can be better and how can I do that? And that's where we get the transition to verse 15 of saying, okay, here's some things that

the sacrament will do for you when you leave the meeting house, when you leave the safety in our numbers, when you leave the compadres, the colleagues, the friends in this meeting today. And we go out and we sojourn and we enter into, if you will, the battle of daily living from sainthood to being in the world. And it is a war in many cases. So what can you do? Oh, by the way, why don't you just read verses 15 through 18 and that could help you out. That's what I love about this section. Look, how bad was it for the children of Israel? Pretty bad. But they were saved. They were saved. And then of course the hard part was not getting the children of Israel out of Egypt. It was getting Egypt out of the children of Israel and that took some years but it was redemptive. And then all of a sudden the Promised Land and all promises fulfill the war begins. But yet this is a time of respite to be able to say, I'm ready and I can be a little bit better because of him.

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| John Bytheway: | 00:42:10 | I'm thinking of times when I didn't have time to think of all the stupid things I'd done that week because I was trying to find the binky and are those are Cheerios or is that the Cheerios of the ward that met before us? Of those parents of young children who just struggle to try to have a spiritual experience during that time. And I'm just so glad they came. I watch them in stake conference sitting in the back and wrestling for two hours on the hardest chairs ever invented I'm so glad they showed up and that's why I love this what you said, Matt, that I've got my issues but I showed up and you're calling me out of the world. So shout out to those parents of young children. It's not easy to sit and to try and have a spiritual experience when you're trying not to have your kids disrupt the whole chapel. |
| Hank Smith: | 00:43:04 | Yeah. Have you ever heard one of those thunks and you know someone's head just hit something and you know, in about two seconds there's going to come a wail. |
| John Bytheway: | 00:43:13 | There's a long exhale and then an inhale in here can you run out of the chapel before the scream ? |
| Dr. Matt Richardson: | 00:43:21 | You know we used to laugh about this, what you both have just mentioned and John what you're saying is it was kind of like I knew every person, these are the olden days who got their Eagle Scout award since 1961 and every person who got their Young Women's medallion and who went on the daddy-daughter dates and when the speakers were going to be for the devotionals that are going to be broadcast and how you prepare for summer. Because I'm out in the hall with a child doing laps and reading everything that's on the door. I knew the address of every bishop in the building because I read the tithing |

envelopes because what else are you going to do? I'm doing laps. And then you see other people doing laps and you pass them. I'm on lap 62, 61 as you mentioned as I came to the conclusion, I believe this with all my heart.

00:44:09 Being in the right place at the right time, doing the best that you can brings sacred blessings and it endows you with greater courage, faith, and even the fortitude to be able to carry on. And I think that that's why the sacrament meeting is so critical. And every talk should be about helping us come to the atonement of Jesus Christ for the sacrament. Everything prepares us. That is the pinnacle of it all. But you're in the right place, you're in the right time and you're doing the right thing. And I personally believe God will never forget you for that.

Hank Smith: 00:44:47 Yeah, that's where you're going to find that balm, right? Even if you don't recognize it right then.

Dr. Matt Richardson: 00:44:52 You're right. And sometimes isn't that true? We talked about being instructed and edified whenever we gather together. Sometimes the edification and sometimes the instruction will come even after the moment and the meeting where you're pondering or thinking about that. And that's one of the reasons I love things like Come, Follow Me. And things that we have tried to be able to put more in our homes, in our personal lives where we don't have to only be in the church to have the renewal going on in this process. What can you do and what does the sacrament do for you? So here's the transition. And most people look at this and they're saying this is weird. He just lifted Ephesians right here and pulled out the armor of God and just said, Hey, wouldn't this be a fun place? It was so important in the New Testament.

00:45:35 You got to include it somewhere in these modern scriptures. How about section 27? I personally do not believe that this case, as a matter of fact for me, this is the robust experience, the pearls on the necklace. Again, don't forget this pearl right here. We went past, we went future. Now what do we do in the present? You go and you fight, you walk out of this room and now we're in the world and you're going to have to fight. And so it starts off wherefore. And I like that transition of wherefore in scriptures. Because usually that means it's a conjunction, therefore, therefore could also be stated as because of this. And for me that's an important framing because of what we learned about the past and the emblems, the tokens of the sacrament because of what we learned about the future and that great meeting which will be fulfilled.

- 00:46:24 And you are invited and we're planning on you being there because of this. It goes through, he says, lift up your hearts and rejoice and gird up your loins. And if I just went to that part right there, isn't that the best part? When we walk out of sacrament meeting we should say, okay, I can do this with the Lord's help. I can find solutions to my perplexing questions with the Lord's help. Okay, there's reason to rejoice and then I like this part because I think it's very real. Gird up your loins. And I mean this is a New Testament, Old Testament phrase where I think when you look at it, for me it's always like clinch, get ready for the hit because here it comes and it's going to be a tough one. I'm going to punch you. Okay, go ahead and punch me. That's what I always thought gird up the loins was.
- 00:47:10 But in the Old Testament, the New Testament, it had more of a connotation as you would pull up your long robes and you would tie them around your stomach, your loins and you would tie it. You would gird your loins. Why not for the hit? Because it's going to be hard. Mostly it's because when you pull up your long robes and you tie them around your waist like that, now you can run. Now you can move, you can be nimble. Now we go to work. It's almost like a phrase that we could use today is roll up your sleeves, rejoice, here we go. Roll up your sleeves. And by the way, take upon you, it says in verse 15, the whole, not part, the whole armor. Why I sometimes I do this and this could be dangerous, never add to scriptures, but for me it's kind of helps me whenever I see comma that sometimes my brain says, so I put so in there.
- 00:48:01 So do this. Why? So that ye may be able to withstand the evil day. Having done all that ye may be able to stand. Isn't this kind of an interesting phrase? This is of course straight out of when you look at what's happening in Ephesians and in the Greek concept of that is you have two English words withstand. It says there, it says that you may be able to withstand the evil day. And having done all that you can do that you'll be able to stand. When you look at that concept, what happens here is in the Greek, what it's doing is it goes through and it says, Hey, I want you to be able to withstand and stand. But there's two different things. It's kind of like king of the mountain to withstand is when the force comes, you're going to be able to hunker down and take the blow, batten down the hatches.
- 00:48:48 You're not going to be pushed off the mountain. You will be able to withstand and you'll be able to stand. And the two Greek connotations is to stand firm. But also there's a situation is push forward. I'm going to push back and push back. And I think the sacrament actually does that for us. In the armor of

God, if you take the sacrament, remembering the past and the power by which you will be able to face and be in the future because you have a future now you're going to be able to have joy and happiness. So gird up your loins, get ready to work because you're going to make it. You're going to withstand all the problems you're facing and you're not going to be pushed off. And you're also going to be able to push back appropriately. So you're not just on the defensive, but you appropriately on the offense in this wonderful, crazy difficult thing we call life.

00:49:40 Whether that's with children at home or whether that's a job that you don't love very much, or whether you don't have a job. And I love this one, lift up your hearts, not just your voice. Lift up your hearts and rejoice. Get ready to move because you've got this. Roll up your sleeves and take on the armor of God so that you can survive this week, this moment, this day. Even when you don't know how you can do it, you're going to be okay. Then it goes. And it says verse 16, stand therefore having your loins gird about with truth, having on the breastplate of righteousness, and your feet, shod with the preparation of the gospel of peace, which I have sent my angels to commit to you. Taking on the shield of faith, ye shall be able to quench all the fiery darts of the wicked. Take on the helmet of salvation and the sword of my Spirit. As we said before, this is a repeat of Ephesians and this is deja vu when it comes down for me, because that's the last time I was with you was when we were doing Ephesians and we talked about the armor of God.

Hank Smith: 00:50:44 When you said Ephesians, I thought, well, I didn't do that on purpose it just happened as you said that I thought, wait, you were here for Ephesians

Dr. Matt Richardson: 00:50:53 And people who hear me talk and stuff, they'll forget what I said three minutes after I say it. So I'm not like, oh boy, this is a rerun. They did reruns here, those guys and stuff. And I know that they've probably forgotten, maybe not. But there's a purpose here. And for me, it gives me greater hope of the whole armor of God experiences. When you put it in the context of the sacrament, it's like, oh my gosh, how do we put on the armor of God? And what is the armor of God? When we look at this one, I can't help but think of a talk by Harold B. Lee. He gave it in speeches of the year at BYU. This was a long time ago, 1954. When he talks about that, he says, look, we have the four parts of the body which are most vulnerable.

00:51:32 And that's what Paul is doing. He's saying, protect your kill zones, your head, your brain, protect your heart, protect your vital organs, your loins. And then you're like going, well, what's

so vital about feet? Well in battle, that's your mobility. You don't have mobility, you are toast. Yea verily burnt toast, it's over quick. Here he is saying is make sure you protect that because that's going to give you mobility to move to retreat when you need to retreat. But take the offensive, there's the stand withstand part again. And then Harold B. Lee says is that's the symbolism of Paul, but have you ever thought about this. And he says, we have the four parts of the body that are most vulnerable to the powers of darkness, the loins, typifying, virtue and chastity, the heart typifying, our conduct, our feet, our goals, our objectives in our life. And finally, our head or our thoughts, if you think about it, we put the helmet on to protect our thoughts.

00:52:32 We put a breastplate on to protect our conduct. We protect our loins with a girdle or a protective element there to protect our virtue or our chastity and we protect our goals or our objectives with the gospel of Jesus Christ. And all of a sudden that gives us an element to say, okay, I'm going to wear this armor because these are the things I need to protect, but what does that have to do with the sacrament? And I can't help but think this is gearing up when we partake of the sacrament and the prayers, it says, I will always remember him. So how do you protect your thoughts? The sacrament promise that you make is like putting on the helmet of salvation. because King Benjamin teaches that salvation is Jesus Christ and there's no other name but him. So I'm going to put on the helmet of Jesus Christ.

