



## 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:

Can we all receive revelation from God? Dr. Maclane Heward examines Joseph Smith’s theophany and the impact of asking a question and how it changed the world.

#### Part 2:

Dr. Maclane Heward continues to explore the First Vision and discuss how God desires to be in relationship with his children.

# Timecodes:

## Part 1 -

- 00:00 - Part 1 - Dr. Maclane Heward
- 04:33 *Come, Follow Me Manual*
- 08:20 Asking God to guide our questions
- 13:25 The 1832 account and the 1838 account
- 15:09 Ideas of when to read each account
- 18:11 University of Utah hoodie
- 20:22 Taking a defensive position
- 26:17 Different accounts from different questions
- 29:31 Joseph's life experiences influence the accounts
- 32:26 D&C 20:5 - First Vision Account
- 35:27 Joseph trusts his father
- 37:03 Testimony through more than emotion
- 45:01 Language, culture, and receiving revelation
- 49:05 Lehi's family have different spiritual experiences
- 50:57 Diversity of experiences with God
- 52:51 Dreams as revelation
- 56:01 Brain churches vs Heart churches
- 01:01:57 Assumptions undermine reality
- 01:05:32 Thinking deeply about historical events
- 01:09:33 The danger of taking offence on behalf of others
- 01:12:48 End of Part 1 - Dr. Maclane Heward

## Part 2 -

- 00:00 - Part 2 - Dr. Maclane Heward
- 00:48 Background to the 1832 account
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- 07:03 God's desire to be in a relationship
- 11:08 Forgiveness and mercy
- 13:12 18:30 Prophecy of Enoch
- 15:32 D&C 109 - Temple parallels
- 20:02 The Kirtland Temple's importance
- 23:02 The Endowment is the power to overcome the world
- 27:17 Need drives relationship with God
- 31:20 JSH 1:13 - Duty, discipleship, and taking time
- 33:02 Take the leap
- 35:38 Why does God make us wait?
- 38:19 Elder Corbridge's "Stand Forever"
- 43:01 Real and emotional darkness
- 46:35 Two metaphors
- 49: 42 JSH 1:17-19 - A pillar of light

- 54:30 The true and living Church
- 01:01:02 Dr. MacLane shares his testimony
- 01:06:04 End of Part 2 - Dr. MacLane Heward

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## Biographical Information:



Maclane Heward grew up in Orem, Utah. He has been a full-time religious educator since 2009 and has primarily worked in the Seminary and Institute program, most recently as an Assistant Director at the Utah Valley Institute of Religion. He graduated from Brigham Young University with an undergraduate degree in Public Relations and a Master’s degree in Religious Education. He studied under Patrick Mason at Claremont Graduate University and received his PhD in the History of Christianity and Religions of North America in 2019. As an undergraduate student, Maclane was mentored by a biology professor, Dr. Hal Black, and participated in a research project where he helped trap over 100 black bears in the Book Cliffs of central-eastern Utah. This experience, as well as many other mentored experiences helped him to fall in love with research.

Maclane met his future wife on the piano bench at Timpanogos High School. Maria went on to major in Piano Performance at BYU and they were married in 2006. They are the parents of 5 children. They enjoy cheering their children in diverse activities from soccer to cross country, gymnastics, and dance. They love hiking and exploring as a family and have fallen in love with the hobby of birding. They currently reside in Cedar Hills Utah where they watch Coopers Hawks and Great Horned Owls raise their chicks.

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Hank Smith:	00:00:00	Coming up in this episode on FollowHIM.
Dr. MacLane Heward:	00:00:04	He has this dream one night where he's accompanied by a guide in his dream and he's in this barren wasteland. He's walking. He has this conversation with his guide where in essence, the guide says, "This represents the world and the fact that the fullness of the truth of the gospel are not found currently on the earth, but continue walking and you'll find a large log where there will be a box."
Hank Smith:	00:00:32	Hello everyone. Welcome to another episode of FollowHIM. My name is Hank Smith and I am your host. I am here with my co-host, John Bytheway. John, I'm going to describe you this way. You are a disturber and an annoyer of Satan's kingdom.
John Bytheway:	00:00:50	Wow. I know I disturbed and annoyed my mother's laundry room back in the day, but this is a bit bigger.
Hank Smith:	00:00:56	That's from Joseph Smith History 1 verse 20. Joseph Smith says, "I think Satan is aware that I annoy him and I disturb him." John, this week we have a good friend with us, Dr. MacLane Heward. MacLane, welcome to FollowHIM.
Dr. MacLane Heward:	00:01:14	I'm so happy to be here.
Hank Smith:	00:01:16	We should say welcome back. MacLane was with us a couple of years ago as we talked a couple of sections of the Doctrine and Covenants. John, this is a huge lesson. This is a critical lesson. Tell me, when you think of the First Vision, John, and then MacLane, let's ask you, what comes to mind first?
John Bytheway:	00:01:38	I just wonder, especially from a theological point of view, what are some of the most important events that have happened on the planet? This has got to be on the list. Why are we sitting here? We can trace it back to this. I love the fact we could trace it back to a teenage boy. That's pretty impressive too.

Hank Smith:	00:01:59	Maclane, I know you've spent a lot of time studying this, even before, of course, I asked you to come on the show. As you look ahead to today, what are you hoping happens?
Dr. Maclane Heward:	00:02:09	I hope that we can see some larger narratives that begin in this moment, but then carry us into today. I hope that we can learn how to accurately and honestly utilize this narrative to strengthen us. But then also some false assumptions that we have maybe unknowingly absorbed through this story. More than anything, just like Joseph, I hope that God can speak to each of us individually as we have this dialogue. The First Vision is this moment where Joseph becomes converted to a God who is involved in his life. I'm hoping that all of us have that same experience where, as we think carefully, we can feel a God who's involved right now with us doing what we're doing, trying to raise kids, trying to raise ourselves, trying to become disciples, covenant keepers, children of God like he would want us to be.
Hank Smith:	00:03:11	Oh, I love it. I just imagine that morning where he thinks, "I'm going to go out and say a prayer and maybe something spiritual will happen. Maybe I'll get an answer to my prayer." And ushers in a new dispensation.
Dr. Maclane Heward:	00:03:31	This journey has started years before. Years before. How many moments did he have where he hoped that what he was doing would call down the powers of heaven? The answer didn't come. And then as he walks into the grove, it makes me wonder where he's like, "Well, I've tried so many things. I've talked to my ministers. I've gone to the Bible. I've gone to all these different spaces. Now I'm going into the woods where I've been so many times. I guess maybe I'll pray vocally. Try that out. But I got nothing to lose."
Hank Smith:	00:04:04	Our friend, Steve Harper, who I'm sure we'll quote a couple of times today, he's a teenage boy feeling convicted of his sins. He said, "That's me. I've been there." We've all been a teenager feeling convicted of our sins. What do I do? I'm going to read from the <a href="#">Come, Follow Me manual</a> . We love the Come, Follow Me manual here at FollowHIM. And then Maclane, John and I are excited to learn from you. Here's what it says. The lesson is called I Saw a Pillar of Light.
	00:04:33	"You might say the Doctrine and Covenants is a book of answers to prayers. Many of the sacred revelations in this book came in response to questions. The question that began it all, the one that sparked the latter-day outpouring of revelation was asked by a 14-year-old boy. A war of words and a tumult of opinions

had left Joseph Smith confused about religion and his relationship with God. Perhaps you can relate to that. We find many conflicting ideas and persuasive voices in our day. When we want to sort through these messages and find truth, we can do what Joseph did. We can ask questions, study the scriptures, ponder and ultimately ask God. In response to Joseph's prayer, a pillar of light descended from heaven. God the Father and Jesus Christ appeared and answered his questions. Joseph's testimony of that miraculous experience boldly declares that anyone who lacks wisdom might ask of God and obtain. We can all receive if not a heavenly vision, at least a clearer vision illuminated by heavenly light." Wow. Wow. That'll spark your excitement to dive into this story. So with that, Maclane, where do you want to take us? Our listeners are excited to learn from you.

Dr. Maclane Heward: 00:05:55

With that introduction, it seems like we really ought talk about this revelatory moment. A lot of what we have used the [First Vision](#) for in our day has been how do we learn from God? What truths do we learn from God? That's a really fruitful field to spend a little bit of time in. And I think we can highlight a few things that really help emphasize some of the elements that lead to answers from God. One of the things that I think is really powerful is time. He spends potentially years. The 1832 account mentions that he's 12 when he starts this investigation. This could be years of him asking this one particular question. And then in the account in our own scriptures, we know that he's going to the Bible and it gets to the point where he actually loses some confidence in the Bible. Verse 11, "While I was laboring ..." That's a really powerful word.

00:06:55

You want answers to questions from God. Laboring might be what happens. "While I was laboring under the extreme difficulties caused by the contest of these parties of religionists, I was one day reading the epistle of James, first chapter and fifth verse. If any of you lack wisdom, let him ask of God." We know that he has attended different church meetings. He's talked to ministers, he's gotten advice from individuals. He also seems to be receptive to the experiences of his family. Then he's left with this idea that how to act, I did not know. Some of those elements here are really, really powerful. Just thinking what helps me to get revelation? What helps me to connect with heaven? If we were to list some of those outside individuals helping, scripture, God's words to previous prophets, personal wrestling. Now, we know that this is the first time he prayed vocally, but this does not say that this is the first time he prayed on this subject. So you get all of these different things that he's engaged in to help bring about answers, but then I also

think that there's a really interesting element here too of what questions is God most excited to answer, is we want answers to specific questions.

00:08:20 Perhaps one of the questions that we can ask is, father in Heaven, guide the question that I'm seeking answers to. Section 46 of the Doctrine and Covenants seems to indicate that when we pray by the Spirit, our prayers are answered because we're praying by the Spirit. We can actually be directed in our prayer during our prayer, how to pray, and in that way, prayer becomes revelation and revelatory because we're being guided by the Spirit. So you get this powerful question of which church is true that I might join.

Hank Smith: 00:08:59 Right. Move. Yeah.

Dr. Maclane Heward: 00:09:00 Yeah. That's another really important element here. This is not information for information's sake, but information motivated towards transformation, which seems to be something that God really is excited about. Information leading towards transformation. One of the questions, obviously, he wants to know which of all the churches is true that he might join. But one of the questions that isn't as clear in the 1838 account is that one of the motivations of this is a remission of his sins. That's really, really fascinating to me to think in all the questions that he's seeking answers for, in all the questions that we are seeking answers for, can we also include a desire to be remitted of our sins? Elder Scott taught so clearly about revelation on so many different occasions. One of the things that he says is that you can increase your chances of receiving revelation by purifying yourself. Which interestingly enough, Hank, that is one of the outcomes of my conversation with you. When you're like, "Hey, come on the podcast," I'm like, "Okay. Yeah. I love hanging out with Hank and John." But then when you said, "Come on the podcast for the First Vision. Come talk about First Vision." And I was like, "No. No."

Hank Smith: 00:10:29 It's so big, right?

Dr. Maclane Heward: 00:10:30 It's so big. It's so important. It's so important. And so the interesting thing that happened naturally was this self-reflection. I found my heart as late as this morning, as late as last night, making different decisions because I was like, I can't do anything that would get in the way of God speaking today. In this topic, we need God to speak. It's been really interesting to me to think, okay, well, as I seek for God, help me to know what we could talk about today, I've felt motivated towards also, and please could you cleanse me of my sins so that I'm ready. That's

really an important dynamic here. Part of the pattern of being close to God, having visions open to us of what God would have us do is this idea of being justified, being cleansed, pronounced clean from God. And that facilitates the opening of the vision.

00:11:36 Another thing that was really interesting to me as I prepared is, as I was wrestling with whether or not I should agree, our friendship was at stake. It was like, how much do I like Hank and John? Like, what? That's so many people. And that also added this element of seriousness to the topic. But the other thing that happened, and I hope that this is helpful for listeners, I started to think, am I taking this more serious than I do any other experience with people? Because the Abrahamic covenant would make me think that every time I interact with somebody, there's as many as the sands of the sea behind them, and if we can influence people, then it's that same truth. [C.S. Lewis](#) talks about everyone that you interact with is not just a mere mortal. But then let's add a Latter-day Saint lens to that. It's also true that everyone that you interact with is not a mere mortal, but also there are countless not just mere mortals behind them in generations to come. Those steps of Joseph really leading to, anticipatory to the answer that comes are so important for us to recognize.

