



## EPISODE 4

GUEST: DR. SCOTT WOODWARD



*“The Hearts of the Children Shall Turn to Their Fathers”*

## 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:

What is Joseph Smith's Second Vision? Dr. Scott Woodward examines Doctrine and Covenants 2 and explores the Lord's purpose for the creation of the Earth and the purpose of the Restoration.

#### Part 2:

Dr. Woodward continues discussing Doctrine and Covenants 2 and the early days of the Restoration.

### Timecodes:

#### Part 1 -

- 00:00 - Part 1 - Dr. Scott Woodward

- 03:24 *Come, Follow Me Manual*
- 04:45 JSH 1:27 - 21st of September
- 08:17 JSH 1:28 - Weaknesses of youth
- 11:25 Description of a resurrected being
- 15:36 Evil-speaking of a prophet
- 17:50 Joseph is all that he states
- 21:44 *Church History Matters Podcast*
- 24:30 Moroni informs of things to come
- 28:19 Covenant consciousness
- 31:34 JSH 1:38-39 - Doctrine and Covenants 2
- 33:47 September 22 - Book of Mormon Day
- 34:42 D&C 2:1-2 - Three groups
- 39:57 Elijah's role
- 42:07 Pronoun epiphanies
- 45:47 Elijah reveals covenants, keys, and makes improvements
- 50:25 Anthony Sweat's *Seekers Wanted*
- 52:45 D&C 2:3 - Purpose of the Earth
- 54:40 D&C 2:33 - Relationships
- 58:22 Temple service and the other side of the veil
- 01:01:42 End of Part 1 - Dr. Scott Woodward

## Part 2 -

- 00:00 - Part 2 - Dr. Scott Woodward
- 01:59 Moroni declares his purpose
- 05:07 Moroni and President Nelson share the same message
- 08:02 Moroni's warnings
- 10:29 Alvin's death
- 14:23 Infuriating unfairness
- 17:16 Josiah Stowell hires Joseph
- 20:54 Joseph Smith's world
- 24:40 Restoring lost things
- 25:37 Expecting the unexpected
- 27:09 Emma
- 30:49 Emma on Sept 22
- 32:49 Emma's story
- 36:27 Martin Harris
- 39:35 Charles Anton
- 43:36 1/100th of the history
- 47:23 Relevance of Joseph's story
- 50:42 End of Part 2 - Dr. Scott Woodward

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## **Biographical Information:**



Scott Woodward loves helping people learn ancient and modern Church history and doctrine and to have an enjoyable time doing so. He has been teaching professionally in the Church Education System for nearly two decades—including in Seminary & Institutes, the BYU Religion Department, and currently as a member of the BYU-Idaho Religion Faculty. Scott is a speaker at Education Week and Church symposia, and is also a managing director of and content producer for Doctrine and Covenants Central (an affiliate of Book of Mormon Central). Scott graduated with his PhD in Instructional Psychology and Technology from Brigham Young University. He lives with his family in the beautiful Rexburg, Idaho, and peach cobbler is his dessert of choice.

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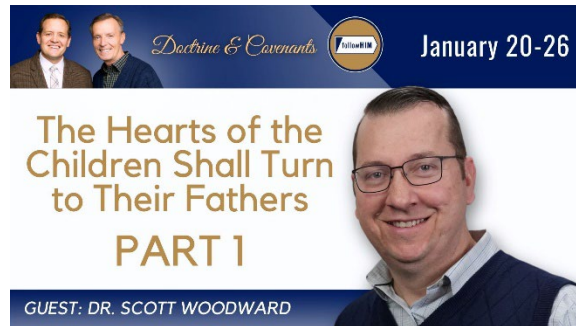
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Hank Smith:	00:00:00	Coming up in this episode on followHIM.
Dr. Scott Woodward:	00:00:04	I think it's pretty remarkable, actually, that Moroni didn't dumb it down for 17-year-old Joseph. I think it's a nod to his maturity, or at least to Moroni's view of Joseph, to say like, "I think you can handle this, kid. Let me give you the nuggets that are going to be little seeds in your soul that over time are going to germinate as the Restoration unfolds." I think Joseph continues to have insights about this evening for the rest of his life.
Hank Smith:	00:00:34	Hello, everyone. Welcome to another episode of followHIM. My name is Hank Smith, and I am your host and I'm here with my co-host, John Bytheway. John, I would describe you as glorious beyond description, a countenance truly like lightning. Honestly John, I read that in Joseph Smith's history and I thought, that's John Bytheway right there.
	00:00:55	Actually, John, I thought of you when Joseph Smith said, "I was guilty of levity." I know someone just like that. John, you're in good company.
John Bytheway:	00:01:05	"John, you're guilty of levity too." Thanks, Hank. I appreciate that.
Hank Smith:	00:01:10	Hey, John, joining us today is a good friend, someone who's been with us many times before. His name is Dr. Scott Woodward. Scott, the lesson today is about Joseph Smith and Moroni. We went through with Dr. Heward, through the First Vision. We talked to Dr. Dirkmaat last week about the Smith family, and now we come to this pivotal point in Joseph Smith's life. Tell me what you're looking forward to today.
Dr. Scott Woodward:	00:01:35	Our study this week is about what we would call Joseph Smith's Second Vision. First Vision is very famous. We know it by that name, but he literally called what we're talking about today, his Second Vision, or a vision he had of an angel of God in his bedroom. The angel is going to unload some really, really