00:53:20 Or in other words, I'm going to think of him always and I will protect thoughts because of my covenant, the sacrament. Then it comes down and says, well what about what's going to take place with your conduct, your righteousness? Well, what do we promise when we partake of the sacrament? I will keep his commandments. I'm going to protect the way that I act by keeping his commandments. And I'm going to be able to develop clean hands and a pure heart by having that renewed energy, that strength beyond my own in my conduct this week by my dedication and commitment. I'm going to do my best to keep the commandments. How do we protect our chastity, our virtue? And by the way, virtue is not only chastity. I mean the English word virtue comes from Latin virtus, which means power. How do we protect our vitality, our power? And here it comes down and says it's through the truth.

00:54:15 That's what Harold B. Lee says. How do you protect that? You protect it with truth. And how do you know the truth in any given circumstance when sometimes the world makes it so muddy you don't even know what's right and wrong sometimes

because it's such a crazy world that we live in. How do you do it? My understanding is there's only one way and the bearer of all truth is the Holy Ghost. And it will always tell you the truth in all things. And we learn in two Nephi, the scriptures will tell you the truth, but the Holy Ghost will show you the truth and will show you what to do if you're in a bleak moment and you're at the end of your rope and you have no vision of what to do. Thank goodness for the Holy Ghost. And so what do we do in the sacrament?

00:54:55 And when it comes down to it, we make a pledge and to live our lives in a way that we will always have his Spirit to be with us. Boy, that's the armor of God. And then what about your goals or your objectives or your feet? How do you get the traction there is? Be prepared by taking upon you the restoration of the gospel of peace. The gospel will form your goals. It'll tell you about your future goals. And I want to be redeemed. I want to be better than I've been in the past. Well, how do you get that traction? Well take on the armor of God. Make goals and objectives or in other words, I love this part in the sacrament. Take his name upon you. In other words, let him be your goal. Let his attributes be what you want to do. For me, when I look at this one, I just can't help but think of, okay, we looked to the past and we're grateful and we recognize the Atonement and our deliverance will only come thence.

00:55:53 We look at the beautiful future, we think, oh, that's inspiring. That's horrifying. If you have doubts, people like me got invited and so there's good news for you. Okay, how do I get there? Fight. You're just going to be a battle. And when you leave the sanctuary of our church building and the saints and stuff, you're not going to be alone. You're taking with you the armor of God. And we just put it on together in that meeting by making promises and those wonderful prayers. I look at it as we just put the armor of God on and now we're ready to go into the world. See if we can make it. I believe we can. And then we come back and we replace the armor that got a few dings here and a few dings there and we put the armor on again. For me, section 27 is one of the great pearls because I need help and we all need help and we need answers or at least we need enough answers to carry on for today. Sometimes that comes in the moment of the sacrament and then what happens after the sacrament when we live in the world? Thank goodness for this instruction and the way that it was outlined. Thank goodness for revelation.

John Bytheway: 00:57:09 I can't remember if we did this when we talked about Ephesians, but I brought with me one of my favorite [Elder Jeffrey R. Holland](#) statements. I loved this because I had never

thought about the sequence. Then the last thing that is mentioned, you see a guy going to battle, you see all this protective stuff, but the last thing is actually a weapon. You could argue a sword is defensive as well. But this is what Elder Holland said. He said the scriptural passage speaks of breastplates and shields and helmets, all of which are important and protective, but which leave us in a sense without an actual weapon, yet are we only to be on the defensive? Are we to simply ward off blows and see it through and never be able spiritually speaking to strike a blow? No. We are supposed to advance in this and win a battle that started in heaven long ago.

00:58:00 So we need some kind of even chance in the offense. And we are given it. You are given it. The weapon that is mentioned, the thing that allows us to actually do battle with the darkness of the world to use Paul's phrase, is the sword of the Spirit, which is the word of God. And then Elder Holland said, may I repeat that? The sword of the Spirit, which is the word of God. I love how you connected this to the sacrament because there's the priest saying the last line that they may always have his spirit to be with them, that to re-arm there, the sacrament table, you're dinged up, but your sword is back. Go face the world for another week.

Dr. Matt Richardson: 00:58:40 It's quite lovely when you're reading that. I couldn't help but think of a statement by [President Oaks](#) and it goes like this. He says, out of the seemingly small act of consciously and reverently renewing our baptismal covenants, we often talk about the sacrament as renewal of our covenants. It's really putting the armor back on. It's putting our membership, but he says, of consciously and reverently renewing our baptismal covenants, comes a renewal of the blessings of the baptism by water and by the Spirit. Now this is the part I'd really like so that we may always have his Spirit to be with us in this way. All of us will be guided and in this way all of us can be cleansed. That's kind of cool. So if we're seeking redemption, you want to be better come partake of that renewing experience. Sup. Remember, endure, let's go. Let's roll up the sleeves.

John Bytheway: 00:59:38 What a privilege to be invited to come to the Lord's table. You guys know this better than I do, but the symbol of eating with somebody in the New Testament was, I accept you, I affirm you, I'm inviting you. And here's the Savior saying, just come as you are. Come to this table, come as you are and we'll work on the future. And this is how you do it with 17, 18 there.

Hank Smith: 01:00:03 I've been thinking about the people listening and we have warriors out there who are exhausted and I think this is the

Lord's answer. I know you're tired. Look to the past. Gain strength from me. Look to the future. You're going to be there. Alright, you can do this. I won the lottery of mother-in-laws. I don't know about you guys, but my mother-in-law, Marlene Baker Savage, she was spectacular. She passed away about 10 years ago. I remember when we had our twins and we had three little kids already and called her once, I think I was complaining, hoping she'd come to the rescue, right? like, you're going to come take these children. She said, you know, sometimes you have to go out onto the porch and you have to tell the Lord you can't keep going. And then you go back inside and you keep going. I did that. I think maybe the sacrament is that moment of I can't keep doing this, I'm going to keep doing this. When you pointed out gird up your loins, I automatically thought of fresh courage take, our God will never us forsake. Matt, I've noticed a lot of these sections finish on a very up note. If you go to the last verse of almost any section of Doctrine and Covenants, not all of them, but if you go to the last verse, it's be faithful until I come and this one, ye shall be caught up and where I am you will be also. You don't often find the Lord saying, yeah, it doesn't look good. Alright. Amen. Right? No it's always a shot in the arm. You can do this.

Dr. Matt Richardson: 01:01:43

I agree. And that's the beauty of what takes place here. And so no wonder the Lord would say in, so the opening where we kind of started this conversation is in the opening of so many of these revelations, hearken, I want you to listen to this, but don't just listen to the beginning and the middle, but also catch that wonderful like you pointed out, Hank, this is, I'm here, I'm going to save you. I am your friend, I'm your advocate. It's hard. I was just thinking about this other day. Well, if you love me so much, can't you remove some things from my life right now?

Hank Smith: 01:02:12

Yeah.

Dr. Matt Richardson: 01:02:13

You know, I've paid a price. I've given you a lot of devotion or whatever it might be. I want to cash in my righteous coins. I'm in a moment of need. Here's my tokens or something and yet the plan of salvation is not simply to get somewhere. It's not to be at a meeting per se. Although we talked about the beauty of that. It's to become something. And he knows that we need to go through some circumstances. For me, sometimes I need to be more patient. And I look back in hindsight and say, isn't it interesting how the Lord has taught me to be more patient? He's given me opportunity to learn, to be more patient, to prove myself and to exercise and practice patience so that I don't just do patience, but I become patient. That was a story of pretty much my whole mission.

	01:02:57	Was learning about things like that experience. And looking back, I'm like going, oh, I see that part. So for all of us, that's the same way. When it comes down to it is the Lord is aware of us. And I love what you're saying, Hank his message is good news and it is of great joy. That doesn't mean that we are always going to have this status of the way that we feel about A, B, or C because we are becoming something that is greater. And I love the way this section ends as you just pointed out. And he says, I will be with you. I'm going to be with you after President Nelson's talk about the coming of Christ. I'm like going, is that going to be on Saturday ? I mean he talked about Jesus Christ coming again the second time as if it was going to be on Saturday.
	01:03:39	But my luck is if the Savior were going to come on a date, let's just say whatever, December 25th, I would probably be hit by a bus on the 24th of December and I would miss it. And so I've realized it's not when the Savior comes as much as when I come to him, that is going to be the crucial moment. Once again, here's section 27 is so be ready, gird up your loins. And we may be feeling like we are failing and it's not going to work and never make it to that day. But yet he's saying is, I'm going to be with you right now. And the sacrament helps you to feel me. Now I will send you a comforter. I sent it. I've sent it. And the fact that you're here supping with me today is I will give you in the measure for which I can, that comfort and that peace just receive it. It's really a wonderful concept. And it is worth looking at the good part because it is no matter where we're at and how bleak it may be. This is a moment of clarity of good things to come and hope.
Hank Smith:	01:04:49	John, this section reminds me of how you described the first vision. Sometimes Joseph goes in with, Hey, which church should I join? it turns into this mastery, right? This,
John Bytheway:	01:05:01	All I wanted to know is what church to join.
Hank Smith:	01:05:03	And now it's this prophetic work you're going to have for the rest of your life. And it's almost this way in 27, oh, I got to go get wine. Actually, you don't need that. And here's everything else, You ask the Lord for a fork and he gives you the whole house that comes with it. It's just part of his nature, I think, is he just wants to pour out knowledge from heaven upon the heads of the Latter-day Saints.
Dr. Matt Richardson:	01:05:27	And isn't that great revelation? When you look at the concept of revelation, the term actually in English comes mostly from the Greek term, which is the concept of revealing. Well, what does

that mean exactly? And sometimes I think it's almost, oh, for lack of better term, if you have a cloth over an object and you say, I'm going to reveal what's under here, and it's like ta-da. That's what I think revelators actually do is prophets, seers and revelators, they ta-da. You know? And they reveal things and it might not be everything we expect. As a matter of fact, my experience has been what you just described, Hank, is rarely is it that I get fed what I ask for. I get a smorgasbord of much more. And sometimes it's like, I didn't even know I was getting dessert in this package deal but thank you for that.