Hank Smith: 00:13:01 Maclane, as you talked about the years that go by, it's interesting for us, it's 26 verses we're reading. You could probably do it in five to 10 minutes. You could read this whole thing and think, "Oh, that was a pretty quick process." Yet the time that's going by for him ... And then I noticed these words that you brought out in verse 11, laboring under extreme difficulty. This wasn't what we might say is a 30 minute nice video about the First Vision. This is long and a difficult process for him, which the wrestling is important. It's [worth the wrestle](#) as [Sheri Dew](#) might say. Now, Maclane, for those of us who are pretty brand new to the church or to church history, you've mentioned 1838 account, you've mentioned 1832 account. Which one is the one right in front of me in my scriptures?

Dr. Maclane Heward: 00:13:55 This is the 1838 account. He begins the account in 1838, but doesn't really finish until 1839. At some point this morning, we need to talk about what this represents. He begins this account very clearly describing what the account is. And we need to be mindful of what this account represents because it may help us to apply it effectively and appropriately in our life. Owing to the many reports which have been put in circulation by evil disposed and designing persons. That's quite the opening line. This account represents this element of I've been persecuted, the church has been persecuted, there's been lies told. Let me

tell you the truth about the rise of the church. So that's really, really important to recognize. Interestingly enough, in Doctrine and Covenants, section 20, this is called the Articles and Covenants of the Church of Christ. This is a really powerful section. According to section 18, this was meant to be foundation of the church and of the Gospel and of his rock.

00:15:09 That's what the Lord reveals in section 18 verse four. This revelation is going to be really foundational. Now, section 20 actually ends up being a doctrinal, a historical, and a policy procedural foundation for the church. The historical elements that are included as the foundational historical elements of the Church of Jesus Christ of Latter-day Saints includes the First Vision. This is part of the historical foundation of the church. It's really important. That being said, this account and the telling of this account, it's a narrative given in time and in space, but the First Vision is the thing that is the historical foundation. And so you have the '38 telling of the story, but then you have the 1832 telling of the story. Like we already mentioned, this first line, owing to the lies, owing to the persecution. Let me give you the facts as I have them. The 1832 account in contrast is a conversion narrative. So in essence, Joseph is saying, "Let me tell you the story of God pronouncing me clean and really of the beginnings of my relationship with God the Father and Jesus Christ, the Son." So that being said, the First Vision becomes central to the historical realities of the church. First Vision and the Book of Mormon are really foundational to the historical footings of the church. The tellings of those stories can be different based on the setting that Joseph is telling them in.

Hank Smith: 00:17:03 And even his reasons.

Dr. Maclane Heward: 00:17:06 For example, if you're feeling isolated and alone in your testimony and convictions of Jesus Christ, if you're feeling like you're the only kid in your high school who believes in Joseph Smith and the Book of Mormon, this 1838 account might help give you strength and power in your solitary conviction. You might feel persecuted. People might say things to you that feel like they're cutting, they're jabs, they're difficult. This narrative might give you some direction on how to engage. If you're the young person that feels like, "Is God really there for me? Does Christ really have a portion of his power and that can bless my soul and lift me?", the 1832 account, that might resonate with you a little bit more. But if we're not careful, we'll read the 1838 account over and over and over again and unknowingly we'll incorporate a persecution narrative into our life situation.

00:18:11 Let me give you an example that is close to home. I'd just completed a master's degree at BYU in religious education. It's kind of historical, it's kind of doctrinal and it's kind of educational. And I decided I wanted to do a PhD, so I applied to the University of Utah for their PhD in history, and of course I got turned down. Why? I'm Latter-day Saint and I got a master's degree at BYU and I was a seminary teacher at the time, and I was not welcome at the University of Utah because they don't like people like me. That was my first reaction when I opened the rejection letter. Funny enough, my wife, actually a month later after I got the rejection letter, she came to me and she's like, "I don't know what to do with this." And she gave me this bag. I opened it up and there was a University of Utah hoodie. She'd bought me a hoodie before she knew that I was going to get turned down and she's like, "I don't know what to do with this." I do wear it because it tells me that my wife believes in me even when the University of Utah doesn't. But anyway, I had bought into this persecution narrative so strongly that I initially wasn't capable of seeing my own inadequacy.

Hank Smith: 00:19:31 Wow.

Dr. Maclane Heward: 00:19:32 Because it was like if you're a victim, then it's the other person's problem. It's the other person's fault. It's their eyes that are wrong. You're good, you're fine. You're where you should be, but it's the other person's eyes that need to change. I had to take a really deep look at myself, an honest look at myself and say, is this because I'm persecuted or is this because I'm just not a good candidate for that particular program? If I'm really honest with myself and with you, it's because I wasn't a good candidate. I didn't have a history master's degree. I didn't have a history undergrad. An important part about that is that then when I take ownership and I recognize that, oh, actually, this might be partly just because of what I've done in my past, that's a position of power that helps me to change.

00:20:22 A few weeks ago I got an email. This happens occasionally. It was a young girl named Kate from a Catholic high school in Florida. And she said, "Hey, I'm doing this project in high school about the Mormons." That's how she said it. "Can you answer some questions about Mormons?" And I was like, "Yeah, I think I could probably do that." So she gave me a series of eight questions. I got to type my response, and I sent off my response, and then I read over my response after I'd already sent it. Because that's what you do. You send it and then you read over it. So I read over my response and I realized persecution narrative influenced my responses. I was combative in some ways. She didn't realize that I was combative because I

was sneaky about it. But I realized that's not the approach that I want to take. I don't want to be combative.

Hank Smith: 00:21:24

Especially automatically assume a defensive position.

Dr. Maclane Heward: 00:21:29

This is what [Elder Ballard](#) said about this. This is in 2009, BYU graduation, actually. "Recently I saw some research about how other people see members of the church. I've long been interested in this subject." And then he mentions that he's part of missionary program of the church. "This particular piece of research made an interesting observation. It suggested that members of the church can sometimes appear very defensive to those who are not members of the church. One respondent went as far as to say that when Mormons are explaining their beliefs, their language is in terms that suggest they are expecting criticism."

00:22:09

And then Elder Ballard goes on to say, "I can understand the reason why. We had an extermination order issued. Our first prophet is murdered. There's reasons for this. I was talking to a colleague just the other day. There's potentially still reasons for this." But then he says this. "Yet, this isn't 1830 and there aren't just six of us anymore. Could part of the defensiveness that others sometimes see in us suggest that we still expect to be treated as a disliked minority, forced to flee to the West? In our interactions with others, are we expecting always to have to defend ourselves? If so, I think we need to make a course correction." And then listen to what he says. He says, "If we want to be respected today for who we are, then we need to act confidently, secure in the knowledge of who we are and what we stand for and not as if we have to apologize for our beliefs. That doesn't mean we should be arrogant or overbearing. Respect for others views should always be a basic principle for us. It's built right into the articles of faith. But when we act as if we are a persecuted minority or if we expect to be misunderstood or criticized, people will sense it and respond accordingly."

00:23:33

Now, let me give you an example that's a little bit more fluid. Give me a topic or even a question that might be asked from somebody that is not a member of the church that we may have a defensive stance regarding.

John Bytheway: 00:23:51

What about that plural marriage?

Dr. Maclane Heward: 00:23:54

Here's how I think I would respond in a way that isn't as defensive as I have in the past. So for a time the church practiced plural marriage. Can you imagine the type of faith that



it would take? It was so hard for these people, but they had so much faith and trust in God and in a prophet, they were willing to do it. And to be honest with you, their personal accounts suggest that God really did support them in it. Can you imagine how hard that would be? It's really an example of faith. Now, typically, we rewind the clock five or 10 years ago and somebody asked me about plural marriage, that's not necessarily the perfect response, but I would often say, "Oh, well, not very many of us practice that, and it was a long time ago and let's not really talk about it."

- Hank Smith: 00:24:47 And you're not defensive or angry or combative. You're just, yeah, this is how I see it. Isn't that beautiful?
- Dr. Maclane Heward: 00:24:54 Joseph actually shows this in the account too. When he gives this history, he's, "I understand if you don't believe me. I wouldn't believe me if it weren't for me. If it didn't happen to me, I don't know if I would believe myself." That's a powerful place for him to be in. He's like, "This does require faith, and I understand that and I acknowledge that, but let's move forward with that perspective."
- Hank Smith: 00:25:15 I really like that, Maclane. Hey, I get it. This is a hard thing to grasp. I really like that. I like that confidence. I don't have to defend. I don't have to automatically go into debate mode. I can just say, yeah, yeah, we have some pretty tall orders. What would you call them?
- John Bytheway: 00:25:31 Tough requests or faithful people.
- Hank Smith: 00:25:33 Yeah.
- Dr. Maclane Heward: 00:25:34 That is faith. That is religion. Jesus Christ rose from the dead. Jesus Christ appeared in a physical body to Joseph Smith. That is also miraculous. Inherent in being a religious person, I accept that there are things that I cannot explain completely, and that's okay. For me, that's beautiful because it provides a state of humility, and humility is really important in my relationship to God. Which Joseph, he exemplifies that. I don't know where to go, so I'm going to go to God. That humility is necessary for what is going to happen in the First Vision.
- John Bytheway: 00:26:17 Thank you, Maclane. I think of a Q&A. These were different Qs that brought these A's. One of the answers was the 1838, 1839 account owing to the many reports. And the 1832 account maybe came from a different question. Would you notice that the word testimony begins with a test? Would you notice that

the word question begins with a quest? And a quest is a long, arduous search. You talk about Joseph Smith since he was 12, laboring under extreme difficulties. That is a quest. A question today, we can ask Siri or Alexa or Google question in a matter of seconds, but a quest is a long, arduous search. We've come to expect Google speed answers to golden questions that require laboring. I also love what you said about his main in the 1832 account was forgiveness of my sins. You know what it reminded me of? Here's Enos in the Book of Mormon. "Well, let me tell you of the wrestle which I had before God before I obtained a remission of my sins." That's how his one and only chapter starts. Here's how I got a remission of my sins. What more important topic individually is there for all of us. One of Joseph's accounts begins more that way than, like you said, the footings, the establishment of the church.

- Dr. Maclane Heward: 00:27:45 If I remember right, [Bruce R. McConkie](#) said that if you have the same question that prompts the revelation, speaking specifically in the Doctrine and Covenants, then you can treat the revelation as a personal response from God to you. That helps us to think well, the questions that motivate these responses and narratives are really important and they can help us to apply those really beneficially.
- Hank Smith: 00:28:10 Maclane, you talked about setting, if I remember right, you are the church history expert here. How long have you been teaching Maclane?
- Dr. Maclane Heward: 00:28:18 I started full-time as a seminary teacher in 2009, so I went on a mission 2003 to 2005 and then started teaching the MTC and then student taught in the seminary and then started seminary teaching and-
- Hank Smith: 00:28:30 Now at BYU in church history and Doctrine.
- John Bytheway: 00:28:34 Wait a second. Did you ever get to the U? Did you go somewhere else? What happened?
- Dr. Maclane Heward: 00:28:38 I was turned down at the U and then I applied to Claremont Graduate University and ended up going there for a PhD, so we lived in Southern California for a year. This sounds like a country song, but God's greatest answers sometimes are no.
- John Bytheway: 00:28:55 Say the title of the country song.
- Hank Smith: 00:28:57 God's Greatest Gift is-

John Bytheway:	00:28:59	<a href="#">Unanswered Prayers.</a>
Hank Smith:	00:29:01	Brother Brooks of the Seventy. Yeah.
Dr. Maclane Heward:	00:29:05	We ended up going to Southern California to Claremont and it was just a much better fit.
John Bytheway:	00:29:13	Did you get a Claremont hoodie? That's important to know too.
Dr. Maclane Heward:	00:29:16	Yes.
John Bytheway:	00:29:16	Yes.
Dr. Maclane Heward:	00:29:18	But Claremont is also red and black in color, so-
Hank Smith:	00:29:21	Kind of fits.
John Bytheway:	00:29:22	You could have ironed on something on the other red one.
Dr. Maclane Heward:	00:29:24	Yeah, exactly.
Hank Smith:	00:29:25	I wore my red shirt today because you went to Claremont.
Dr. Maclane Heward:	00:29:29	Good.
Hank Smith:	00:29:31	The reason I asked, Maclane, is so far we've talked about two accounts, <a href="#">1832 and 1838</a> . Correct me if I'm wrong. 1832, Joseph, you talked about this conversion remission of sins narrative. 1832, he has some time alone. Someone had broken their leg. I think it's Newel K. Whitney had broken his leg and Joseph was waiting with him. And then in the 1838-1839 account, I know that 1838 and 1839 are the worst years of Joseph Smith's life.
John Bytheway:	00:30:05	Liberty jail. Yeah.
Hank Smith:	00:30:08	Are those settings going to make a difference on what I get?
Dr. Maclane Heward:	00:30:12	Let me tell you. This is from <a href="#">Steven Harper's book</a> . He starts this account two weeks after Oliver Cowdery sends his resignation letter leaving the church. Can you imagine? Speaking of foundational events, he's one of the earliest people and Joseph has just received his resignation letter and then 1838 goes from bad to worse. You start off in Kirtland where there's so much apostasy. If I remember right, Ron Esplin says that this could be as much as 30%, 40% of the leadership of the church is having problems with Joseph this time. So you go from Kirtland and

then you move to Missouri and it goes from bad to worse, and then there's violence and there's killing of Latter-day Saints, pillage and everything else and led an extermination order, and then you're in prison. And then you get out of prison and you make it to Nauvoo. What will become Nauvoo. It's just a swamp at that point. The burdens of the last year, the persecution dramatically altered your life.