important things that basically frame the entire work of the Restoration to a 17-year-old kid. It's pretty remarkable.

- Hank Smith: 00:02:01 So fantastic. After having spent now a full year studying the Book of Mormon, and now to come back to this point, there's a sense of excitement. This is the beginning of something huge.
- Dr. Scott Woodward: 00:02:16 We can appreciate the book that Moroni is going to direct Joseph toward, where he didn't understand the significance of the book in the hill near his home, but maybe we do a little bit have that advantage as we read this story.
- Hank Smith: 00:02:29 Yeah, and when you see Moroni being a little abrupt with him, a little bit strict with him, you can think, well, I actually know what we have, high stakes. Just so everybody knows, Scott teaches up in the thriving freezing metropolis of Rexburg, Idaho. Scott teaches in the religion department up there, Scott, PhD in...
- Dr. Scott Woodward: 00:02:50 Instructional psychology and technology.
- Hank Smith: 00:02:52 Beautiful. I think our listeners would love just a quick description of the Woodward family.
- Dr. Scott Woodward: 00:02:57 Well, I hit the jackpot when it comes to my spouse, married the Sara former Swalberg. She's the best. We met at a little youth camp called EFY back in the day. We were fellow counselors. Now, we've got five kiddos. Our oldest is serving a mission now, Elder Woodward in Tacoma, Washington, and then we got four still at home: Isaac, Ellie, Lucy, and Benjamin. Just living the dream here in Rexburg.
- Hank Smith: 00:03:24 Well, we love your family. Thank you, Woodward family, for letting us borrow your incredible father today. Let me read from the [Come Follow Me manual](#). The lesson is entitled, The Hearts of the Children Shall Turn to Their Fathers. "It had been three years since God, the Father, and his son Jesus Christ, appeared to Joseph Smith in the grove, and Joseph hadn't received any additional revelations since then.
- 00:03:46 He began to wonder whether the Lord was displeased with him. Like all of us, he had made mistakes, and he felt condemned by them, yet God still had a work for him to do. The work Joseph was called to do is connected to what God asks of us. Joseph would bring forth the Book of Mormon. We are invited to share its message. Joseph would receive priesthood keys to turn the

hearts of the children to their fathers. We can now receive ordinances for our ancestors in temples.

- 00:04:14 Joseph was told of prophecies that would soon be fulfilled. We are called to help fulfill those prophecies. As we take part in God's work, we can expect to face opposition and even persecution, just as the prophet did, but we can also have faith that the Lord will make us instruments in his hands just as he did for Joseph." Wow, how wonderful. How many people listening think maybe I've made too many mistakes to be useful to the Lord? This beautiful manual says not at all.
- 00:04:45 Scott, where do you want to go? Where should we start? Should we go to Doctrine Covenants 2?
- Dr. Scott Woodward: 00:04:49 This week's kind of fun, because [Doctrine Covenants 2](#) is just an excerpt from this history. I was thinking maybe we could take D&C 2 in stride when it comes up in the history. We'll just stop and camp there. Any listeners who are wondering, where are we covering D&C 2? It's just going to be right in the middle. We're just going to have a little Doctrine Covenants 2.
- Hank Smith: 00:05:08 It's part of the story.
- Dr. Scott Woodward: 00:05:09 Exactly. Let's pick it up in verse 27 of [Joseph Smith's history](#). Here's what he says. This is three and a half years after the First Vision. "I continued to pursue my common vocations in life until the twenty-first of September, one thousand eight hundred and twenty-three." Do you guys remember the 21st night of September?
- Hank Smith: 00:05:31 That sounds so familiar.
- Dr. Scott Woodward: 00:05:34 Sometimes I'll [play that song](#) with my students and I'll say, "Listen to the lyrics. It says, 'Do you remember the 21st night of September?' Love was changing the minds of pretenders while chasing the clouds away."
- Hank Smith: 00:05:48 Moroni.
- Dr. Scott Woodward: 00:05:50 How true that was on this particular evening. He says, on "the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision." A little further down, he says he was "persecuted by those who ought to have been my friends and to have treated me kindly, and if