01:06:10

Yeah. And he reveals things of here's so much more. Here's some answers to the questions you didn't ask, but you wanted to ask. You didn't even know that they were questions and he gives us this insight. And that's what happens throughout the scriptures. Sometimes what he reveals is, you're going to be okay. Ta-Da, you can do this. And I've had moments, and I'm sure all of us have, I'm hoping all of us have had moments where you're saying, Heavenly Father, what should I do? And here's the revelation, ta-da as he reaches out of heaven. And he goes, you're doing just fine. And it's like, no, I'm not. I'm doing horrible. And I didn't ask you that. I said, what should I do? Yep, you're doing great. You're doing great. Hang in there. You're doing great. Sometimes that's the ta-da that we need is, you're okay, but I don't know what I'm doing, but you're doing okay. Hang in there and I will never leave you alone. For my Spirit will always be with you. If you are striving to come to me, remember me working hard to get there. Just keep moving. Don't you love [our prophet](#) who has said one of the most important things we're doing is spiritual momentum. And what is momentum? By definition, it's movement. So just keep moving.

John Bytheway:

01:07:24

And isn't it wonderful that the way this ends, that where I am ye shall be also. And that is the promise. At the end of the sacrament prayer, always have his Spirit to be with them. I know Elder Hafen did a whole thing about with you, you're never alone. I will be with you. Something I'm hearing a lot more often, which I'm really grateful for, is please don't talk about a covenant like a contract. I do this. You do this. Okay, sign here, sign here. Now let's put that in the file cabinet. It's no, it's a relationship. The Savior wants to be with us. There's a loyalty involved in that. And there's also, when I'm weak, I can draw on the Savior's strength because I've made a covenant and he's going to be with me thinking of it that way. It's ongoing. It's not a contract I put away, it's a promise that he's going to be with me. And he invites us back every week to, like you said, Hank, let's do this again.



John Bytheway:	00:00:00	Stay tuned for part two with Matthew Richardson, Doctrine and Covenants, sections 27 and 28.
Hank Smith:	00:00:07	Section 28. I remember being in high school or maybe in junior high reading Section 28 and being incredibly confused on why Hiram Page was getting revelations from some sort of stone. I thought, well, of course they know it's not right? How? How do they think this is even real? He is getting it from a rock. Now I've gotten older, I thought, oh, this does make sense. I can see why members of the church then would think, this is real, this is of God. Walk us through Section 28 and let us know what's happening.
Dr. Matt Richardson:	00:00:42	Well, section 28 is a time period where the church is starting to blossom in numbers and in understanding for a lot of the members. We're looking at 1830 here, and this is shortly after the church was officially organized. When we have that taking place, it's a time of once again unfolding. I can't help but repeat myself. I know that's dangerous territory, but line upon line, precept upon precept. And so we see an unfolding going on here and I think that's important to understand. When we look at section 28, one of the highlights of this one is dealing with Hiram Page. As you mentioned, it's important to put a little context on what's happening with him. He was born in the 1800ish, you know, early 18 hundreds. This is back in the day where a lot of people didn't know when they were actually born, but they had kind of an idea.
	00:01:32	I'm about 28 years old. give or take a decade or two I kind of like that. I would like to use that one too. Yeah, I'm right around 28, I can't remember, but in the early 18 hundreds and he was born in Vermont and then he eventually starts to move west for him. And when we see what's taking place, as he eventually gets over into New York, he becomes associated with the Whitmer family. That's where his connections to Joseph Smith are going to come. Not only associated with the Whitmer family, but he starts to date and then he marries Katherine Whitmer, one of the Whitmer's daughters when she's 18 years old here they get

married and then they move in with the Whitmer family. They're there on site when a lot of these things are transpiring. For example, the final translation of the Book of Mormon. He's hearing these things, et cetera.

00:02:24 One of the things that's important to put in context, and you mention it and hit it on the head, Hank, is for our context today, this is the wildest story ever. When you hear some of the things that were taking place, you're like going, who could possibly believe in any of this stuff? But yet back in the day, people are like going, yeah, oh that sounds good. Hiram Page was raised in a religious environment and they were seeking revelation and seeking the word of God in different things. He would divine things. You know, a lot of times people would use, they often call it witching wells and they would use ways to be able to divine water, et cetera. And I've seen that taken place in some communities when I was back east. How they would be able to do that, what we would consider to be weird wasn't quite as weird back in the day.

00:03:11 Think that your reaction is normal, but the spiritual climate of those days, as you would see a lot of these things, which were considered at least to be viable options. But that problem is what could be a viable option, could also be a counterfeit and a deceptive tool. If you just take it lock, stock, and barrel without any consideration to what's taking place and the content of what is being delivered, one could be into trouble. So Hiram Page using a stone to be able to, or purportedly have revelations wasn't the weird part of this one. And as a matter of fact, that wasn't even what this story was about at all because of course Joseph Smith is translating the Book of Mormon through the Urim and Thummim and he used also a stone as well. Those are the means of revelation. But the principle is the most important part, I think, in section 28 to say, what's really going on here and why is this important for us to read today? Not just, oh, phew, okay, the rock thing. That was kind of weird, but what was really happening becomes really critical.

Hank Smith: 00:04:17 Fantastic. Let me throw a little ad out there, John. We have some special episodes this year called Voices of the Restoration. We've had Dr. Gerrit Dirkmaat on. We've done three so far and we have more to come. We hope everyone, if you're thinking I want to know more about that, just come onto the YouTube channel or where you get your podcast and just go through and you'll see the voices of the restoration. I think there's going to be 12 total and we've had fun because we're just talking history on those.

John Bytheway:	00:04:48	Yeah, and Dr. Dirkmaat, he's delightful. He is so fun. I love listening to him and he knows his stuff too. So yeah, come and listen. That'll be fun.
Dr. Matt Richardson:	00:04:56	Super bright. And he has such a fun personality as well. Yeah,
John Bytheway:	00:05:00	Yeah,
Hank Smith:	00:05:00	We love Gerrit, so come find us over there. So Matt, Hiram Page is a Whitmer, he's been part of things before there's a church.
Dr. Matt Richardson:	00:05:09	Oh yeah. So he has experience of what's taking place. He understands what's been unfolding, probably a little bit hesitant. It seemed at the very beginning whether or not he was going to buy into what was taking place here. But when you have Joseph Smith on site where he is living and see the Whitmers are going through that same process where once again, line upon line, precept on precept, they're learning and they're coming along and becoming converted in their own ways. He's there, he's not like all of a sudden just showed up on a Saturday and said, huh, hey, this is interesting. He has seen the process and Joseph writes in his own writings of how he was converted and he came along until he was a believer as well. And so then when you get to April 6th with the organization of the church, he's there for crying out loud.
	00:05:54	Hiram Page is one of the eight witnesses sometimes forget about that. He was one that was selected to be part of the witnesses, to see the plates and to handle the plates. It wasn't just like he sort of believed. And to his credit, he was a believer to the day that he died, at least of the things that he saw tangibly. He always bore witness that he saw and held and handled the plates. He was amongst that number. A lot of the wis were amongst the eight witnesses as well. They were the people at hand. A local, if you will. This isn't just some kind of guy that kind of had an outing or a weird experience. He has seen the revelatory process, or at least was seeing it unfold while he was there.
Hank Smith:	00:06:38	And you have to realize everyone is a convert to the church and they've been in a couple of months. One of the benefits of converting to the church today is you get to come into a ward where people have been members of the church, you know many, their entire lives. You can understand the inexperience of, oh, this is not supposed to be this way. Oh, I'm sorry.

Dr. Matt Richardson: 00:07:00

And there's no doubt about that. One is you're bringing up a really important part to this. One revelation was something that was sought after when the revelatory windows or heavens were open with Joseph Smith in this fashion. It was exciting news. And so some people say everybody rejected everything Joseph was about, that's not the case. But they did have their bias and they did have their own feelings towards it. So hence in Joseph Smith's history, he talks about how he was persecuted and he goes, isn't it weird that somebody like me, I'm an obscure boy coming down. And I had revelations and saying, yeah, that's because you said you had a revelation. That's not really the biggest problem there. It was the mode of revelation and the content of revelation, et cetera. Hiram Page would've been a religious folk as far as that goes, looking towards this experience of revelation.

00:07:47

But as you mentioned, the experience is going to be really important here. And it's not just Hiram Page because section 28 is involving Oliver Cowdery, many of the Whitmer family, et cetera. And so it wasn't just that Hiram Page took an exit on the off ramp here or got off the rails a little bit. This is why this is so concerning is because you have individuals who have been involved like Oliver Cowdery. He was a personal witness of visitations, of heavenly messengers. It wasn't just, he heard about them, he was part of this, he served as the scribe and yet section 28 you start to see even Oliver Cowdery is getting sucked into this one and needs a course correction. So in my opinion, section 28 is a reminder of checks and balances, which the Lord does. I love what he's doing here.

00:08:37

He's setting forth patterns. We see this established when you start to get into section 52 where the Lord says, Hey, I'm going to be doing things according to a pattern. And some people say, well, can't the Lord do whatever he wants? And the answer to that, in my opinion is yeah, but he sets forth patterns and establishes patterns. And then I love when he talks about this, this is in section 52, verse 14. He says, I will establish a pattern in all things and then the question might be begged, well why? And then he answers it in verse 14. He says, so that ye may not be deceived. I think there's something important. Now granted section 52 is going to come down the path, but you can see these experiences from sections actually two all the way up to where we're at right now and all the way to 52 where the Lord's saying, look, I am establishing patterns so that you'll know it's my way.

00:09:28

So if you've come to know me, I'm going to tell you here's how I do things. Here's the way I do sacrament. For example, there's a

part in section 28 that people overlook, which is really important to this as well because it's the safeguards is a thing called [common consent](#). It's mentioned in section 26 and then we see it again in section 28. And this all has to do with the greater principle of this one. But he's saying, I'm going to do things according to a pattern so you can have confidence. That's my way. And yet, isn't it interesting that sometimes the things that we will kick against are the patterns we, I don't like the way that it's done and it's like, but this is the Lord saying he's going to do it this way for our benefit, not to test or try us, but so that we can have confidence in the pattern.