Hank Smith: 00:31:26 That's going to come out in your writing.

Dr. Maclane Heward: 00:31:28 Yeah. So I actually just called Steve this morning and asked him a few quick questions like, "Hey, help me not to say anything wrong here." He did not promise that I was going to not make any mistakes. But one of the things that is really interesting in this account, persecution becomes a real central theme in our Pearl of Great Price account. He talks about in verse 21 where just a few days after he's with this Methodist minister, he tells him of the account and just listen to what he says. "I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior. He treated my communication not only lightly but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days, that all such things had ceased with the apostles and that there would never be any more of them." And then this is an interesting transition here.

00:32:26 "I soon found however that my telling the story had excited a great deal of prejudice against me among the professors of religion and was the cause of great persecution which continued to increase." Talking to Steve a little bit about this, I said, "It's interesting. One of the things that he brings up in his book is that we don't have any historical record that Joseph tells anybody but this minister about the First Vision account in the first decade." The first mention of the First Vision we have in any written form after it happened is actually Doctrine and Covenants, section 20 that briefly mentions that this took place, but it doesn't really mention that it's the First Vision of Jesus Christ and the Father. So let me just read this verse to you. This is what it says. This is verse five, section 20. Once again, this is the historical foundations of the church. "After it was truly manifest unto this first elder that he had received a remission of his sins, he was entangled again in the vanities of the world."

00:33:42 If you're not really careful, you'll miss that that's a reference to the First Vision. What we've got here is after he was truly forgiven of his sins, received a remission of his sins. That's the First Vision. And then it says he was again entangled. That's the time between the First Vision and Moroni's visitation. And then

verse six helps you to see that. "But after repenting and humbling himself sincerely through faith, God ministered unto him by an holy angel whose countenance was as lightning and whose garments were pure and white above all other whiteness." Think about this. That reference to the First Vision is still very obscured. Is it possible that part of it being so obscured is because of the initial interaction with that minister? Still after a decade, he's feeling like, "Maybe I shouldn't tell all the details here."

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| Hank Smith:         | 00:34:40 | Right. It's a traumatic experience to share something so personal and so wonderful and have it rejected. Completely rejected. Not only took it lightly but got angry. Great contempt. Especially as a young teenager, I would be very reluctant to share again.   |
| John Bytheway:      | 00:34:59 | Last time I talked about this, this happened. I'm not doing that again.   |
| Dr. Maclane Heward: | 00:35:04 | Now, remember when he has this visitation from Moroni, he's visited three times that night. We'll get into this next week, but he sees Moroni three times that night and then he goes out and starts working and he can't do it. He's too exhausted. Whether that's from staying up all night or from the visitation that really drains his strength-   |
| John Bytheway:      | 00:35:25 | Or both.  |
| Dr. Maclane Heward: | 00:35:26 | Being in the presence of-   |
| Hank Smith:         | 00:35:26 | Yeah.   |
| Dr. Maclane Heward: | 00:35:27 | Yeah, or both. As he's walking back to the farm, he meets again Moroni, right? He passes out, he meets Moroni again and Moroni is like, "Why didn't you tell your dad?" I used to think of this as like, why didn't he trust his dad? What does this tell us about his relationship with his dad? The more I've studied it, I don't think it has to do with his interaction with his dad. I think it has to do with his interaction with that minister. He says to Moroni, "I didn't know if my dad would believe me." Moroni says, "He will believe you." Now you get this angel having to say to Joseph, "Trust your dad. Trust your dad here." So he goes back, what's the response of his dad? He weeps. That's beautiful. Let's think about this from our perspective here. When your child comes to you with a spiritually sensitive topic, we should recognize that our reaction can dramatically impact that child for a long time. So we've talked about how this is |

revealing patterns. If you want to know answers to some of your questions from God, first of all, be willing to adjust your questions. Go to appropriate reliable sources. What I think we can't do with the First Vision is we can't say the answer will come in this way.

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| Hank Smith:         | 00:36:51 | Look like this.  |
| Dr. Maclane Heward: | 00:36:53 | It doesn't necessarily look like this. Now, I remember being a young scout. You remember when we used to do scouting?  |
| John Bytheway:      | 00:37:01 | Go way back, way back.   |
| Dr. Maclane Heward: | 00:37:03 | Way back when. And I was on a scout camp at summer camp and our leaders, great, great leaders. I had phenomenal leaders, but they said, "Sometime this week I want you to go into the woods like Joseph did and just kneel down. This is a beautiful moment for the God of heaven to touch your heart." I was probably 13, 14. I was probably the same age as Joseph. I still remember in my mind walking up this hillside and being a really, really intelligent and gifted human. There's this nice treed area and I ended up kneeling down right in a pile of rocks. I remember being very uncomfortable. Kneel in the soft leaves or the rocks. I'm kneeling there and I'm praying. I remember thinking, "I'm not Joseph. I'm probably not going to see God and Jesus Christ." But the probably was part of my story, right? It's like probably not. |
| Hank Smith:         | 00:37:59 | Probably not.  |
| Dr. Maclane Heward: | 00:38:00 | And I'm probably not going to see Moroni because he's kind of like first tier angel. But am I important enough to pull a second tier angel?  |
| Hank Smith:         | 00:38:11 | Get the B team.  |
| Dr. Maclane Heward: | 00:38:12 | Could I get Tiancum to come? Could he show up and answer my prayer? I walked down off that hill and I felt like I didn't receive an answer, which was for me a problem. It was a spiritual problem. I was thinking in my mind, "I'm going to have to go home from scout camp and tell my parents that I found out that the church is not true. How do I have that conversation?"   |
| Hank Smith:         | 00:38:38 | That's a lot for a 13-year-old here.   |
| Dr. Maclane Heward: | 00:38:41 | Yeah. So later that same campout, our stake president and my next door neighbor, his name's President Wayne Watson, he   |

came up. He's my best friend's dad. I knew him really well. We had a campfire program. You know the end of this story. He starts off by talking about the church a little bit and talks about testimony and talks about God's truth, and then he bore witness. And my little boy moment, this is my first moment where I felt like Jesus Christ and father in heaven are real. They seem to know me. Now, I've just told you a narrative story about coming to know some truth. And if we're not careful, this First Vision has led me to an intense emotional experience. Well, what if I have a student or a child in my family who the language that God uses to teach them truth is not intense emotional experience.

00:39:43 One more quick story. Later in life, we have children now at this point, and my six-year-old, I think he was about six, our oldest son, he's contemplative. He's the typical oldest. He's a great, great, great boy. This was 10 years ago now. He said to me, "Dad, I don't know if I believe in God." And I remember thinking in my mind, "How do I answer the six-year-old? He's so young." And I remember thinking to myself, "I can tell him some principles that go into his quest for his answer, but I don't think I can tell him about the outcomes." As I was talking to him, I was like, "You might feel, you might experience." If we're not careful, we'll speak and talk about testimony and even the First Vision in ways that make our students and our listeners think intense emotional experience. That is the way that God speaks to us, but let's just be careful.

00:40:46 Doctrine and Covenants section eight, I will tell you in your mind and your heart, but yet culturally we never say I thought the Spirit today. We don't say that, but those are just two ways. A third way, Alma 32 talks about the fruit of the Spirit. The outcomes. Take a seed, plant it, let it grow a tree, pick the fruit, eat the fruit, and when you know it's good, then you know that seed was good. This is years of a process. We bought a peach tree from the greenhouse that was already years old, and then they told us, "Don't expect to have peaches for another probably two or three, maybe four years." Seven years? Seven years. So now you think about Joseph. We go back to his account. Hank, you said it takes five minutes to read this. Well, if it only takes five minutes to read it, then surely God can answer my question in an additional 10 minutes.

00:41:48 No. It took Joseph two years. It took [Brigham Young](#) two years. Two years. How many of us are that patient to really think carefully? Joseph takes years for this answer to come. The answer might be, well, after two or four or six or seven years of living my covenants, I can now look back and say I appreciate

the man that I'm becoming as I live this covenant-oriented life. That might be your answer from the Spirit and it might not be emotional. That's I think a really important topic to discuss. One of the assignments that I give my students at BYU is I want you to do research on the spiritual method of coming to know truth, and then I want you to write personally, after you've done this research, how does this look individually for me. And what I'm trying to cultivate in the student is this idea of here's what prophets and apostles have said about this investigative process, this quest that I'm going on, but here's how it's unique to me.

00:43:06 Here's how God is treating my relationship with him as an individual relationship between me and him. We need to actually provide a lot of room for students, a lot of room to say it might be this, it might be that. It could be a combination. And Moroni even brings this up. Listen to what he says. Moroni chapter seven, verse 23 and 24. "God also declared unto prophets by his own mouth that Christ should come." Doctrine and Covenants section 46 says that some people are given the gift to know by the Spirit. The next gift listed is that some people have to believe on their words. Does that mean that they don't have the spiritual feelings that we might? Maybe. But then look at this next verse, verse 24. "And behold, there were diverse ways that he did manifest things unto the children of men, which were good and all things which are good cometh of Christ." There's all these different ways. And thinking about this with Joseph Smith's family, is there a reason that God could speak to Joseph through visions? As a historian, I say yes, absolutely. [Lucy Mack Smith](#) and Joseph Smith Sr. both had dreams and visions. Both of them. If Joseph would've grown up the son of the minister that he told the first vision to, would God have been able to speak to him through dreams and visions?

Hank Smith: 00:44:57 Doesn't sound like it. He wouldn't have been taught that way. Yeah.

Dr. Maclane Heward: 00:45:01 It would not have been a language that God could have used because God speaks to us according to our language. We might need to be a little bit more conscious and say there's a lot of different ways that God can speak to you. So my brother's a pediatric psychiatrist, which I can't even spell those words. In the pre-earth life, he got an extra portion. I think that when God was divvying out smarts, the bottle slipped into his tank of preparation. I was talking to him about this idea of section 46 talks about there's some that believe because of the power of the Spirit teaching them and then some have to believe on their



words, and it was like, I wonder if ... Is this saying that there are some people that maybe have a reduced capacity to feel the Spirit? And could that be just because of who they are? Could it also be because culture is moving away from emotions being a way to know something? Either culturally or just personally an incapacity to feel the Spirit in those ways? So I was always talking to him about it. He described this condition called ... I don't know if I'm going to say this right. Sorry, bro. We're going to let the computer say it.

- Speaker 4: 00:46:18 Alexithymia.
- Dr. Maclane Heward: 00:46:19 Alexithymia. That guy. Alexithymia is an inability to identify and express or describe one's feelings.
- John Bytheway: 00:46:33 Wow.
- Dr. Maclane Heward: 00:46:34 It's an inability to express or feel or understand your emotions. Now, this is the part that's crazy to me. The estimates range between 10 and 15% of people experience this. Think about this. Think about the reality of this. If God can only speak to us through our emotions and 10 or 15% of people have a reduced capacity to understand or feel or comprehend or distinguish between emotions, that's a problem. We have to be able to talk about different ways that God speaks to his children because we're all different. It reminds me of [Jane Clayson Johnson](#). She wrote the book, *Silent Souls Weeping*" Depression, Sharing Stories, Finding Hope. She talks really about how when you're in moments of depression, it feels like you have no capacity to feel or reduced capacity to feel. Imagine this. In your worst, hardest moments, the heavens are blocked. If you believe that that's the only way that God can speak to you, through your feelings, then if you're having a depression moment, a mental health, a brain health moment, as Jane Johnson would say, that reduces God's ability to speak to you. If we reduce the languages that he speaks with only to emotion.
- 00:48:04 Our good friend Robert Millet, the dean of BYU religion and a stake president at the time, went through a moment of brain health challenge after his heart attack. And he said that he didn't feel the Spirit. Here's a stake president. He's the dean of religion at BYU. He should be feeling the Spirit like he had for decades before and in this moment of mental health challenge, he couldn't. This I hope, is in some ways a balm of Gilead for our listeners to think, okay, Joseph is going to give us a pattern for how to receive answers for my prayers, but not a pattern for how the answers are going to come. He's called to be a prophet. That's going to be different than me. But I can have a personal

relationship with deity. It's just going to look different. It's going to be individual. But that's a beautiful positive.