00:10:12 And so section 28, there's a pattern of revelation for a stewardship that's been set forth. And it's not in section 28 that it starts, we've already established this in section 20 and section 21, but they kind of forgot what happened in section 21 and 20 and it was like, oh, we forgot about that one. Oh well let's remind you that there is a pattern here of revelation. There's a pattern in how we know who is serving in the church and what their stewardship would be. We call that common consent. And I'll mention that one a little bit because I think it is actually worth mentioning. So what happens here is, I hope this will be okay, is we kind of set a foundation on this one. So what's really the problem here, it's not the peep stone or the stone for revelation. And it's not that they can receive revelation, that's not the problem at all here.

00:11:00 It's the pattern which is taking us in a place where we can be deceived. And that's what happened here in section 28 is you have Hiram being deceived Oliver Cowdery being deceived, many of the Whitmer family and others. And Joseph was actually, I love the wording here. He was perplexed over the situation. He's like, what? What is going on here? And, and how is this taking place? Why? How could this be? Lord, I don't think it's naivete on Joseph's part is just like, hey, the Lord already kind of told us about this. But this is the reality I think, is we are progressing creatures. And so we learn something and then we apply it and then we start to learn it better and then we have an experience and then we learn it more. For me, so many of the things are kind of like what you're talking about the beginning Hank, where it was like, well that's weird.

00:11:52 And it's like, oh that's not so weird after all. So we have experience and all of a sudden we can see things differently. We can understand things in a different way. Sometimes it's like, oh, so that's why that's so important to heavenly Father. And this is one of those cases where Joseph was perplexed. It's saying, what's going on here? I can't believe Oliver's involved in

this. That'd be crazy frustrating. But as I mentioned is one of the things I love about this one is this was not a moment or shouldn't be a total moment of alarm. And for those who were saying Joseph was just trying to reign people in and say, you have no part in this. I'm in charge. Do not usurp my authority. This was already established long before this took place since as mentioned in section 20, which was considered to be the constitution of the new church, establishing the order of revelation and stewardship for the church and section 21.

00:12:45 And Joseph was sustained at that time period as being the prophet seer and revelator, the president of the church or the first elder. And so that was established. So this wasn't like, oh, I'm coming up with a new revelation so everyone fits with me. It's like, no, here's a reminder what the Lord has already established, we need to get back on track. That's what is taking place. But here's a foundational challenge here, and this is actually addressed once again, I already did this, sorry, but in the first section of the D&C, which was the preference for all of these, and you mentioned that I served as a mission leader, we never called rules rules in our mission. And it wasn't just a matter of semantics or trying to make it a little more palatable or fancy, you know, kind of a thing. But we call them standards.

00:13:27 So here are the standards and where do you find the standards? In the publication there's a little booklet, we called it the White Bible when I was a missionary in the million old days because the cover was white. But the booklet is called [Missionary Standards for Disciples of Jesus Christ](#). And so we said, well wait a second if, if they're calling these the standards, this is the standard of what missionaries are. Now I'm going to totally steal this one, but I think that this is true. And to illustrate the point, I think the Doctrine & Covenants, this is the disciples standards for disciples of Jesus Christ. This is a booklet that tells us how we can be better disciples of Jesus Christ. Pupils, you know Deus in Latin is a pupil and it's also from the same core root word of discipline. So it teaches how to be a disciplined pupil of Jesus Christ and to come unto him and for him to come unto us in unique ways through covenants, et cetera.

00:14:25 The Doctrine & Covenants takes us through this journey of a disciple's life and no wonder they're learning. But one of the great challenges as D&C section one points out is that says that they have left the prophets then it says, and they left the covenants. And I'm like going, wait a second, we're talking about members that are leaving the words of the prophets and their covenants and why is that? And it starts to talk about they're trying to become gods in their own right and they follow

after their own way. And this is what we learned in the Book of Mormon so well, which is in King Benjamin's talk is natural man. The natural man is an enemy of God. And what is natural man? It's the fallen man. And that's all of us by the way. And we're on a fallen world and there's a gravitational pull it seems like that is pulling us and keeping us tight to the fall and we're trying to get away from it and pull away.

00:15:18 But that gravity keeps on sucking us back. And we see this evident in these revelations here as individuals are learning something, they're pulling away and that they get pulled back, they pull away and they get pulled back. And Benjamin points out, one of the most important things we can do is learn to yield, not to be natural man, put off natural man by yielding to the enticing of the Spirit and to be submissive, to be meek. Meek is different because the next word is humble. But I think there's a difference obviously there as some of us, we are humbled because we are lacking. Meekness sometimes is manifest by those who are not lacking and have great skill and great knowledge or stuff, but choose to be disciplined in the way they apply it. They show a unique humility, but it's called meekness. I think Jesus Christ is the epitome of meekness.

00:16:11 He was the son of God, he had all power. He worked in through his grace to have knowledge as far as that goes. Yeah, you want to talk about him being humble. Humility was not thrust upon him. It was a choice with having all that he had, but yet still always speaking of the Father in great reverence and trying to align. So what is our quest? Well, we're trying to yield, I dunno about you all, but yielding is not easy sometimes for me. You hear about road rage and so much of it's dealing with people who won't yield on the road and it brings out the worst in people. I think I'm pretty good at not having road rage, but I do have road frustration and a little bit like going really I find myself like even driving here this morning, the weather wasn't very good and people were like not yielding and it's not rage but it's like really?

00:17:04 And I thought we all have problems or challenges with yielding and that's what section 28 is really about. All of a sudden these great manifestations are taking place. Oliver, he knows about revelation section six, section eight, section nine, talk about revelation with Oliver. He's experienced it and as you recall, the Lord's saying, Oliver come, you can be part of this, you want to translate? Okay, let's work through this. But then he teaches the greater lessons of overcoming our natural propensity of not yielding, learning to be submissive in this process, being able to be full of love, willing to submit as a child would submit to their

father and anything that the Lord seeth fit. And I think that this is an important foundation to what's happening in section 28. You have these young individuals inexperienced in so many ways, been exposed to amazing things and now it's a battle of yielding.

00:18:02 Oliver by the way, during this time period is starting to correct Joseph Smith, even if times demanding you need to change this word Joseph. And Joseph was like, wait, wait, you're telling me that I have to change? Who are you to tell me to do this? And it wasn't a personal experience in my opinion. This is Joseph trying to be obedient to revelation from section 20, 21 that says Joseph, you are the man and you'll receive revelation for the church. And Joseph's like going, wait Oliver, you are like Aaron to Moses as far as that goes. We need to get back on pattern here. And so I think Joseph was trying to protect the pattern more than being offended that someone was trying to tell him what to do. I hope that makes sense. Did I do okay with trying to communicate that?

Hank Smith: 00:18:47 Yeah. And don't you think he's also trying to help people balance, can I receive revelation? Yes you can. Like you sort of, he doesn't want to cut off someone's personal revelation. Say I'm the only one who can receive revelation. But there has to be some order on who can receive revelation for whom.

Dr. Matt Richardson: 00:19:09 No doubt about it. As a matter of fact, you're hitting on a principle that's been everlasting. Let's go back to the Old Testament. So you have Moses up in the mount and when he is coming down, he runs into Joshua who came up and he says, oh my gosh, you will not believe what's going on in that camp. There are people down there who are prophesying and Joshua was panicked about it and Moses, it was almost likely that he said they're eating this for breakfast. Like, oh okay. He's like going, oh super! Would God that all would prophesy in the name of God. Wouldn't that be great? So what you brought up Hank is really an important principle here. This isn't about receiving revelation and it's not even about receiving important revelation, it's receiving revelation for a stewardship or within a stewardship. We all have rights.

00:19:54 And I think that that still holds true to this day what Moses said, wouldn't it be great if we were all prophets to our own stewardship and that we are receiving those things in the name of God. It'll be super. But you're right, that doesn't mean that I have the right and the ability to receive revelation for others. This is kind of a challenge we all could go through as I found this as a parent is what is my role as a parent. We use the term

matriarch and patriarch and so is my job to go through and confirm or tell my children, I've received a revelation for you. You're supposed to do this for a living and you should marry this person. There's a time where I thought, yeah, that would be convenient. right? Yeah, if I could do that. But I started to realize, and this is just my own personal experience in this one, is it seems my role is to help my children of whom I have a stewardship to help them to receive and know how to personal revelation, to guide them in the process. Yes, I have the right as a patriarch, as does my wife, as a matriarch to receive revelation for our family because that's our stewardship and I still need to help them to receive personal revelation. This isn't about receiving revelation, it's about receiving revelation for the church. And the Lord designated in the early days of this one, when we started to see the unfolding of this one, that there is one who receives revelation for the church and that is the propht, seer and revelator. He who holds the keys and that's Joseph Smith.

- Hank Smith: 00:21:23 Yeah, it's just fascinating to watch him say, yes, you can receive revelation. No, not for this how do I balance this? I don't want to be the only one receiving revelation as if Joseph tell me what to do. The Lord talks only to you, but oh we have to have some order here.
- John Bytheway: 00:21:43 I picked up [Steve Harper's book](#) context that he talked about the other day. I love this line in here. He says, Hiram Page's seer stone was not the problem. Joseph's revelations and personal teachings encouraged others to use their spiritual gifts, including when those gifts involved seeric objects like Oliver Cowdery's rod. If Ironman received real revelation through his stone about how to be a better husband, there would've been no problem.
- Dr. Matt Richardson: 00:22:09 And there would have been no section 28.
- John Bytheway: 00:22:11 Yeah, yeah.
- Dr. Matt Richardson: 00:22:13 And that's what this is about. I think honestly the Lord's not trying to control his children. He's not trying to oppress them and remind them, look who's in charge here. He's trying to put them in a position to receive the greatest blessings in all freedom that he possibly can. But it's according to the pattern. So they will not be deceived. My experience has been, and it seems the older I get, I see this pattern that Satan tries to use and he is the master counterfeiter. It seems that he doesn't just always go from light to total blackness, positive to 100% negative. He will try to get us close to the real thing and

counterfeit with the intent to beguile or to deceive us. The Lord is saying, look, I'm going to give you the pattern here so you will not be deceived because Satan will try to counterfeit everything.

00:23:02 And in my opinion that's exactly what's taking place in this section is Hiram Page professes to receive revelation for the church. And it's almost like it's a cheap counterfeit of what has already been going on. That's why you see in verse two, but behold, verily verily I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith Jr. For he receiveth them even as Moses. Now that's one of the reasons I brought up Moses and Joshua as Joseph was like unto Moses saying I wish everybody would be receiving revelation. But he was not saying, I wish everybody would be the prophet for the entire church here of Israel. He was saying no, we need to have revelation because we are built on the foundation. And even Joseph said, what foundation is that? Joseph Smith would say It's revelation.

00:23:52 It's revelation. But there is an element here like Moses was that the leader or the prophet of Israel at the time? Joseph is the prophet for the children of the church or the restoration. With that in mind it says verse three and thou shalt be obedient unto the things which I shall give unto him, even as Aaron to declare faithfully the commandments and the revelations with power and authority unto the church. So he is not removing even Oliver Cowdery's power and authority. He's saying, remember your place or I'm using the term again stewardship. This is your job. You know one of the great blessings that comes like a relief society president or counselor who has a stewardship is to help sisters in that society to know how to receive revelation for them and recognize revelation that's given according to the other stewardships. And that's where prophet, seers and revelators come in.

00:24:51 Whether you're male or female, if you're old or you're young, there's a pattern here. All can benefit from revelation and in my opinion should benefit from revelation but also recognize how that fits in with this wonderful pattern of stewardship. So they all fit nicely together. I love this one. Verse four is, if thou art led at any time by the comforter to speak or teach or at all times by the way of commandment unto the church, thou mayest do it. So this isn't like no more revelation, this is stay within your stewardship, not writing in verse five by way of commandment but by wisdom. And then it says, by the way, Oliver, don't forget, you shall not command him who is at the head, at the head of the church. There's the stewardship. It's not Joseph

personally, it's the sustained calling of Joseph as the head of the church at that time.

00:25:46 And then this is an interesting line. Look at verse seven. For I have given Joseph the keys of the mysteries and the revelations which are sealed until I appoint unto them another in his stead. So Joseph won't be the only one in this position. There will be another appointed in his stead. And so we're looking at succession here in 1830, at least as preparing the way, which I'm grateful to see that that was part of the plan because we are the recipients today of another in his stead who holds the keys for the great mysteries because as you know, this is 1830, there's a lot more to come, there's a lot more to come. And the Lord's priming us saying, let's set this forth. And some people will say, what in the world is going on here in verse nine where it says, it's not revealed that no man knoweth because no man knoweth where the city of Zion shall be built.

00:26:40 One of the important things for context on this one is to understand that there was a lot of talk about establishing Zion. This was a passion of Joseph's. One of the things, this is my personal opinion I loved about Joseph Smith was he wasn't just a prophet who talked about Zion. We've had prophets talk about Zion from the Old Testament to present day. But Joseph talked about it like it was going to happen in his lifetime. It was like, roll up your sleeves, we're building Zion, this isn't a someday folks we're going to go to Zion. And I think that that was infectious. And people would hear about this like Zion, Zion, let's go to Zion. And yeah, what happens here is the Lord is teaching once again, line upon line, precept upon precept. He says, we're going to go to Zion and we know where Zion is.

00:27:25 And of course the question the Saints had at that time was where? Where's Zion? Tell me where Zion is. Tell me where Zion is. And then if you step back and you look at these revelations, now we can do this because we're doing with hindsight, but the Lord is revealing it little by little line upon line. This was a topic of conversation, where is Zion? Because people in their mind like probably us, I want to go there. because If Zion is that great of a place, let's get there. But the Lord knew that if people went to the place, Zion, that would not be Zion. Because Zion is the statement of heart and disposition, who we are. It's not just crossing a border. I often used to tell my children when we talk about this is get in a wagon, let's go to Missouri, you know kind of a thing to Zion and all the way you're complaining. And I'm going to say, Hey kids, stop doing that back there. I have to come back and sit in the covered wagon, turn this wagon around.

John Bytheway:	00:28:21	Exactly. You're breathing my air.
Dr. Matt Richardson:	00:28:22	Yeah, yeah. And then you see somebody cruising past you and you're like, oh, that Zeke Johnson, ah man, if he's going to Zion, I don't know if I want to go to Zion. And then we expect that when we crossed the border into Zion, it's like, brother Zeke, come give me a hug, thou art the man. You know? And the kids are in the back with their arms around singing kumbaya and the reason for that is because we came to Zion and I think that that's part of our natural rationale. But yet the Lord in his wisdom is constantly teaching us. It's not where we are and it's not always just what we do, but it's who we are and what we're trying to become here. He says, Zion's a real thing and Joseph is teaching and people are buying into this and they feel the spirit of Zion, which is not hard.
	00:29:11	I even feel the spirit of Zion when Joseph writes about it and teaches, I'm going, yes, this is so exciting. And yet here's the interesting thing is out of the blue all of a sudden says, Hey look, it has not been revealed where Zion is the city of Zion because it's a conversation of the time that's not part of this revelation. It's a conversation. And apparently part of the revelations that Hiram Page professed to have for the church was revealing the location of Zion. So put that into context. He's not just receiving professed revelations for the church, he's hitting professed revelations for the church on hot topics of the day. Now think about that in context of our day to day. As some people they're saying, well the prophet didn't speak on it, so I'm going to speak on it. Or he's not a prophet because he is not saying A, B, or C.
	00:29:59	Or why is he talking about that when this is all the rage and then other people will be more than happy to fill in the blank, whether it's a talk show host or whether it's a social media post or I hope this will make sense, maybe even a well-meaning individual who wants to help. And I think that that happens quite a bit. I don't think it's always with nefarious motives, but sometimes it gets in the way. And so what do we do with that one? Well, if we're not careful, we could be deceived. So how do you protect yourself from being deceived? Go read section 28, Here's a case study. Because when it comes down to it, and that's why I like this, I don't think it's like, oh, this is the scolding of Hiram Page to put him in his place. It's for the church to say, Hey, get ready.
	00:30:46	This is going to be taking place. And for me, that's one of those little contextual things of one of the hot topics was where is the city of Zion? Let's go there, let's hurry and get there. And the Lord's saying, in my opinion, you're not ready to go there yet.

We still have things to do. You have things to learn. They're coming in these revelations line upon line, be patient, we're going to get there. This is almost President Nelson for me in a way, it says verse nine, it is not revealed no man knoweth where the city of Zion shall be built, but it shall be given hereafter. In other words, this isn't a secret and I can tell you it's coming, but not yet. Behold I say unto you that it shall be on the borders by the Lamanites. Do you see what just happened there?

00:31:31 I'm not going to tell you where the city is, but it's in this general vicinity. It's over here. It's in the west on the borders. Now that's a 1500 mile stretch of where we looked at the edge of the United States, where it went into the quote, what they called in those days, the Indian territory. But we called it the borders of the Lamanites. And so it's like, Hey, I know what I'm talking about here and the Lord knows, and so it's kind of in this area, but hang on for the ride. And then you'll notice when you review, he does that. He goes, okay, here's the big picture. Okay? And so it comes down and says, here's the bigger picture. And then he narrows a little bit and we need some work to do. And now I'm going to narrow a little bit more. There's more work to do.

00:32:12 In other words, he's helping his children become Zion. And he goes, don't get impatient with yourself. Now, what are practical lessons that you could draw from them? Only a million. Like I said before, I'm not a very patient person, it's a weakness, but I want to be more patient. And I found with the Lord's help, I am becoming better as far as that goes. But I want it yesterday. How's that for impatience? But the Lord says, yeah, I'll help you a little bit at a time here. And here we come now Matt, be patient. But I need it now. I want all things. I want to be married yesterday and here's the list of the qualifications of who I want to marry. Be patient on this one is become, you need a little work on your list a little bit. It seems like the application of this is really quite amazing.

00:33:06 So it's sad to me sometimes when we say, okay, don't get revelation through stones. That's not what this is about. Don't get revelation. You're not supposed to have revelation. That's not what this is about either. It's about learn to recognize stewardships and see that the Lord is more than willing to reveal his sacred secrets to his children, but he does it in a pattern and in an order we should probably be concerned. I have my hands full personally with managing my own life and finding solutions to my own personal challenges right now that I just don't have the bandwidth. I understand I'm kind of weak,

but the bandwidth to run the church. So for me to be receiving revelations for the church is kind of like, holy cow, I just, it's not my job. I don't have the bandwidth, but I do have the ability and I'm a manly man, but I get a little emotional about this a lot of times is I'm the first to admit that revelation has saved me time and time again from the Revelator for the church and has saved me because I'm a member of that church and I'm trying to align with what it means to be a disciple of Jesus Christ and have that discipline.

00:34:15 There are times where the revelation for the church has saved me. That's an important thing. And I remember one time [Elder Oaks](#) was talking about a talk about being saved through prophetic utterance in the stories of the past, et cetera. And it's really a great talk. And it was given back in 1992. He says, I pray for that same type of deliverance in the Bible stories of the past. And I pray that I will be guided. And then he says, and be protected from then. This is the interesting line to me, my own worst impulses. I can resonate with that one. And sometimes my natural man comes out. I find that I pray in my morning prayer a lot of times, heavenly Father, please protect me today from me and help me to become a better me. And I'm not ashamed to say this. I will look to those who have a stewardship that is in the larger realm of what I'm at. And I fit in this one with my own personal working that is giving me broader context that has helped me in my personal revelation to be fine tuned. Does that make sense?