Hank Smith: 00:49:03

A one by one ministry.

John Bytheway: 00:49:05

Book of Mormon starts with Lehi who has a vision. Now, we don't have Lehi's backstory. How did that long, laborious process work for Lehi? And then he tells Nephi. Nephi gets an answer to a prayer that's pretty direct. Nephi tells his brother, Sam, who believes on the words of his brother, that spiritual gift you just mentioned. Sam's just like yeah and believes him, which is great. Sariah. Does Sariah say, "Oh, I'm crying. I feel the Spirit. I have a burning in the bosom."? Nope. She's telling Lehi, "I hate it when you kill the boys by sending them back to Laban." And all of a sudden the boys come over the hill with the plates of brass and Sariah says, "Now I know my husband hath been commanded to flee into the wilderness. Now I know because the Lord has protected my sons." And maybe there's more about Sariah we don't know. For her, it was this logical thing. God spoke to her.

Hank Smith: 00:50:02

Look at all those different ways.

John Bytheway: 00:50:04

Look at all those different ways even in the beginning of the Book of Mormon. And I remember as a student at BYU going through the same thing. How am I supposed to feel? Some of the best decisions I ever made were sitting in the Marriott Center and they weren't at basketball games. They were at firesides. I walked in fuzzy about priorities or school or whatever and I left going, "I need to stop doing this. I need to start doing this." And it dawned on me, that's for me how I feel God speaks to me is clarity. Didn't make me cry, didn't get a burning in the bosom. Nope. I just was, I need to do this. I need to stop doing this. I'm so grateful that God speaks to different people differently. I'm so glad you brought that up, Maclane, because I think a lot of people will be going, "Oh, thank you."

Dr. Maclane Heward: 00:50:57

We're all put in capacities as teachers in the church, whether that's a ministering sister, whether that's an elders quorum instructor, whether that's a father, whether that's a brother or a sister or a mother. We're all in these capacities to teach. That needs to alter the way that we discuss and talk about revelation and how we help people go through this process. We want our faith to be passed down from generation to generation. We want that so badly because it's such a beautiful faith in theology. But if we're not careful, then we will cause more problems than we want to. So now I want you to think, how would a teacher teach a lesson, recognize the Spirit's there, but

help to create space for a diversity of experiences among their students? Our assumption is that people feel things similar to us.

00:51:55 We might say things like, "Can you feel that?" A student whose language at that particular time in their life needs to be the fruit of may be frustrated by saying, "I can't feel that."

John Bytheway: 00:52:11 I didn't feel a thing.

Dr. Maclane Heward: 00:52:13 And it might turn them off for future feelings or in future settings where you might be teaching because they think, "Oh, this teacher is going to try, but I can't do it. That's not the way that God speaks to me." So this is a caution not just for teachers, but also for students. Be careful that you don't lock yourself into one way of knowing. What if God wants to teach you through dreams, and you've already said, "I just am not that kind of a person."? We have to allow God the liberty to speak to us the way that he would like to speak to us, and to be very blunt with you, dreams are one way.

00:52:51 [Elder Scott](#) taught ... In conference, he taught, "Let me tell you about dreams." And he told us a few ways that we can know if our dream is revelation. It's been really fun for me as a teacher to bring up this idea of dreams. I'll say, "Joseph Smith Sr. and Lucy Mack Smith both had dreams. It allowed for space to Joseph to have religious expression beyond just what might've been the typical." And then I'll say to my students, "I have to set the stage a little bit. Dreams are one way that God teaches us and they're personal and they're private and they're sacred. As you think about the dreams that you've had, have you ever woken up from a dream and just thought that was actually kind of spiritual, that was interesting? And maybe you didn't really think a lot about it, but just like, oh, that was a different sort of thing. God can speak through dreams."

00:53:47 And then I'll say, "Just by the raise of hand, how many of you have had an experience similar to that where you woke up and you thought, "Wow. That was kind of cool."? And some classes, it's as much as 50% of the students will raise their hands. Listen to what Elder Scott said. "Revelation can also be given in a dream when there is an almost imperceptible transition from sleep to wakefulness. If you strive to capture the content immediately, you can record great detail, but otherwise it fades rapidly. Inspired communication in the night is generally accompanied by a sacred feeling for the entire experience. The Lord uses individuals for whom we have great respect to teach us truths in a dream because we trust them and will listen to

their counsel. It is the Lord doing the teaching through the Holy Ghost. However, he may in a dream, make it both easier to understand and more likely to touch our hearts by teaching us through someone we love and respect."

00:54:48 That's [Richard G. Scott](#), How to Obtain Revelation and Inspiration for Your Life, April conference, 2012. I was talking to my kids about this around the dinner table. It was really a fun conversation, to be honest. In fact, I even told them one of the dreams that Joseph Smith Sr. had. He's not really connected to any specific religious denomination, but he's a God-fearing man. He's a good man. And he believes in God's truth and he has this dream one night where he's accompanied by a guide in his dream and he's in this barren wasteland. He's walking. He has this conversation with his guide where in essence, the guide says, "This represents the world and the fact that the fullness of the truths of the gospel are not found currently on the earth, but continue walking and you'll find a large log where there will be a box, and in that box will have contents and those contents will be the fullness of the gospel of Jesus Christ."

00:55:47 Continues walking, and he gets to the log and he finds the box and he opens up the box and he partakes of the gospel and it fills him. It's beautiful, it's powerful, it's peaceful, just as you would expect. And then immediately these wild animals gather around him in the most threatening of way, and he has to run for his life. And he wakes up feeling peace, but also very aware, very alert. Then you start thinking, well, how does that influence Joseph and how does that dream lead to Joseph Smith Sr.'s reaction to Joseph? Of weeping? The dream that I love that Lucy shares, she's inclined towards Methodism first. She wants to go to the Methodist church, but at this time in America, heart churches and head churches don't like each other. If you're in a church that really is emotional, you look down on the head churches because they're so logical, they don't even know from God that what they're doing is true. It's all brain.

00:57:00 But then the brain churches look down on the heart churches like there's no reason behind the stuff that you're doing. We have to have both. Anyway, Joseph Smith Sr.'s father has heard that they're attending some Methodist meetings. That's not really a great look for the Smith family they reason. They don't like this. So they actually go to the Smith family home and the account in Lucy Mack Smith's history says that her father-in-law throws Thomas Paine's book, Age of Reason, into the house and bade them read it until they believed it. This idea of this is too emotional of a religion, this hurts her. Joseph Smith Sr. comes to her and says, "I don't think that you should attend Methodist

meetings." In fact, let me just read this line to you because I think it's so powerful how he says this to her and her reaction to it.

00:57:53 He says, His father and his brother, Jesse, come to the house. They throw the book into the home. They also told him, Joseph Smith Sr., "that he ought not to let me go to the meetings and it would be far better for him to stop going. Accordingly, my husband requested me not to go, as he considered it hardly worth our while to attend any longer, and it would prove of but little advantage to us, and it gave our friends such disagreeable feelings." So the reason why Lucy is going to these different churches is because she's gotten sick a few years previous. She thinks she might die. She's told the Lord, "If you'll save my life, I will find the true church of Jesus Christ." She's saved, so she becomes this seeker. Now imagine being Lucy Mack Smith and your husband says to you, "It gives our neighbors disagreeable feelings for you to attend the Methodist church. Please stop."

00:58:54 There's this moment of angst. I don't know how that would go over with your wives if you said that, but my wife is both a literal and a spiritual redhead. That would not have worked out well for us. Then she goes into the woods. Lucy Mack Smith goes into the woods. In this moment of difficulty and praise, she does not get an answer, and that night she has a dream where she sees two trees. One is inflexible and one is flexible. The flexible tree has a golden belt around it, and the tree seems to bend and move in the wind. It's animated. She says, "If it had been an intelligent creature, it could not have conveyed by the power of language the idea of joy and gratitude so perfectly as it did. And even the stream that rolled beneath it shared apparently every sensation felt by the tree. For as the branches danced over the stream, it would swell gently, then recede again with a motion as soft as the breathing of an infant, but as lively as the dancing of a sunbeam."

01:00:04 She talks about this beautiful dream. The other tree stands stiff and obstinate and will not move to the wind no matter how hard the wind blows. She's given the interpretation of this dream that Joseph Smith Sr. is this flexible tree, and Jesse Smith, her brother-in-law, is the unbending tree. And while Joseph Smith Sr. will accept the fullness of the Gospel of Jesus Christ when it's preached to him, Jesse Smith will always reject it. This moment of personal discord is answered through a personal private prayer in the woods followed by a dream. Now you think about how God is using the Smith family to prepare Joseph to have a diverse answer to his prayer. I think it's really, really powerful and beautiful, and it gives us a model to follow

as parents and teachers and leaders to expand the way that God can communicate with his children and not to reduce it and simplify it.

Hank Smith: 01:01:11

John, do you remember just a couple of weeks ago when [Dr. Sweat](#) was here and we are reading Moroni's Promise and he gets to verse five, "By the power of the Holy Ghost, you may know the truth of all things." And so often as a teacher, that's where we stop. Oh, what does the Holy Ghost feel like? Oh, it's like this. And then he said, "But just turn the page." Which of course I felt like I had not been a good teacher for the last 15 years. Turn the page and here are all the gifts of the Spirit. The different way the Holy Ghost can manifest. Often we stop at verse five in Moroni's promise and say, okay, this is what the Holy Ghost is going to feel like, when if we just turn the page, there are diverse ways.

Dr. Maclane Heward: 01:01:57

We have people that try to undermine the reality of the First Vision account and they speak critically of Joseph. He didn't really have this experience. One of the most common critiques is that if Joseph would've had this experience, it would've showed up in a newspaper, in a journal, someone else's journal. In some other place, it would've showed up. That's an assumption that a boy that's thoughtful, that hasn't had a significant education, that doesn't have a lot of financial capacity would've gone out and bought some paper and written it down. That's an assumption about a lot of different things that would've happened if the First Vision were to take place, and I don't subscribe to that philosophy. Even in his account, Joseph Smith History, verse 21, it says, "I soon found myself persecuted." The hard part about how soon did he find himself persecuted because of telling this.

01:02:56

That's the part that is difficult, and that's the part where these antagonists of the church would say, "Well, it must have been within a year. It must have been within a few months. It must have been within ..." But the reality is that this begins a part of his narrative that is contemplative. A factual recall of information is I told a minister and he shot me down. That's a factual thing. But then he transitioned. He starts talking about, "It felt as though I was persecuted from a very early age." Well, now we have to put this contemplative moment for Joseph into his setting when he's writing the account as much as when he's experiencing the account. Putting that in its context in 1838, this is a time of intense persecution. It feels as though Joseph Smith is saying, "It feels like from the earliest time of my life I have experienced persecution over and over again. And how

can I explain this? Well, from a very early age, it feels like Satan thought I would be a disturber and annoyer of his kingdom."

John Bytheway: 01:04:13

I love what you're saying here. In verse 21, the Methodist preacher he told it to treated it not only lightly. And I love what you've told us about when our kids tell us things, treating it lightly means what? Being very dismissive. And then with great contempt. I mean, how would you feel in that moment? He's sharing something pretty personal. Only lightly with great contempt. And then verse 21, "I soon found, however, my telling the story had excited a great deal of prejudice against me among professors of religion." I like the word profess. This is what we profess. "And was the cause of great persecution, which continued to increase." And here's what I was thinking though. "I was an obscure boy only between 14 and 15 years of age and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me and create a bitter persecution. And this was common among all the sects all united to persecute me." How interesting. Like you said, people are saying it's not in the paper or whatever. Well, he's an obscure boy. He's a kid of no consequence. He can't make sense of it. Why would they go after me? These are men of high standing and I'm just a kid.

Hank Smith: 01:05:32

And it's coming out of 1838 as well, where it seems like everybody in the world is after you in Missouri. MacLane, you mentioned sometimes doing faulty research. Here's one thing I've noticed that people do. I'd love for your thoughts on this. Someone might read this story and then say something like, "Well, if this had happened to me, I would do ..." Fill in the blank. I would've immediately gone home and told my family about it. Joseph Smith doesn't do it. So obviously he didn't have that experience because he didn't do what I would do in that situation. And for some strange reason we call that research. I've really thought through this. So have you noticed that when people will criticize Joseph, it's sometimes he didn't do what I would do?

Dr. MacLane Heward: 01:06:24

That's one of the fun things to do as a teacher, is to put your students in situations that make them think deeper than just a gut response. I try and let the people most intimately impacted by the experience talk more than me. That's what I want to have happened. And the thing that's interesting is their voices are so powerful. [Jane Manning James](#), I don't want to reduce her life to ease. It was not easy. She's an African-American member of the church. She lives through a number of different prophets. Joseph Smith, Brigham Young, John Taylor, Wilford

Woodruff. I don't know if it was every single one, but she would write the prophet and say, "Is it now time for me to receive my endowment?" And she's told every time, no. Your gut response could be, "Well, if I were her, I would leave the church. If I were her, I would ..."