Hank Smith: 00:35:21 Absolutely. I remember two general conference talks, 2010, you both will probably remember [President Oaks](#) talking about the priesthood line and the personal line and how you need them both. And then John, I bet you remember [Elder Renlund](#) because he started it by talking about airplanes. And I'm guessing you sat up. He said, well-trained airline pilots fly within the capacity of their aircraft and follow the direction from air traffic controllers. So yes, they're doing their own thing, but they are doing their own thing within a framework. And then he told this story. I remember being like, oh wow. He said, years ago I received a phone call from an individual who had been arrested for trespassing. He told me it had been revealed to him that additional scripture was buried under the ground floor of the building. He tried to enter, he claimed that once he obtained the additional scripture, he would receive the gift of translation, bring forth new scripture and shape the doctrine and direction of the church.

00:36:27 I told him that he was mistaken. He had implored me to pray about it. And this is the part I remember, because I think on that

phone call, I'll be like, okay, thanks a lot. I'll pray about it. He said, I told him I would not. He became verbally abusive and ended the phone call. I did not need to pray about this request for one simple but profound reason. Only the prophet receives revelation for the church. It would be contrary to the economy of God for others to receive such revelation which belongs on the prophet's runway. Then he goes through and says, yes, personal revelation is your right. You can receive revelation for example, about where to live, what career path to follow or whom to marry. Church leaders may teach doctrine and shape inspired counsel, but the responsibility for those decisions rests with you. That is your revelation to receive. That is your runway. It's just a great analogy. Yes, receive revelation and yes, receive direction. John, do you remember that talk?

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| John Bytheway: | 00:37:36 | Yeah. I dug under the same building and I couldn't find anything. No you should probably include that. But |
| Dr. Matt Richardson: | 00:37:44 | You need a better shovel. Yeah. |
| John Bytheway: | 00:37:46 | Yeah. this is where I love what Matt has taught about this pattern. There's something in you that goes, wait a minute, because we're kind of used to a pattern. |
| Dr. Matt Richardson: | 00:37:57 | So the Savior teaches about the straight and narrow path. There's definitely guardrails on this and there is a path and it is straight. Or sometimes that might be considered to be a little more smoother. S-T-R-A-I-T and it has a narrow and there's some reasons for that one. But what takes place is there's still room between the guardrails, there's still lanes within the path. So there's movement in between that. I think that in some ways, here's the pattern again, is I'm setting forth the patterns of revelation and there will be guardrails, but you still are going to be, have to be moving within those and having personal revelation to direct you and hopefully you'll keep your covenants which are under the direction of the keys of he who holds all the keys of the priesthood, covenants and ordinances, et cetera. Guardrails are set. But you're still going to have to navigate how you go within these experiences. |
| | 00:38:48 | And it is not just important. It is critical to be able to direct that experience and hopefully we would stay within that. And so there's so many great lessons in this section, but the pattern is critical. And then here's another great lesson that I think that comes in a side note. It shouldn't be considered to be side in a way. And that's when you get down into verse 10 and 11. It says, thou shalt not leave this place until after the conference. And my servant Joseph, shall be appointed to preside over the |

conference by the voice of it. Now by the voice of it is what we're going to be calling common consent. We're going to hit this in just a minute. When you get over to verse 13 and what he saith to thee, thou shalt tell. So Oliver, revelations coming, the conference coming and you reflect the voice of the prophet who is going to be sustained again as such.

00:39:34 But then look at verse 11. Here's a great little lesson. And again, thou shalt take thy brother Hiram Page between him and thee alone and tell him that those things which he hath written from the stone are not of me. And that Satan deceiveth him. So then he comes back to the point verse 12, these things have not been appointed unto him. Neither shall anything be appointed unto any of this church contrary to the church's covenants, to the order that has been established. So here's a, I think it's a great little principle. We've got a problem going on here. And Oliver, you got sucked into it. So Hiram is over here giving these revelations for the church. And you should have known you're the second elder for crying out loud. And you've been through the sustaining in April. Now we're in September. Here I am talking to you and the Lord is talking to you Oliver.

00:40:24 Now Oliver, you need to go and talk to Hiram. We were just teaching the missionaries and the MTC about using their devices and they say if you see something on your device, your phone from your companion, who should you tell? And guess what the missionaries always say, the first thing is your mission president, you should go talk to your mission president. And actually what we say is, no, you should go talk to your companion whose phone it is. Go there first and then we will spread out as is supposed to. And don't you think that's a wonderful pattern that's established and we see it exemplified this one. So here's a challenge. It's not, as we already said, it's not the stone, it's not the revelation, it's the pattern that's going on here. And it's contrary. We just got outside of the guardrails also, here's a pattern by which we solve problems. Go talk to those that were offended first and then work outside and bring in as is necessary. Go back, talk to the Lord. If you need help, go talk to your bishop or trusted counselor, those who have a stewardship to be able to help you in that process. I think that's a wonderful little side note on this that shouldn't necessarily be side, but it's part of this process of teaching us patterns. And well, the title for the Come, Follow Me part is, is the order. It's teaching us the order of the way the Lord works.

Hank Smith: 00:41:46 This same principle is found in the community discourse. Matthew 18. Jesus says, look, in our community, you're going to offend each other. This is how I want you to deal with it. I want

you to between him and thee alone. So this is a little vulnerable, but I'll share it. I have a good friend who we had seen each other at a big gathering on a Saturday night. There was a lot of people there. Then I think on Monday or Tuesday morning, I get a text from him. It says, Hey, can I talk to you later today? I said, well, yeah, I'm in a lot of meetings today if you want to just text. And he said, no, I'd rather do this over the phone. I thought, okay, this is different. So I, I had a little break and I called him and he started this way.

00:42:34 He said, Hank, this is going to be awkward for both of us and I went, okay, yeah. I said, okay. And he told me about how the previous few nights ago at that gathering, how I had deeply offended him. Of course I said, I meant nothing by that. Right? I John, you know me, my mouth is never going to get me into trouble, right? And he said, I know that. He said, I know you. I know that you didn't mean to do that. And I just, I wanted to talk it through. And I said, well thank you. Even though it was a little awkward. I said, thank you. And then he said something that I just loved. He said, Hank, I want you to know that you are the only person I will talk to about this. I'm not going to tell my wife, I'm not going to talk to my kids. I'm not going to talk to anyone about this but you. Because I figured, well now, now it's going to be awkward for the rest of our lives that we have this. And it hasn't been. I will, between him and thee alone. He actually taught me, not only did we, I think in Matthew 18, the Savior says, if you hear each other you have gained a brother. But it, he also taught me that the Lord's pattern actually works if we have the courage to do it.

Dr. Matt Richardson: 00:43:59 That's a great story. I love it. And as a matter of fact, let's go back to what we talked about a little bit earlier. That's a great illustration of yielding because that's not an easy thing to do is usually when we're in a situation like that, we go automatic to defensive. You know, well no, you misunderstood this one or we go to the accusatory. That's a beautiful story Hank, I'm glad that you shared that one because it demonstrates yielding on all sides is this concept of I'm going to yield to the enticings of the Spirit. I'm going to be submissive to the greater good. I'm going to be in a position where I want to be able to exhibit the love, et cetera. And that's what this is all about.

Hank Smith: 00:44:40 And I found that we do the exact opposite. We talk to everyone except for the person who offended us, right? The Lord said, that's not what I wanted.

Dr. Matt Richardson: 00:44:48 And especially in the climate for which we live our day to day with social media, isn't that interesting? I was offended by this

talk. And so we'll put comments on the social media feed or something like that or the articles below. And sometimes I don't even like to read the comments because most of them are vitriol for, it's just caustic. And versus saying, oh, I didn't like this talk. Maybe I had to like right to that person or seek a better understanding. It's almost like we don't seek for understanding. It's we seek to accuse, we're easily offended, et cetera. And here's a simple pattern when it comes down to it is the Lord saying, let's work this out. Let's reason together. Isaiah would say, let's reason together. Let's come to the understanding of yielding so that we cannot be our natural man and we can be able to become more like our father. For there is complete understanding and peace, which is great.

Hank Smith: 00:45:45

Matt, how does Hiram Page respond?

Dr. Matt Richardson: 00:45:48

Well, you know, it's a process is it depends on which [articles](#) you read. In the end, they come along as does Oliver Cowdery and all the Whitmers and those that were impacted by this during that conference time. Because this was at a conference time in September. This wasn't like it was in an isolated box that was taking place. People knew what was taking place and that's why it kind of caused a stir. Joseph of all people was probably the only one that was taken a little bit by surprise when it started to unfold. At the end of the day when you read through the accounts, is they all come together, they all sustain and they actually destroy the revelations, et cetera. And he confesses and says, this was not, this was not for the church and I was wrong. We have that quote, repentance or changing or maybe adjusting back in within the narrow and the straight and accepted it.

00:46:39

Then the sustaining took place, like I said, and they, Joseph was sustained again, as the order would state or the pattern as the prophet seer and revelator is the first elder of the church to receive the keys of the mysteries of revelation. That kind of leads us to this next part of this section. It says in verse 13, all things must be done in order. There's that order. And by common consent in the church, by the prayer of faith, it says, and this is the way that you shall assist me in being able to steer the kingdom. I mentioned before that this word common consent actually comes up in section 26. Now it's mentioned again, it's almost like here is though another application of why we do this common consent, which by the way is the term, which we don't use that term very much in common language in the church.

- 00:47:30 That's what we call sustaining. But the word I like it, the principle is common consent not sustaining because common consent, common is in common or amongst a large whole consent in English is not approval or giving permission. I think that we kind of mistake this principle, sadly because we use it differently in our normal speech. Like for example, I revert back to my children or when I was in elementary school and I had to have parent consent to go on a field trip and they'd pin a little piece of paper on my shirt and I'd go home and then my mom would sign it and pin it back on my shirt That was my parental consent to go on the field trip to a farm. We think that it's like, okay, I'm giving my approval or my permission, but the very term consent in English comes from the Latin.
- 00:48:20 And the Latin term actually means alike or feel alike. Think alike. Not just to prove, but to say I am alike in this measure. I align with this measure. That's what common consent is designed to do is, okay, so it's proposed that Joseph Smith is the one who has a stewardship to receive revelation for the church. All in favor. And you'll notice when we do common consent, we don't go like this, hold our thumb up and say thumbs up and we don't give them the okay side, it's okay with me or yeah, we don't count the votes. We call them votes. I think that's as out of tradition. We don't count those people that raise their hand and we don't count those who raise in the negative as far as that goes. Because what we're doing here is we're saying, are you in? I'm in. And we raise our hands in the early days of the church, common consent in Missouri at Farr West.
- 00:49:15 They would actually vote by standing up. They didn't raise their hand, they stood up. So all in favor and common consent in the Farr West minutes, you can see it took the whole meeting because they would have great discussions. I don't know if I can sustain Edward Partridge. You didn't lend me his horses to plow my fields so it's a learning curve of what are we sustaining? I don't like their style. It's not about that to saying, this is the stewardship. Are you in? And we raise our hand to say, I am in once again, this seems to be a pattern to help us, I think in the bigger picture, to overcome our natural tendencies of fallen man and to align, to put off natural man, to yield to the enticing of the spirit and saying, okay, I mean there's times I think every person, even the person being called to a calling has said, I'm not seeing this one. I'm not seeing this one I know people who have been called to be a pianist who do not, they don't play the piano.
- 00:50:20 What's up with that one? Well, I think that the Lord has in mind that there's something to be done here. And he says, here's I'm

thinking, is anybody else in and we get the chance to be able to go by common consent. It will require the prayer of faith. And in section 26 it says, similarly, all things shall be done by common consent in the church. So there it is again. There's the pattern by much prayer and faith, for all things you shall receive by faith. Amen. That's section 26. And now we see it reiterated here in section 28 that all things will be done. And we're going to do this according to the covenants of the church. I came across a quote once, and it's an oldie but goodie. I mean it was [J. Reuben Clark](#) back in 1940. And he said, it is clear that the sustaining vote by the people is not to be regarded as a mere matter of form.

00:51:18 But on the contrary, a matter of the last gravity, that's a pretty good quote. And if my experience has been is it's easy for this to become a matter of form because we do it as a part of business. And so at the beginning of a meeting, we'll say, okay, now we'll take care of some of our ward business. And it is proposed that, and we go through this common consent or sustaining. And this is embarrassing to admit, and my, I don't think my children will be offended, but our kids and our family, especially when my children were small, they were like Pavlov's dog, ring the bell and they'll salivate. All in favor by the usual sign what they'd raise their hand. They knew to raise their hand any opposed by the usual sign, usual sign, raise my hand for, and they'd raise their hand. So we were voting for and against.

00:52:08 It was a matter of form. I remember being a bishop in a YSA ward. The reason I bring that up is because of the beginning of each semester or the school year, you reorganize an entire ward in the whole ward in two weeks. Most of your sacrament meeting is common consent because you're sustaining on week two. I used to be tempted as a bishop to, I'm going to put together a matching quiz at the end of sacrament meeting and hand it out and put all the names on one side and all the callings on the other and see if people knew what they just sustained. Knowing that it would be tough. But the principle here is almost a checks and balance as part of the order of the church so that you'll know who's in the church. And that more importantly though, it gives you a chance to exercise your agency, not to approve what has taken place, but to say amen.

00:53:03 And so you'll see statements that'll come down and say, this is a covenant not with the person you are sustaining. This is a covenant with the Savior, Jesus Christ. Sometimes you'll say that this is the token when we raise our hand saying, I am entering into a covenant with the Savior to sustain his kingdom. And then what we do in turn is I covenant with the Savior, then we

turn to the person, for example, in a calling and say, now I pledge to you that I'll sustain you in the best way that I possibly can. But this isn't about Sally Brown per se. I mean she's definitely part of this one because she's the activities co-chair person or whatever the calling may be. This is about my relationship with the Savior to say I am in, I align. I may not understand completely, but I'm going to go and I love the wording in the revelations with much prayer of faith and much prayer I'm in and I'm going to have to figure out how I could sustain.

Hank Smith: 00:54:04 You talked about becoming Zion. It feels like this is Zion. Not that you're never going to disagree, but it's how you disagree. It's how you deal with conflict.

Dr. Matt Richardson: 00:54:14 I remember once I had an experience dealing with common consent where somebody couldn't sustain the new bishop and it was because if he can't control his dog, he can't control a ward because they were neighbors and the dog was always coming over to his house and digging up or doing whatever. That's something that you should go between you and him and work out your dog situation. What does this do? It brings us to an understanding as you were saying, to be able to come together in a Zionistic fashion. Working together to be coming together. We are aligning one with another. Sure we have our differences and we handle things differently, but we align. I remember one time I was sustained as a YSA bishop by people who are not going to be in the ward. It was done during the summertime and they're going to be a transition.

00:55:05 So I would take over with a new ward when the school's year started, but they put me in the last week and I'm thinking, I'm not going to be any of these people's Bishop and they don't know who I am. They've never even seen me. I just walked in from the street essentially and the stake president says, here's going to be the bishop of this ward. It was a spiritual experience for me in the sense that it was affirming the fact that they were not sustaining Matt Richardson. They were entering into a covenant. I am sustaining the Lord's kingdom and I am in, it reminds me of, you remember the old story in the Old Testament where you have Moses up there and they were having these battles and when he would raise his staff in the air, then what would happen is, you know, he put his arms up with his staff and Israel would prevail against the foe.

00:55:56 And then his arms, obviously the blood would rush out of his fingers and he is, oh man. So he put his arms down and the enemy would start to prevail against Israel and then he put

them back up and then Israel would prevail and I used to read that story. I'm thinking this is the reason I wasn't the prophet. I couldn't handle, I couldn't handle it because I like, I raise one hand, what happens if I put one in there and then say, watch this, you know, kind of a thing. And of course that's not the point, right? But I love the story and you remember how this works is what happens is you have members of the children, they run up and they hold his arms up and they sustain him by doing what? Not pushing him out of the way and saying, you're too old, you can't do this job.

00:56:40 Let me show you how it's done. I'll take the staff, give me the staff, I'll be in charge. I love this imagery. They take his arms and they help him to succeed and to fulfill his stewardship. His arms are where they should be and you have the membership, if you will, sustaining him. And I think that that is a beautiful part of this experience. And so how do we sustain youth leaders and relief society leaders or name the leader, it doesn't matter. How do we sustain the prophet and how do we sustain prophets seers and revelators? And when I say wrestle with this, I'm trying to be better at this one and figure this one out, is how can I help them in their calling and sustain them and hold their arms up because it is a burden. If any of us have had a calling, we all know what that's like.

00:57:34 And thank goodness for those people who will come in the dead of night or come to your ward activity when no one else does and hold your arms up. That's Zion. That's the feeling. You can't help but love them as a brother or a sister and you're grateful. I'm thankful for those who have come to give a priesthood blessing in the middle of the night or those who have prayed for me unbeknownst to me as I have prayed for them. This is common consent or common alignment. And if you think about it, one of the best examples of this was none other than the Savior himself in the garden of Gethsemane where he comes before and he expresses his feelings. Is there another cup? I know I'm in and I said I would do this. But now you have sinless man experiencing sin from others for the first time and it had to be beyond what he could have imagined.

00:58:32 And so he's saying, I'm just wondering, is there another way? And then comes the best word in scriptures under the circumstances, nevertheless not my will, but thine be done. And that is a yielding. That is the exemplary experience of being in this world. The learning to overcome the world yielding to the enticing of the Spirit, being humble and meek. And yet he had all power. That is the model of Zion is nevertheless, okay, I might have done this differently and I might have called

someone else to be in this position. Nevertheless, what can I do to bring forth and establish the kingdom of Zion?

John Bytheway: 00:59:19 That's pretty cool stuff

John Bytheway: 00:59:22 You know that we had a house fire and that was while I was bishop, it felt like the whole ward came over to help to go have my stake president grab me and say, a person who wishes to remain anonymous just covered the rest of your daughter's mission. That's Zion. And you don't know who to thank and so you just love them all.

Dr. Matt Richardson: 00:59:47 Oh, I love that John. Say that one again. You love them all. Isn't that what this does? It gives us a means to love everyone and put it into action. I agree. That's a sweet story.

John Bytheway: 00:59:57 You said earlier, as hard as it was to get the children of Israel out of Egypt, the harder part was getting Egypt out of the children of man. Hank, I've heard you note the differences in the scriptures between the city of Zion and the cause of Zion. I like that idea of harder than getting to Zion. Is getting Zion in here.

Dr. Matt Richardson: 01:00:19 And how does that come little by little, time after time in some ways, if I go back, you know, section 28 is in verse 15, and it shall be given thee from the time thou shalt go until the time thou shalt return what thou shalt do. You know we'll sustain you in this one. In other words, he's going to sustain us and I'll sustain you in the ways that you need. And no matter whether it's a mission or it's a parenting role or a single role, it doesn't matter where the branding of this is so different. But yet the experience is so much the same. This is the best part for me. And there is a God in heaven who has all power and knows all things and he knows therefore all of us and he has the power to help and he will help us to become what we must.

01:01:14 He wants to help us, but he will stay the course. He has an order and a pattern and don't forget what he's trying to do with us. He wants us to prevail. He wants us to become like him where we will have everything he has. And I get a little sad sometimes when he is viewed God as being a disciplinarian or a policeman, things like that. Oh he will hold the line so that he may bless us more. I'm grateful he sustains us. The question is how do we sustain him? That's one thing I'm always working on. How do I sustain better?