01:07:24 And we want to speak for these people. In her final testimony that's recorded, she lists the very prophetic leaders who deny her access to the endowment, and then she encourages the Latter-day Saints to be better listeners and followers of these good and great men.

Hank Smith: 01:07:47 Wow.

Dr. Maclane Heward: 01:07:48 One of the things that happens with this generation, the younger generation, is they want to stand in solidarity with persecuted groups and minorities. That's a beautiful thing. If we're not careful, we might stand on the wrong side of these persecuted groups. Now, for sure, it is true that there's been racism inside and outside of the church. President Nelson and others have spoken very clearly about that. And if that happens, I want to be the first one to stand up and say, "No more. Stop it. Don't let it happen. It's not happening here." And so I don't want to simplify or reduce this narrative, but I do want to say if there's persecuted groups of people that I want to speak in behalf of, I want to stand next to them and let them do the speaking.

01:08:41 I understand the pain, and I understand that even today, individuals, different racial groupings in the church may experience persecution. But I'm going to choose to stand with [Jane Manning James](#), who stayed in the church, [Elijah Able](#), who was a priesthood holder who stayed in the church, [Green Flake](#), who stayed in the church. Isaac Thomas, who's a contemporary member of the church, who was the first individual sealed in the Salt Lake Temple of African descent. And his testimony is not easy, but man, it's powerful. He'll say, "The church isn't perfect, but I'm so grateful for it." He says, "How do you feel today?" He says, "I feel joy." I'm going to stand with him and not presume to think that I can speak for him.

Hank Smith: 01:09:33 If anybody wants to go further with this with Maclane, you need not go far. [Four years ago](#), Maclane joined us for Doctrine and Covenants, section 51 through 57. I've used this so many times, Maclane, talking about Edward Partridge getting in an argument with Joseph Smith. Sidney Rigdon gets offended because Edward Partridge talks to Joseph Smith that way. Ezra Booth gets offended that Joseph Smith would talk to Edward Partridge



that way. Edward Partridge and Joseph Smith work it out. So the two parties who actually were in the argument, they work it out, and the other two who had nothing to do with it at all, stay offended almost for the rest of their lives. Maclane, I have used that over and over with this same type of idea.

Dr. Maclane Heward: 01:10:21

We can't be offended on other people's behalf, but we also can't assume that we know how they would react. If Joseph would've experienced this, then he would have ... And boy, oh boy, I don't think I would like to base my convictions on that type of an argument. We have to allow Joseph to be Joseph and me and you to be me and you, which is the same case with God. I want to say to somebody, "You're going to feel the Spirit with X, Y, and Z." in order to be a good member of the church. You have to feel the Spirit. You have to feel it strongly and powerfully. Well, what if I don't feel? I can't put my experience on other people. And Joseph is not. He's not trying to do that. He's saying, "This is the foundation. Let me give you all the facts of the church and its growth and development as I have them in my possession. This is how it happened." And he's not saying, this is how it's going to be for you. I think we can learn some principles from his narrative, from his story, but there's also limitations to those narratives.

Hank Smith: 01:11:36

Coming up in part two of this episode.

Dr. Maclane Heward: 01:11:38

I mentioned earlier that I had written this letter to this young Catholic student that wanted to know about Mormonism. One of the things that she asked is, "What is a misconception about your church that is prominent and that would be helpful to understand?"



- John Bytheway: 00:00:01 Welcome to part two with Dr. Maclane Heward. Joseph Smith History One.
- Dr. Maclane Heward: 00:00:07 One of the things that I think is really powerful is to maybe spend a minute talking about the 1832 account and maybe get into it a little bit and get into some of the language of it because one of the things I think is really powerful is to think what are the principles that lead to him being converted to Jesus Christ? The other thing I'm really interested in doing is talking about from the 1832 account, how does Jesus Christ introduce himself, all that the Savior could say about himself? What does he choose to say about himself in the first moments he spends with Joseph? I think it tells us something about the character of the Savior.
- John Bytheway: 00:00:48 Tell us that backstory about where this 1832 account was written down.
- Dr. Maclane Heward: 00:00:54 The 1832 account that's written by Joseph, this is an account that comes during a year where Joseph is learning about the importance of writing testimony and convictions down. He receives a revelation, I believe it's in November of 1832, where [God says](#) to him, "Keep a record of the faith of the people that come in and out of the church but keep a record of the faith." This 1832 account fits into that time period and he's, like Hank mentioned, there's a broken leg that needs to be healed. He's in a holding pattern and he takes this moment to contemplate, think, ponder, and record this history.
- John Bytheway: 00:01:40 Whose broken leg?
- Hank Smith: 00:01:42 It's Newel K. Whitney.
- Dr. Maclane Heward: 00:01:44 Smith had spent several weeks earlier that summer meditating in Greenville, Indiana where he stayed with Newel Whitney as he recovered from a stagecoach accident that occurred as they and Sidney Rigdon returned to Ohio after visiting the saints in

Missouri. From Greenville, Smith wrote to his wife about remembering all the past moments of my life, so he is really contemplative and thoughtful. He told Emma he had wept about his sins and felt relieved by receiving God's forgiveness. When he recorded his first known narrative of his vision later that year, worrying about his sins and receiving God's forgiveness dominated the story. That's directly from [Steve Harper's book](#). This is a phenomenal book, First Vision: Memory and Mormon Origins by Steven Harper and it's just come out recently within the last couple of years.

- Hank Smith: 00:02:42 Poor guy broke his leg.
- Dr. Maclane Heward: 00:02:44 That was probably a painful accident.
- Hank Smith: 00:02:46 Yeah, man. Getting your legs stuck in a wheel.
- Dr. Maclane Heward: 00:02:52 If they had to reset it, oh man. The 1832 account, you go to the [josephsmithpapers.org](http://josephsmithpapers.org) and type in accounts of the First Vision. You can actually do this on Google pretty easily too, just accounts of the First Vision, the website that pops up that's connected to [Josephsmithpapers.org](http://Josephsmithpapers.org), you can see the actual document. The only document that we have available of this account that's written in Joseph's own handwriting is the 1832 account. Now, I like to do this, I'm going to do this with my kids as we study this account, but I'm going to pull up this account in family home evening and I'm going to show them where Joseph's own handwriting talks about experiencing the First Vision because I want them to see how few links there are between them and Jesus Christ.
- Hank Smith: 00:03:45 I love that. Maclane, I also can get this right on my gospel library app. If I hit library and hit [church history](#), I can go down, hit First Vision and there they are.
- Dr. Maclane Heward: 00:03:58 When you think about the links here, Jesus Christ, the Son of God, the Savior of the world appears to Joseph Smith. Joseph Smith writes that down and then I am looking at his handwriting from when he wrote it down. That's not very many links between me and my family and my children and the Savior. One of the things that you see really quickly in this First Vision account is that it is emotional. At the end of the first page, he says, "At about the age of 12 years, my mind became seriously impressed with regard to the all-important concerns for the welfare of my immortal soul, which led me to searching the scriptures, believing, as I was taught, that they contained the word of God, thus applying myself to them and my intimate acquaintance with those of different denominations led me to

marvel exceedingly for I discovered that they did not adorn their profession by a holy walk and godly conversation agreeable to what I found contained in the sacred depository."

00:05:08 Then he says, "This was a grief to my soul. From the age of 12 years to 15, I pondered many things in my heart concerning the situation of the world of mankind, the contentions and divisions, the wickedness and abominations and the darkness which pervaded the minds of mankind. My mind became exceedingly distressed for I became convicted of my sins. And by searching the scriptures I found that mankind did not come unto the Lord but they had apostatized from the true and living faith."

00:05:46 And then he says, this will pull into the First Vision account with all of this conviction of his sins and his desire to be forgiven he says, "Therefore, I cried unto the Lord for mercy, for there was none else to whom I could go and obtain mercy, and the Lord heard my cry in the wilderness. And while in the attitude of calling upon the Lord, a pillar of fire," he initially says fire and then he crosses it out and says, light, "a pillar of light above the brightness of the sun at Noonday came down from above and rested upon me and I was filled with the Spirit of God and the Lord opened the heavens upon me and I saw the Lord and he spake unto me saying, 'Joseph, my son, thy sins are forgiven thee. Go thy way, walk in my statutes and keep my commandments. Behold, I am the Lord of glory. I was crucified for the world that all those who believe on my name may have eternal life.'"

00:07:03 Recently in conference there's been an emphasis with Elder Kearon and Elder Renlund, they've both brought up this same idea. [Elder Kearon](#) has said that God is in relentless pursuit of us. [Elder Renlund](#) recently alludes to Elder Kearon. He basically says, "God is joyful when he can pronounce us clean." I feel like when I was young, I felt as though God was not anxious to forgive me. I think it maybe grew out of this idea that he probably wasn't anxious to know that I'd made a mistake but yet the First Vision account, look at what the Savior says. Does he say, Joseph, my son, if you will repent or if you will not commit this sin for the next, or if I know that you're sincere, that's all dropped? All of the baggage that I put on the Savior that I expect of the Savior, we have to let him speak too not just letting ourselves and others speak for themselves but we have to let him speak. He first says, he leads out with, "Joseph, my son, your sins are forgiven."

	00:08:34	That should tell us something about God and his desires for us, his desires in our relationship with him. He doesn't put it behind other things that we need to do. In fact, he says to Joseph, "Go thy way, keep my commandments and obey my statutes." The obedience is post-forgiveness, not pre. Is that always the case for us? Maybe not but he seems very oriented towards granting this forgiveness.
Hank Smith:	00:09:12	A delightful forgiver.
Dr. Maclane Heward:	00:09:15	It is his goodwill and pleasure to forgive us. Let me read this passage to you. This is from <a href="#">Elder Renlund</a> . He says, "The Savior did all this because he loves his Father and he loves us. He has already paid the infinite price so he can, quote, claim all those who have faith in him and advocate for them." That was Elder Renlund quoting someone else, and then he says, "Jesus Christ wants nothing more than for us to repent and come unto him so that he can justify and sanctify us." Often in scriptural language, justification means cleansed from sin. So that he can justify us, cleanse from sin and sanctify us, make us holy. That's his goal. That's his hope. That's his joy. This is Elder Renlund, "In his desire, he is relentless and unwavering." He is relentless and unwavering in his desire to clean you and make you holy. That's beautiful. That is the God that we worship.
Hank Smith:	00:10:34	The very first thing, I know your name and I'll forgive your sins. What did he say later? The joy that filled my soul lasted for many days, to know that God knows my name and that God forgives my sins.
Dr. Maclane Heward:	00:10:53	"My soul was filled with love and for many days I could rejoice with great joy and the Lord was with me." This is Joseph's personal account of his conversion to Jesus Christ.
Hank Smith:	00:11:07	Beautiful.
Dr. Maclane Heward:	00:11:08	Almost beneath the text here, it feels as though Jesus is responding to an unasked question from Joseph because notice he says, Joseph, my son, thy sins are forgiven thee. Go thy way, walk in my statutes and keep my commandments, so he cleanses him and orients him. That's also really merciful, isn't it? Sometimes we think that correction is unmerciful. I don't think so. This pathway of living will lead to success, Joseph. I cleanse you and I put you on this pathway. This is where I think he answers the question that Joseph doesn't give voice to, but it feels as though Joseph is saying, Lord, how is it done?

- 00:11:52 "Behold, I am the Lord of glory. I was crucified for the world that all those who believe on my name may have eternal life." Joseph, do you understand? I purchased the opportunity to declare you clean on a cross 2000 years ago and it is my pleasure to pronounce you clean and motivate you along a pathway that leads to sanctification. For this podcast, I went to the temple last night, which is something that you do when you've got something big coming. I went for a specific reason that began with the First Vision. Joseph is in the presence of God here. I believe it takes Joseph at least another decade, but I don't think much longer than that, before God starts motivating him to think, now, Joseph as a prophet of God, your task is to help bring people into my presence, not just you Joseph, but others.
- 00:13:12 In 1830, he receives what he calls the prophecy of Enoch, which is Moses six and seven. He sees this account of Enoch beholding God and then Enoch prepares a people that aren't just of one heart and one mind and dwelt in righteousness and there's no poor, but Jesus walked with them. Jesus Christ was with that people. He was in their community and it's after this moment in December of 1830 that Joseph seems to be re-infused with energy in creating community and establishing Zion, and he seems to have clarity in what that means, meaning that he seems to see that God can be in the presence of the Latter-day Saints. That happens at December of 1830. That's really early in the Restoration. I'm trying to connect some dots here that create a larger narrative arc for the restoration of the church. Joseph also, when he uses the word Restoration, he uses it to talk about people to God.
- 00:14:25 Section 84 of the Doctrine and Covenants, let me read this to you and you'll see very quickly what I mean when I say that Joseph uses the term restoration as in people to God. The second verse of Doctrine and Covenants section 84 says, "Yea the word of the Lord concerning His church." We often talk about restoration in terms of the church. It's not in this revelation and not typically with Joseph. In fact, we don't really have examples of him talking about the restoration of the church. He doesn't use that phrase. "The word of the Lord concerning His church established in the last days for the real restoration, for the restoration of his people." The church is built to facilitate the actual restoration that God cares about, the restoration of his people. The First Vision is restoring Joseph to the presence of God. Then in 1830, he gets this prophecy of Enoch where he sees, oh, more than just prophets can be restored into the presence of God.

- 00:15:32 In 1831 when he ordains the first people to the office of high priest in the Melchizedek Priesthood, he invites people to come to that meeting prepared to behold the face of God. In 1835 when he calls the 12 apostles. It's taught to the 12, never cease striving to see the face of the Son of God. Let's just keep going. Section 109, the dedication of the Kirtland Temple. Joseph prays and this prayer is given by inspiration prior to the dedicatory session, but he says in verse five, "Thou knowest that we have done this work through great tribulation and out of our poverty, we have given of our substance to build a house to thy name, that the Son of man might have a place to manifest himself to his people." Section 110 when the Savior himself accepts the gift, first of all, interestingly enough, the first thing he does is he declares them clean. He declares him clean again as if he's saying, I love when I get to do this, Joseph. I'll declare you clean and I'm going to accept the temple.
- 00:16:41 He says in verse seven, "Behold, I have accepted this house and my name shall be here and I will manifest myself to my people in mercy in this house." I will manifest myself to my people in mercy in this house. It doesn't end there. Joseph, we know, is killed. Brigham goes to Utah. He gets there on Saturday. He's sick. Sunday, he is well enough to give a few brief remarks. There's just 150, 200 people there. They have nothing. They have nothing. They don't know how they're going to make the winter. They don't have any shelter. And on Monday morning he's like, "I'd like to go for a walk." And he plants his cane and he says, "This is where we'll build a temple to the Lord." The spot is saved. They save the spot and they build the Salt Lake Temple there. In 1863, I don't want to summarize this. Let me just read to you this. "I want to see the temple built in a manner that it will endure through the millennium." This is [Brigham](#) as the temple is just starting to be built.
- 00:17:53 "This is not the only temple we shall build." And then [he says](#) this, listen to this, "There will be hundreds of them built and dedicated to the Lord." He says this, 1863, "This temple will be known as the first temple built in the mountains by the Latter-day Saints. And when the millennium is over and all the sons and daughters of Adam and Eve down to the last of their posterity who come within the reach of the clemency of the gospel have been redeemed in hundreds of temples through the administration of their children as proxies for them, speaking of the Salt Lake Temple, I want the temple still to stand as a proud monument of the faith, perseverance and industry of the saints of God in the mountains in the 19th century." Let's conclude this narrative arc. Let me read you a couple other statements.

- 00:18:55 "To each of you who has made temple covenants. I plead with you to seek prayerfully and consistently to understand temple covenants and ordinances. Spiritual doors will open. You'll learn how to part the veil between heaven and earth, how to ask for God's angels to attend you and how to better receive direction from heaven. Your diligent efforts to do so will reinforce and strengthen your spiritual foundations." That's [President Nelson](#). Here's another one. "The Lord promised every soul who forsaketh his sins and cometh unto me and calleth on my name and obeyeth my voice and keepeth my commandments shall see my face and know that I am. There are many different ways to see the face of Christ and there is no better place than in his holy house." That's [Elder Andersen](#).
- 00:20:02 [President Nelson](#) says, "The Kirtland Temple has unusual significance in the restoration of the gospel of Jesus Christ. Several events that took place there had been prophesied for millennia and were essential to the Lord's restored church to fulfill its latter-day mission. The most important of these events occurred on Easter Sunday, April 3rd, 1836. Jesus Christ declared that He had accepted the temple as His house and made this stunning promise, "I will manifest myself to my people in mercy in this house. This significant promise applies to every dedicated temple today." I invite you to ponder what the Lord's promise means for you personally. That was in April 2024 conference by President Nelson. In case you haven't heard any of the things that we've previously said, I've got my conference edition, Ensign, from October 2024, the last conference. I just quoted April 2024.
- 00:21:07 Listen to [President Nelson](#) again. He's just listed a bunch of temples that will be built. "My dear brothers and sisters, do you see what is happening before your eyes? I pray that you will not miss the majesty of this moment. The Lord is indeed hastening His work. What is that work? It's restoration. Restoration of people to Him. Why are we building temples at such an unprecedented pace? Why? Because the Lord has instructed us to do so. The blessings of the temple help to gather Israel on both sides of the veil, restoration. These blessings also help to prepare a people who will help prepare a world for the second coming of the Lord."
- 00:21:48 Skipping a few paragraphs, he then says, "Here is my promise to you. Every sincere seeker of Jesus Christ will find Him in the temple. You will feel His mercy. You will find answers to your most vexing questions. You will better comprehend the joy of His gospel." We ought not think that that will come without labor. Without a little bit of a quest, but the vision begins with



the First Vision and is culminating with the dedication of hundreds of temples where God is inviting His people into His presence. This First Vision is powerful and beautiful, and every time we go into a temple, it is fulfillment of the First Vision. I hope that you can see this narrative arc that really pulls the whole church history together into this great moment. When President Nelson says, "My dear brothers and sisters, do you see what is happening right before our eyes?" Well, it starts with the First Vision.

00:23:02 It starts with Joseph as a prophet starting to think, how can I restore people to God? How can I introduce people into the presence of God? It's a process that takes him decades to understand how God is going to help bring this about but the temple endowment is not just power. If we think about the temple endowment just as power, it has to be power to do something. If it's not power to do something, then it's not helpful. When I teach this to my students, I'll give one of my students my keys to my car and I say, "I've just given you power but what haven't I given you? I haven't given you where my car is and what it is." The power of the endowment is a power to overcome the world and prepare yourself to be in the presence of God. That definition has been influenced by [Anthony Sweat](#), who's done some really important work on this topic. But the endowment is the power, the knowledge, the ability to overcome the world and prepare to be in God's presence.

00:24:16 Notice in President Nelson's talk when he says, "The Lord Jesus Christ will come again." What does he tell us to do? Get into the temples because it's there that you learn how to overcome the world and prepare for this personal experience with him. Do I know if I'm ready for the presence of the Savior? Well, when I recall the five covenants that I make in the temple, the law of obedience, the law of sacrifice, the law of the Gospel, which requires repentance, the law of chastity, and I manage this relatively ubiquitous desire, the law of consecration, can I take everything that I have and everything that I am and dedicate it to the restoration of people to God, restoring me, my family and others to God? If I'm working on those five things, then I can have personal confidence that I'm ready to enter into God's presence.

00:25:16 I expect that perhaps one of the first things out of his mouth might be, Maclane, my son, I forgive you of your sins. Go walk my way, keep my commandments and it will sanctify you. You are now clean and you will become sanctified through the repetition of walking this covenant path. All that begins with this beautiful, powerful First Vision. Joseph doesn't know it.

John Bytheway:	00:25:56	I love what you've done with that. The restoration of the church is about the restoration of people to God's presence because the church, is it a thing? Is it a building? It's an organization, but the point is the restoration of people to God's presence and it started with the First Vision. Thank you.
Dr. Maclane Heward:	00:26:19	Interestingly enough, his appeal to the Bible becomes undermined. This source of truth becomes undermined because of the conflict with these ministers. Let's jump into this narrative here with Joseph talking about the biblical passage that really impacts him.
Hank Smith:	00:26:38	That's interesting Maclane that he's thinking, this is the one place I thought I could go was to the Bible and now that's been pulled out from under me.
Dr. Maclane Heward:	00:26:48	I think that's a really important point, Hank. For all of us individually, there's this point where we recognize that we are insufficient in ourselves. In some ways if we don't get to that point, then we'll never really trust God. We'll never really trust Jesus Christ. This is one that God is facilitating the use of the Bible to bring about the purpose of the Bible, which is connection with Him.
Hank Smith:	00:27:17	That's really interesting. There has to come a time where nothing else works or else you'll never just say, okay, this is my one option is to go to God.
Dr. Maclane Heward:	00:27:26	I sometimes worry that there's not enough need. Need drives relationship with deity. If you have no need in any way, if all of your needs can be financially solved, that might be difficult. But Joseph is not in that spot and it's very, very clear that that First Vision, the 1832 account and the 38 account, both of them he's in needs. Those needs are a little bit different, slightly different nuanced in his tellings, but that he absolutely needs. Let's jump into this account. Verse 11, "While I was laboring under the extreme difficulties caused by the contest of these parties of religionists," that difficulty is undermining his source of truth, "I was one day reading the epistle of James first chapter and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him.'"
	00:28:27	Wow. In some ways, this is the lesson of the First Vision that God cares about what is difficult about your life situation. It's really summarized there very effectively. This is an interesting one because sometimes we'll say the 1832 account is account of his conversion but I would say that there's some converting

happening here in verse 12. Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. Couldn't we say that's got to be the Spirit? The Spirit is teaching him right here. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again with some consistency.

00:29:07 We've talked so much about languages. This is one of those, it's constantly in my mind, I reflected on again and again knowing that if any person needed wisdom from God, I did. For how to act, I did not know, and unless I could get more wisdom than I then had from some source but all the other sources have been exhausted, I would never know. For the teachers of religion, of the different sects, even the teachers, I couldn't go to them, couldn't go to the Bible, of religion of the different sects, understood the same passage scripture so differently as to destroy all confidence in settling the question by an appeal to the Bible, and I would say here, for your seminary students, there is one question that no one can answer for you.

00:29:53 It is, has Jesus Christ forgiven you? I still remember the moment when I was sitting in the chapel as a young man feeling similar to Joseph, convicted of my sins, feeling like maybe I'm not worthy to bless the sacrament this week. I remember praying and I remember that week partaking of the sacrament and it's the first time in my life that the sacrament was not "honey I shrunk the snack". It was the first time that the sacrament filled my soul. It filled me. And those moments come when we're desperate and we realize that there's one question that only God can answer. He's the only one that can deliver that mercy.

Hank Smith: 00:30:46 I noticed there you have mind and heart again, it seemed to enter into every feeling of my heart and I, mind, reflected on it again and again.

Dr. Maclane Heward: 00:30:56 Notice this too, what does it motivate him to do? The Spirit motivates and it brings good fruit. The Spirit is speaking through many different mechanisms to Joseph and if we're careful, that's a really great pickup. I hadn't actually noticed that before too, that we can see a lot of different languages that the Spirit is using for Joseph. He might not use all of those languages for us but he can use some of them.

Hank Smith: 00:31:20 Verse 13 starts with what you said before. Time. At length.

Dr. Maclane Heward: 00:31:25 At length, yeah. I would say to anyone young or old, if you feel like it's been so long, when will the answer come? Know that you are in good company. I had a friend who used to be in our

ward who said, "I've never had that spiritual experience my whole life. I've oriented my life towards duty and commitment to covenant but I've never had that." To be honest with you, I look at him and I thank God for him because his example of discipleship is beautiful and powerful to me. He's teaching me something about discipleship that I don't learn personally. I do have those emotional feelings but his strength is manifest after 70 years of faithfully living without those intense emotions and that is just as good to God as any other source of motivation to keep the covenants.

- Hank Smith: 00:32:35 I find it interesting, John, you've commented on this before that as missionaries sometimes we want to rush this process. Here, read, pray, you know it's true. Let's move you forward. I think there's some patience that needs to happen. I'm not saying someone needs to know everything to be baptized, however, let people have the experience.
- John Bytheway: 00:32:57 Maclane brought up Brigham Young was a couple of years.
- Dr. Maclane Heward: 00:33:02 That's so individual too because sometimes it feels like if you wait too long to act, the fire of your faith is extinguished. It really is a challenging space to navigate that requires a lot of maturity to say, Father in Heaven, help me to know when I need to take this leap of faith because it has to be a leap of faith. It's a leap of faith for baptism. It's a leap of faith for marriage. It's a leap of faith for all of the major covenants. It's like, I'm not sure but leaps of faith are really important.
- Hank Smith: 00:33:35 I like that. Verse 13, I came to the conclusion. God didn't tell me. I was like, I came to the conclusion I've got to do something.
- Dr. Maclane Heward: 00:33:42 Remain in darkness or do something about it. Yeah, I think that it's so beautiful that how he sets up this scene too. Retired to the woods. Beautiful, clear, early in the spring and we don't know exactly what that would've looked like. That could have been relatively cold.
- John Bytheway: 00:34:01 Early in the spring. Yeah.
- Dr. Maclane Heward: 00:34:03 If it's too early then the ground might be wet but, I had never as yet made the attempt to [pray](#) vocally. Remember, [Elder Holland](#) just recently in conference inviting us to pray more vocally? He says that there's something that happens when we pray vocally that's different. It changes us.