Hank Smith:	01:01:49	<p>Matt, this has been so fun. I can tell for me personally when I'm feeling the Holy Ghost is I just, I don't want to end. Well, let's keep going, let's keep going. But I would like to ask you a last question. And I didn't prep you for this, so I think it'll be fun to see where you go. We have wonderful listeners who are still just a little on the fence about Joseph Smith and the restoration and they're getting pressure from friends and family members. No, Joseph's not a prophet, it's, he's not who you think he is. You know, he's an evil person. You can just go online and you'll find out how evil Joseph Smith is and how good he is. It's almost like Moroni was right in that prophecy. But you've studied the life of Joseph Smith. You've been a mission leader, you've been in the, you know, a general auxiliary presidency. So you've had some experience with the church and, and then as a church history and doctrine professor, you've had a chance to study. So what would you say to someone is Joseph Smith who we hope he is, is he really the prophet I we believe he is?</p>
Dr. Matt Richardson:	01:02:59	<p>Boy, that's a great question and it's a very real question. The depth of that, my experience has been, it depends on the person. So just to give a quick answer doesn't mean that it's necessarily the best answer for everyone because it's becomes personal. It's a personal experience. You said is Joseph Smith who we hope he is. It depends on what you're hoping for. Jesus Christ had the exact same challenge as far as that goes. People were hoping for him to be the Redeemer, but what was it that they wanted to be redeemed from? They were looking forward to the Savior. But what is it that they conceive to be need of saving? What is it he will save them from? I'm not trying to make this hard, I'm just trying to be, I'm sorting through this one as accurate as possible is Joseph who we hope he'd be for me.</p>
	01:03:51	<p>Yes he is, but that's for me. But that took a long time to be able to sort through what is it that I thought he was supposed to be and is he what I hoped he would be. And actually I'm not glad that he had faults because he did like I do. And like, no offense folks, but like you do, we all do. But for me, that was actually a good thing for me personally because I learned from the Old Testament prophets, they had no problem in pointing out all the warts and the failings of their prophets in the Old Testament. I mean, sometimes you read through that and you're like going seriously, who would ever believe in this stuff? And you read these stories and it's just kind of hard to process. But then I started to understand what was going on. The concept in Hebrew of a prophet is a spokesperson.</p>

01:04:40 That's literally what it's nabi in Hebrew closer to the cadian probably. But it's not just one who prognosticate or one who is perfect or who is the, the only example of this, et cetera. There's only one person that fits that bill for me. And I'm grateful for that. And that's Jesus Christ. He is everything I hope for. And he is everything that I hoped he would be. And then here's the weird part. And I've discovered he's more, he's more than my expectations and he's more than what I imagined. But he alone fill that bill. So what do you do with these prophets, these spokespersons? Deborah was a spokeswoman, not just a spokesman. No, I love this concept is he who represents what they did is they didn't have so much of a problem if they had personal flaws or made personal errors because that was not their power.

01:05:31 The power was what they represented because they were spokespersons. So that's why when you hear a false prophet, what they were saying was they were not speaking for God, they weren't representing God. because the power was God. And I fear, sometimes what happens is when we look at these experiences, we're so worried when we find out that maybe that they had a flaw or two or 10 or 20. But for me, coming from the heritage of starting to understand Old Testament and like going there is power in spokesmanship for me, Joseph is what I hoped. He is an individual like Old Testament prophets. I believe he's a spokesman and the power comes from the words that he spoke and the truth that he revealed because that was his responsibility to do so. I still have a lot to learn. I hope I can meet Joseph.

01:06:25 I hope I'm good enough to meet him on the same playing ground. because I have questions I'd love to ask. How did you handle this? The personal anguish that he went through. He was pretty amazing in his own right. And so were so many of the saints during that time period. And so many of the saints today, like we said before, I don't pretend to know what people are going through, but I still marvel of those who come back every day. They come partake of the sacrament week in and week out. I do not know all the burdens that they bear, but they're bearing them, which is, in my opinion, a testimony that there is a God in heaven and Jesus is the Christ and the sainthood can come and it comes little by little day in and day out through our covenants and our ordinances.

Hank Smith: 01:07:13 You really helped me with something there. As we were reading 27 and 28, which I am just really mind blowing wow stuff. I thought this came from a 24-year-old. He's incredible. Now that I listen to you, I think how incredible is the Lord that he can use

a 24-year-old to do this? I I bet Joseph would say the same thing. Oh, I'm not incredible. Isn't that incredible that the Lord can take a 24-year-old mind of a farmer, a wonderful person and bring this forth?

Dr. Matt Richardson: 01:07:50

It's miraculous, isn't it? Yeah. I can't help but think of the song we sing of We thank thee, oh God for a prophet, dark clouds of trouble, hang over us and threaten our peace to destroy. What do saints say? They say there is hope smiling brightly before us. For we know that deliverance is nigh, that's God and that's Jesus Christ. And we can make it. And we were able to do it. That's the hope that comes forward. And I hope that no one would quit on this vision. And yes, it's hard and sometimes we get to the end and we think that's it. There's more. There's more. But you got to hang in there. If you want to see the rainbow, you're going to have to endure the storm. So hang in there because there's something beautiful that's going to be coming here, but hang on. It doesn't come till the end or at least almost to the end, you know, it's a beautiful thing. The sun will shine.

John Bytheway: 01:08:45

Thank you Matt, for expanding our minds about all these things. I love the tie in with the sacrament, the armor of God. I love the idea of common consent and just the Zion, not the place, but the state of our hearts with each other. We're all just doing the best we can. Let's just keep coming back to that table. The open invitation to come back to that table is a whew.

Hank Smith: 01:09:12

Look to the past, look to the future. Take on the present. Well, we want to thank Dr. Matt Richardson for being with us today. We want to thank Lisa Richardson for letting us have Matt today. We want to thank our executive producer Shannon Sorensen, our sponsors David Verla Sorensen, and every episode we remember our founder. I still remember John, that initial phone call from Steve Sorensen. We hope you'll join us next week. We're going to take on section 29 of the Doctrine and covenants on Follow Him. Today's show notes and transcript are on our website. Follow him.co. That's follow him.co. Of course, none of this could happen without our production team. David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, Amelia Kabwika, Heather Barlow and Annabelle Sorensen.

SACRAMENT IN SPACE



- Hank Smith: 00:00 Hello everyone. Welcome to followHIM Favorites. This is where John and I are sharing a single story to go with each week's lesson. John, we are in sections 27 and 28. Section 27 has a lot about the sacrament, and I think that's where you're going to take us today.
- John Bytheway: 00:18 I'm intrigued by things the Lord has us repeat, and the sacrament is one of those that is so beautiful. I just love to listen to the words of the prayer. Another thing I love, Hank is airplanes and astronauts and space, and I remind you that my name is John Glenn with two Ns Bytheway. Have you ever heard of a space shuttle astronaut named Don Lind?
- Hank Smith: 00:41 I can't say I have.
- John Bytheway: 00:43 Well, he was a latter-day saint. I'm just going to read his experience. Another experience very close to me was to have the sacrament in orbit. We were in space for a full week, so of course we were up there on a Sunday. Our bishop had given me permission to hold my own sacrament service. It was a little unusual. You priests in the audience might consider what it would be like to try to kneel down in weightlessness. You keep drifting off. That's funny. Literally, right? We all drift off in meetings, but not literally. Yeah.
- 01:14 Brother Johnson, get down here. You're floating again. Right? For privacy, I held my sacrament service in my sleep station. Something like a Pullman berth. That's, I think that's a reference to a train, a Pullman car where you have little places you can sleep. I knelt on what you would think of as the ceiling and braced my shoulders against my sleeping bag so I would not float away. It was a very special experience. I will remember that sacrament service and the renewing of my baptismal covenants high above the earth all my life. It had some of that special feeling that usually have only when you go to the temple. And then he continued. This is an Ensign article, November 85 Ensign. Shortly after the flight, I had the

opportunity to show Sister Charlene Wells, our Miss America, around the Space Center. She asked me if it didn't seem uncomfortable going into space, upside down.

02:08 I explained that in space you always feel right side up and stationary. The earth turns below you. If someone's head is pointing toward your feet, he's the one who's upside down at liftoff. The earth simply rotates to a position above your head. But that's the Earth's problem. Later at a fireside Sister Wells made a comment about that situation that I think is very meaningful in many things we do. She said, the world thinks we are completely upside down. They think our moral values are foolish. Our standards are restrictive. Our beliefs are quaint, but outdated. The important thing is that we make sure that we keep ourselves right side up, aligned with the Lord, even if it makes the whole world look upside down. And that's from the November 85 Ensign, which I believe is a conference issue. So maybe Brother Lind gave a talk in General Conference.

Hank Smith: 03:00 Wow. I love that story. I just picture a priest in the ward floating around. Right? You better brace yourself there.

John Bytheway: 03:08 You're drifting off again.

Hank Smith: 03:10 Yeah.

John Bytheway: 03:10 Yeah. Speaking about the bishop needs to give you permission for something like that. That's a keys thing. Who's the bishop over the planet Earth? I mean, I guess because he was his bishop he could do that. But it's kind of an interesting question, isn't it?

Hank Smith: 03:24 Who, what's the ward up there, right? Do I need to contact them first?

John Bytheway: 03:29 Yeah.

Hank Smith: 03:30 The Lord says in section 27, he said, I'm not overly concerned about what you eat or what you drink. This is what it's important. That you do it with an eye single to my glory. I think we could all do that this week for the sacrament.

John Bytheway: 03:45 Yeah. And in this story, I'm not even concerned about where you do the sacrament.

Hank Smith: 03:51 You can do it in space for all I care.

John Bytheway:	03:54	But it's about your eye single to the glory of God.
Hank Smith:	03:57	<p>Now can't you imagine telling Joseph Smith and the early Saints when they write the sacrament prayer one day, this is going to be done in space by a man who's floating away?</p> <p>We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcast. We are going to be with Dr. Matt Richardson this week. Matt has a lot of experience in the church. He's going to show you some things that you've never seen before. It's pretty phenomenal. Then come back next week, join us on followHIM Favorites.</p>