Hank Smith:	00:34:21	Yeah, You can hear your own voice.
Dr. Maclane Heward:	00:34:23	Yep. He'd previously designed to go to this place and then he was seized upon. Look at how he describes this, "Which entirely overcame me and had such an astonishing influence over me to bind my tongue so that I could not speak. Thick darkness gathered around me and it seemed to me for a time as if I were doomed to sudden destruction." Is he thinking that his life might be over? Is it that far?
John Bytheway:	00:34:54	Sounds like it. I was doomed.
Hank Smith:	00:34:58	Yeah, maybe everything he'd heard about an angry God, it's true. He hates us.
Dr. Maclane Heward:	00:35:06	He re-emphasizes that in the next verse. "It seized upon me and at the very moment when I was ready to sink into despair and abandon myself to destruction, not to an imaginary ruin but to the power of some actual being from the unseen world with such marvelous power as I had never before felt in any being. Just at that moment of great alarm, I saw a pillar of light."
Hank Smith:	00:35:31	Just in time.
John Bytheway:	00:35:33	It's the fourth watch God showing up at the fourth watch.
Dr. Maclane Heward:	00:35:38	<a href="#">Elder Scott</a> talks a little bit about this. Why do we sometimes need time before God comes? Why is this process of revelation more difficult? One scholar said that we live in an ouchless society. We don't want pain. We also want ease. When it's not easy, we often abandon the pursuit. We're going to be required to have a little bit of wherewithal, discipline, an element of discipleship. Isn't that crazy that those would be part of each other? Discipline and discipleship. We got to push through some things. Is it okay for you to have moments where you read something about the church or where you think something about the church or where somebody tells you their interpretation or their assumptions about facts about the church or their narrative about the assumptions about the church? When somebody tells you something, you might be required to have patience and faith.
	00:36:41	You might have to do some investigating that might last years. You might have to ask ministers and some of those ministers might not give you great answers. You might have to go to other ones. Some of those ministers might be members of the church where you say, I've learned this truth and it's hard for me now

it's made me think about the church in ways that I can't avoid seeing. Help me with this. You might have to go to five or six or seven or 10 or 15 people but remember that God says in section 52, He says, "Obey mine ordinances to avoid deception." If you can see the ordinances, the church and see them as this is helping me become the man or the woman I want to be. I want to overcome the world, the negative influence of the world.

00:37:32 Hold onto those covenants during moments of difficulty and over time clarity will come. That's my conviction. That's my experience too. You don't go to graduate school in religious history and not think really critically and deeply about your own faith. I had a secular Jewish professor who questioned my belief in Christ in ways that caused me to think for months and months. And it was like, it's a good question. It caused me to really, really think and that's okay. Our faith will not be blind. We've got to get to the simplicity beyond the complexity and the pathway to do that is holding to covenants and trusting in Jesus.

Hank Smith: 00:38:19 Maclane, John, I think both of you would agree that this BYU devotional called Stand Forever by [Elder Lawrence Corbridge](#) could be a wonderful addition to what Maclane has just taught us. I'm just going to read the first two paragraphs to whet your appetite. He starts his devotional this way, "Part of an assignment I had as a general authority a few years ago, I needed to read through a great deal of material antagonistic to the Church of Jesus Christ of Latter-day Saints, the Prophet Joseph Smith, the Book of Mormon and the events of the Restoration." That would be a fun assignment. "There may not be anything out there of that nature I haven't read. Since that assignment changed, I have not returned to wallow in that mire again. Reading that material always left me with a feeling of gloom and one day, that sense of darkness," same word Joseph Smith uses, "inspired me to write a partial response to all such antagonistic claims. I would like to share with you some of the thoughts I recorded that day. Although I wrote it for my benefit, I hope it will help you as well."

00:39:29 How many people have been blessed by Elder Corbridge's talk? We'll link it in our show notes at followhim.co but you can Google Stand Forever by Lawrence Corbridge. It is a blessing. He explains the same thing you just explained, Maclane, which is over time, the truth will come gradually.

Dr. Maclane Heward: 00:39:52 When you get accepted into a PhD program, you have to accept your acceptance. I was accepted by the university but I had to make sure that logistically I could get there and that I could feed

my family. They still wanted to eat. It was weird, I know but... I was in that small little window and I had a mentor whom I love and has really helped me. His name's Richard Bennett. Richard Bennett said, "So, you're going to Claremont. What will you do when the narrative of the church that you've learned your whole life doesn't match up with the history that you've learned?" To be blunt with you, I didn't know enough to know what he was talking about, I didn't. So, I fumbled through an answer. This was actually at my thesis defense that he asked this question, so it was almost like I was still on trial, so I had to come up with something.

00:40:47      Luckily, I turned the tables on him and I said, what would you do, Dr. Bennett? And he said something that I'll never forget and that has blessed my life so much. He said, whenever I read academic literature, I have that academic literature in one hand and in the other hand I have my scriptures and I make sure I never let go of my scriptures. When I went to grad school, people said to me, "You'll either lose your faith or your marriage in grad school." And the first reaction was, what are they doing in grad school? Which is funny because the first university social that I went to, they were serving alcohol and I was like, they start with my faith. That has helped me so much. I make sure I read from the scriptures every day.

00:41:44      Recently, this was in the past six months. I was going through a little bit of a dark moment personally, which we never tell anybody about because we're dumb that way but I realized that my personal scripture study wasn't what it should be. I recommitted and within days I could feel the balm. I could feel the benefit. I'm so grateful for that. I have another friend, Spencer Fluhman. He said once that he was serving as a bishop, a member of his ward called him and said, "Do you know about this part of the history of the church?" Yeah, I know about it. Do you want to know about it? And you're okay? Oh yeah, I'm okay. I'm in the church 100%. The member of the ward said, "I don't need to know about it. I just need to know that you're okay." Which is really interesting and that, I think, plays into Elder Corbridge a little bit, keeping our scriptures close and that relationship with God that it facilitates.

00:42:46      I always try to start my scripture study with Father in Heaven, help this to facilitate my relationship with thee and that really was super helpful. But yeah, there is darkness and there's sometimes thick darkness.

John Bytheway:      00:43:01      This reminds me of a great story where Lehi and Nephi, sons of Helaman, are in a prison and there's a thick darkness that

covers them. When I read this, I think of there's emotional darkness, there's also real darkness sometimes but there's a man whose name is Aminadab and Aminadab sees Nephi and Lehi and people say, "What are they doing?" And Aminadab says, "They do converse with the angels of God." That's Helaman 5:39. Helaman in 5:40. "It came to pass that the Lamanite said, 'What shall we do that this cloud of darkness may be removed from overshadowing us?'" What a great question if you're in a dark place. Aminadab, fellow prisoner, says verse 41, "You must repent and cry unto the voice, even until ye shall have faith in Christ, which was taught you by Alma and Amulek and Zeezrom," all three of whom had an interesting past, "and when ye shall do this, this cloud of darkness shall be removed from overshadowing you." What a great story for real darkness or for emotional darkness.

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| Hank Smith:         | 00:44:16 | How many examples are there of this in the scriptures?  |
| Dr. Maclane Heward: | 00:44:20 | <p>Some of those darknesses may not be relieved, unfortunately, if it's mental health. So, we've got to be able to say, can Christ speak to me despite the darkness of depression and anxiety staying a little while, staying a while, maybe a long while? Can God speak to me in ways other than relieving the pain? Sometimes the pain isn't relieved. Section 121 is the perfect example. Joseph's like, "Oh God, where art thou?" And do you remember his response in verse 33? Joseph is, get me out of this prison. Oh God, where art thou and where's thy pavilion that covers thy hiding place? I can't even see the house that you're hiding in. Please help the saints. And then God says, "How long can rolling waters remain impure?" Not long. What power shall stay the heavens? What can stop God? Nothing. As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, the Missouri River is a lake on wheels, ain't no puny human arm going to stop that.</p> |
|                     | 00:45:39 | <p>You might as well try to stop the Missouri River with your arm then to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints. If we're not feeling like God is pouring down knowledge upon us, we might have to reinterpret the language he's using because he said, it's easier for me with my puny arm to stop the Missouri River than to stop him from teaching me. So even in my moments where I can't feel anything, he's wanting to teach me, how can I make it through? How can I think about learning a different way or teaching or receiving? We've got to have that capacity to think in diverse ways.</p>  |



John Bytheway:	00:46:28	Somebody said once that they could only see the Star of Bethlehem through darkness. I thought that was an interesting thought.
Hank Smith:	00:46:35	I want to give two metaphors that a teacher could use this week. One is from <a href="#">Robert D. Hales</a> . The talk is called Out of Darkness into His Marvelous light and he uses just an interesting analogy. He says, "When I was a boy, I used to ride my bicycle home from basketball practice at night. I would connect a small pear-shaped generator to my bicycle tire. As I pedaled, the tire would turn a tiny rotor which produced electricity and emitted a single welcome beam of light. It was simple but effective but I had to pedal to make it work. I learned quickly that if I stopped pedaling, the light would go out." And then he just goes on to saying, "Some people ask, why do I have to go to sacrament meeting? Why do I have to learn the word of wisdom or pay tithing? Why can't I have one foot in Babylon? May I tell you why? Because spiritual pedaling takes both feet." I loved it.
	00:47:30	This is a different analogy you could use. This is from <a href="#">Joseph B. Wirthlin</a> way back in 1992, Spiritual Bonfires. He says, "Many years ago, large packs of wolves roamed the countryside in Ukraine, making travel in that part of the world very dangerous. These wolf packs were fearless. They were not intimidated by people nor any of the weapons available at the time. The only thing that seemed to frighten them was fire. Consequently, travelers who found themselves away from cities developed the common practice of building a large bonfire and keeping it burning through the night. As long as the fire burned brightly, the wolves stayed away. But if the fire were allowed to burn out and die, the wolves would move in for the attack. Travelers understood that building and maintaining a roaring bonfire was just not a matter of convenience or comfort, it was a matter of survival." Just two little interesting analogies that fit this story, don't you both think, because darkness, I exerted my powers to call upon God. What did you say, Maclane? I pushed and pushed through it, pillar of light.
Dr. Maclane Heward:	00:48:40	<a href="#">President Nelson</a> has said he is calling for us to increase our discipleship. This is going to require effort. If there was somebody who is feeling to abandon themselves or their faith in a moment of darkness, I would invite them to think what are their bonfires that they will keep burning no matter how dark the night gets? <a href="#">Elder Wirthlin</a> gives this beautiful message where he talks about Fridays will come, these moments of difficulty, the Friday of the cross but the Sundays, the victories over the cross will come too. So, what are our bonfires that no matter how dark the night gets, we've decided we will be duty

oriented in this way. This is who I am. This is my routine. This is my spiritual, daily personal acts of righteousness. This is what I do through the darkness. I think those are really, really important and really powerful.

Hank Smith: 00:49:42

All right. Maclane, walk us through 17 through 19.

Dr. Maclane Heward: 00:49:46

"I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me." Which the contrast, the darkness contrasted with the light. It really emphasizes the power of the light. The same thing happens in our life. Those dark moments will emphasize the light if we'll continue going forward. "It no sooner appeared then I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages whose brightness and glory defy all description standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other, 'This is My beloved Son, hear Him.'" For the first time, reading this verse this time the thought came to my mind, what if the darkness never leaves in mortality? Can this verse still be true?

00:50:56

Imagine you have cancer. Maybe it's brain cancer and it fogs your capacity to feel and it influences your emotions and your capacity to feel the Spirit or feel close to God. Listen to this, "It no sooner appeared, then I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages whose brightness and glory defy description standing above me in the air, one of them spake unto me, calling me by name and said, pointing to the other, 'This is my beloved son, hear Him.'" I hope it's okay for me to be personal here. We had a little five-year-old nephew pass away of a brain tumor. I don't know what his experience was but through the scriptures, we do know we are taken home to that God who gave us life.

00:51:56

So, in that moment when the darkness dissipates and the light comes, is that also true that we will behold our Father who will motion to His son? I believe in faith that if our darkness lasts through mortality, this light experience will come and will deliver. Verse 18 where he says immediately when the Lord allows him to ask, he says, "Which should I join?" Notice his connection between desire for knowledge and action. When we read Moroni 10, this is part of the equation of coming to know spiritual truth. We have to have a sincere heart, real intent and faith to the point that we're willing to act because if God gives us the knowledge but we're not willing to act, it seems in my mind that the distance between knowing and action can be

condemnation. If you know and you aren't acting, that distance is condemnation and God is not in the business of condemnation. We know that from John 3:16 and 17, "He sent not his son into the world to condemn the world."

00:53:23 He's not interested in giving you knowledge if he knows that it will condemn you or lead to sinful acts. We've got to make sure that we're willing to really act and separate from the world. If we're going to ask the Lord to make us citizens of heaven, which is a phrase from Paul, citizens in heaven, we have to be willing to take up residence in heaven symbolically and get rid of Babylon just like you mentioned, Hank. But if we're unwilling to stop with the trends of the world that may limit our capacity to learn.

Hank Smith: 00:54:08 Why would the Lord give me knowledge that's simply going to condemn me?

Dr. Maclane Heward: 00:54:12 He said very clearly that's not what he wants. One of the things I think is interesting about this story is Joseph's response, "I've learned that Presbyterianism is not true." What does that mean that Presbyterianism is not true? Speaking of persecution narratives, we're too quick to be defensive and offensive. Joseph will later say, "A grand fundamental principle of Mormonism is to receive truth. Let it come from whence it may." He then says, "If the Methodists have truth, we accept it. If the Catholics have truth, we accept it. If there is truth on the earth, we accept it." He's inclined towards believing that they have truth. So, when he says that he's learned that Presbyterianism is not true, we have to be careful to also understand that he learned more through his life and that this is not a wholesale Presbyterianism is the worst ever, don't ever do that. Don't ever go there. But that what he's saying is that there is a vehicle for restoration that is going to be implemented that I need to be ready to align myself with.

00:55:31 I need to distance myself from other sects and denominations at this time so that I am ready for alignment when that comes. Now, the same thing I think is going to be true when he talks about creeds and creedalism. I mentioned earlier that I had written this letter to this young, Catholic student that wanted to know about Mormonism. One of the things that she asked is, "What is a misconception about your church that is prominent and that would be helpful to understand?" And I immediately went to, people don't think we're Christian. That hurts me. I wrote this response that then in essence said the Trinitarian doctrine is a fourth century invention, which is agreed by both Catholic and Protestant scholars. This was invented in the

fourth and that New Testament Christianity is what I believe in. And I was like, ha-

Hank Smith: 00:56:28 Here we go.

Dr. Maclane Heward: 00:56:30 We've got to be careful that when we talk about other churches that we're more thoughtful than we have potentially been in the past. [Robert Millet](#), he writes a really great article about the true and living church. What does it mean that this is the true and living church? He talks about what it means that their creeds are an abomination to God. That we've got to be careful that we don't say that all of their churches are an abomination or that their ministers are an abomination. He speaks about specific ministers that have really fought against him. He is not appreciative of that but we've got to be careful how we speak about these. So, their creeds are an abomination, meaning that their creedal statements where they are trying to justify belief, the exclusion of others because of what we believe, that's problematic. And notice how that ties with our articles of faith.

00:57:33 We allow all men the privilege of worshiping God, let it be in whatever way they want, and we respect them for worshiping God. So, when we think of creedal Christians, which is the rest of Protestantism and Catholicism, the majority of Christians are creedal. We've got to be careful that we recognize that creedalism is something that we seem to be opposed to because it others. And if we're not careful, we'll use this statement to other. The very thing that it seems that God is trying to avoid. Stop othering them. I actually have a good friend who's an evangelical. We talked about the First Vision. And in essence, he said, "I have to believe that Joseph experienced the vision because others in my faith tradition of the same time period suggested that they had visions similar to Joseph's." And then he said, "What I don't like is that he becomes a prophet and speaks against these churches." I have to think that might actually be how we've interpreted these texts, not necessarily how God intended them or how Joseph wanted them because [Joseph](#) speaks in other places like, "If the Methodists have truth, we accept it."

Hank Smith: 00:58:54 I'm willing to die for a Mormon as well as a Catholic as well as a Baptist.

Dr. Maclane Heward: 00:59:01 We have to have that same fervor.

Hank Smith: 00:59:03 And Maclane, don't we sometimes end up being the minister? We treat their spirituality lightly, with great contempt. It's all of the devil.

Dr. Maclane Heward:	00:59:13	Instead of having this be a war of words and contest of opinions, those conversations that we have that are in our faith, we need to think of a hope that we can warm our hands by the fire of their faith.
Hank Smith:	00:59:30	Holy envy.
Dr. Maclane Heward:	00:59:32	Holy envy, warm our hands on the fire of their faith. Now, let's just be honest. I have some Catholic friends. Oh, boy, my hands and heart and whole body have been warmed by the fire of their faith. They are as good of Christians as I've ever met. The same thing is true with every other denomination that I've come across. So, instead of this antagonistic defensive mode, maybe I could ask a question about what is it about your faith that you love? Tell me about your conviction for Christ and what that does for you in difficult times. And then hopefully, we'll have the opportunity to say something like, my faith is beautiful to me because I believe that God has the desire and capacity to save and exalt all of His children. And through my religion, I believe that I am a part of that process with Him. This becomes more of a conversion narrative than a persecution narrative like we talked about earlier.
Hank Smith:	01:00:42	Yeah, that's wonderful.
Dr. Maclane Heward:	01:00:44	Let's build faith in Jesus Christ. Just like Section one talks about, we have the restoration, so faith might increase. Let us never be guilty of decreasing faith in how we interact with other Christians and other neighbors.
Hank Smith:	01:01:02	Beautiful. Maclane, this has been a fantastic day taking us from the First Vision to the temple, the arc, just wonderful. I want to go to the temple and almost reach back through time to touch the First Vision. That was just beautiful. Maclane, in all of your study and research you've done, members of the church in general don't get to have the wonderful opportunity to study the gospel and teach the gospel all day every day, but you have had that opportunity. So, for those who haven't, is Joseph Smith a prophet? Is the Restoration what it claims to be? You've studied it as well as almost anyone. I think our listeners would love to hear your thoughts.
Dr. Maclane Heward:	01:01:46	That's a powerful question. One that requires a contemplative answer. Joseph was a man who was asked to do a prophetic work. He didn't profess to be perfect. In fact, the person that is rebuked the most in the Doctrine and Covenants is Joseph Smith and sometimes very harshly. That being said, I become more convinced of Joseph's prophetic role the more I spend

time reading and studying. That sentiment is expressed by many of my historian heroes who have said things like, the problem isn't that people read too much of our history but that they read too little. I've found that to be the case. I've found that the more I study Joseph Smith in the revelations, I see mistakes that Joseph made. I see a God who is merciful. That gives me hope in my own eternal standing and it gives me hope that maybe God could use me too to benefit the world around me and my family too.

01:03:08 I hope that he could use me to bless my children so that my children can be restored to God and that my neighbors can be restored to God. God be thanked for His Son, Jesus Christ, that is anxiously forgiving us and for prophets that are illuminating the Son of God.

Hank Smith: 01:03:32 Thank you, Maclane. Thank you so much. When I think of the First Vision, I think of this thought from Elder Uchtdorf. "God will speak to you. He will speak to you in dreams, vision, thoughts and feelings. He will speak in a way that is unmistakable and transcends human experience." You've shown that today, Maclane. John, how did we get this job?

John Bytheway: 01:03:59 Yeah, this is what I love when I have clarity because that's when I know I just learned something from the Spirit.

Hank Smith: 01:04:06 That arc from First vision to the temple. Man, that is beautiful.

Dr. Maclane Heward: 01:04:12 All of us have weakness. My weakness is a conduit. It doesn't get in the way of God's truth to restore us to Him. Thanks so much for letting me come. I really appreciate it and pray that it continues to be a blessing for so many people.

Hank Smith: 01:04:27 We loved having you. If any of you want to, you can come onto YouTube and make a comment, write to Maclane and we will make sure he gets those. It's really fun for our guests to hear from some of our listeners. With that, we want to thank Dr. Maclane Heward for joining us today. We want to thank our executive producer Shannon Sorensen, our sponsors, David and Verla Sorensen. And every episode, we remember our founder, he loves Joseph Smith, Steve Sorensen. We hope you'll join us next week on followHIM.

01:05:03 Thank you for joining us on today's episode. Do you or someone you know speak Spanish, Portuguese, or French? You can now watch and listen to our podcast in those languages. Links are in the description below. Today's show notes and transcript are on

our website, [followhim.co](https://followhim.co). That's [followhim.co](https://followhim.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, and Annabelle Sorensen.

## THE PROPHET DIDN'T KNOW, BUT SHE DID



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|----------------|-------|---|
| Hank Smith:    | 00:02 | Hello everyone. Welcome to followHIM Favorites. This is where John and I share a single story to go with each week's lesson. John, we're in Joseph Smith History, the first half, the first vision basically and the experiences of Joseph Smith leading up to the first vision. So, I thought I'd share a story with you that goes along with verse 17 in Joseph Smith History.  |
|                | 00:24 | Do you know, John, I'm sure you do, the very first thing Joseph hears from the Father and the Son as they appear?   |
| John Bytheway: | 00:32 | It was amazingly his own name, "He called me by name."  |
| Hank Smith:    | 00:39 | Some people might say, "Oh, no. It was, 'This is my beloved son. Hear him.'" But just before that, Joseph says, "One of them spake unto me, calling me by name." John, you and I have said this before, that might be the most important thing Joseph Smith learns that day, "God knows who I am."  |
| John Bytheway: | 00:58 | It had to help him through a lot that was coming.   |
| Hank Smith:    | 01:01 | "God knows my name." I wanted to share with you a story that I love about God knowing someone else's name. And he knows all of ours. This is from a sister who is friends with both of us, John. You know Sister Elaine Dalton, one of the most wonderful people you will ever meet.  |
|                | 01:20 | She told this story in General Conference when she was the young women's general president. She says this, "When I was a young woman, my young women's leaders had us each choose a symbol that would represent the life that we would live and what we would strive to become as daughters of God." She said they put them on their bandolo. I didn't know what that was, John. But it's like you wear as a boy scout that you put your merit badges on. |
| John Bytheway: | 01:44 | Yeah, merit badge sash, but this is a bandolo?  |



Hank Smith:	01:47	Right. In fact, she says that. "They were fabric sashes that we wore." I guess as they earned young women's values, they put those patches on: faith, divine nature, choice and accountability. They would earn these patches. Each of the bandolos were unique because you had your own symbol stitched onto the bandolo. Does that make sense?
	02:10	I don't know if this was in Sister Dalton's ward, or stake, or across the whole church that you had this little symbol. She said, "I chose the symbol of a white rose because roses become more and more beautiful as they grow and blossom." And the color white, she said, she chose for purity, like the temple.
	02:28	Now, that's when she's, what, 12 years old. Does the Lord care, John, what symbol she chooses to put on her bandolo? Is that something-
John Bytheway:	02:41	I think we're about to find out that-
Hank Smith:	02:43	Right.
John Bytheway:	02:43	... He does?
Hank Smith:	02:45	Decades later... Sorry, Elaine, if you're listening. You're not that old. But decades later, she was called to be the young women's general president. As she's meeting with President Monson, who was the president of the church at the time, as she said, "He calls me to be the young woman's general president." Can you imagine, John, that moment of, "What?"
John Bytheway:	03:07	"What? Me?"
Hank Smith:	03:08	"Say what?" I've heard her tell this story. And she says, "Wait. No. Not me. You do not want me." I think she told me before the two things she doesn't like to do are speak and fly. And guess what this calling is.
John Bytheway:	03:23	Speaking and flying.
Hank Smith:	03:26	And I think she thought to herself, "I'm just a grandma. I can't do this. You don't want me." And as she's leaving President Monson's office, he reaches over to a bouquet of flowers, takes out a white rose, and hands it to her. And then, she says this, "The moment he handed me that beautiful white rose, I knew why." Doesn't that sound like Joseph Smith History? "One of them spake unto me, calling me by name."

John Bytheway:	03:56	By name. Elder Lund, I think, called those divine signatures that the Lord just signed to that.
Hank Smith:	04:03	Tender mercies of the Lord. She says, "I took that precious rose home, put it in a beautiful crystal vase, and placed it on a table where I could see it every day. The Lord knows my name." The Lord knows your name.
	04:18	We hope you'll join us on our full podcast. It's called followHIM. You can get it wherever you get your podcasts. We're with Dr. Maclane Heward this week, who goes through the first vision and the multiple accounts, John, of the first vision so beautifully. We hope you'll join us over there. And then, come back next week. We'll do another followHIM Favorites.