they supposed me to be deluded to have endeavored in a proper and affectionate manner to have reclaimed me—"

00:06:23 For those three years, there's going to be some serious persecution. [Lucy Mack Smith](#), his mom, tells us a few things. In fact, when he was still 14, we're not sure if we could place this before or after the First Vision, but in light of what Joseph is saying here, maybe after, she said that, "There was an incident which occurred," I'm now quoting her, "which alarmed us much, as we knew no cause for the same."

00:06:44 She said, "Joseph was out one evening on an errand, and as he was crossing the door yard on his return, a gun was fired across his path, with the evident intention of shooting him. Joseph sprang to the door, much frightened. Upon ascertaining that he had received no injury, we went immediately in search of the assassin, but could find no trace of him that evening. The next morning, we found his tracks under a wagon where he lay when he fired, furthermore that the balls which were discharged from his gun were lodged in the head and neck of a cow that was standing opposite the wagon in a dark corner."

00:07:19 The only thing that saved Joseph's life was the cow as maybe he was drawing the beat on Joseph as he's walking, and just as he pulls the trigger, Joseph had walked behind the cow or something like that, or alternately, the cow saw what was happening and made a mad dash to save Joseph's life. I don't know, but there you go. There's the first martyr of the restoration right here is the family cow. We got to laugh or we're going to cry, but someone tried to kill Joseph here.

00:07:47 One other account by [Thomas Taylor](#), he was a resident of nearby Manchester there. In a later interview, he recalled that "rascals at one time took Joseph Smith and ducked him in the pond that you see over there." He said, "Just because he preached what he believed and for nothing else," so ducking someone in the pond, he is holding them underwater until they almost can't breathe, and pulling them up, and then doing it again.

00:08:10 Statements like this help us understand what Joseph is talking about, about the persecution that he suffered because he continued to affirm that he had seen a vision. He continues Verse 28, "During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three—having been forbidden to join any of the religious sects of the day," he said, "I was left to all kinds of temptations; and, mingling with all kinds of society, "

	00:08:34	" I frequently fell into many foolish errors, and displayed the weakness of youth, and the foibles of human nature; which, I am sorry to say, led me into divers temptations, offensive in the sight of God." In his 1832 history, he said, "I fell into transgressions and sinned in many things, which brought a wound upon my soul," which we can't help as we read this history to say, "Well, what were his youthful temptations? What kinds of society was he mingling with? What were his foolish errors, his weaknesses, his foibles?"
	00:09:06	The truth is we don't have a complete picture of that, but one interesting account from 1859, an interview that <a href="#">Martin Harris</a> did, says this. Martin said, "That Joseph said that the angel told him that he must quit the company of the money diggers, that there were wicked men among them. He must have no more to do with them. He must not lie, nor swear, nor steal." Does this mean that Joseph was lying, and swearing, and stealing? Not sure. At a minimum, he was tempted to do so, because some of the people he was hanging out with certainly were.
	00:09:42	He continues, he says, "In making this confession, no one needs suppose me guilty of any great or malignant sins. A disposition to commit such was never in my nature, but I was guilty of levity," which sometimes we're guilty of as we're talking today, right on this show.
Hank Smith:	00:09:57	Is that a bad thing? I didn't know.
Dr. Scott Woodward:	00:10:00	Yeah. If you look up <a href="#">levity</a> in Joseph Smith's dictionary, it's talking about someone who's just always joking. They have the chronic inability to be serious. They make light of serious things. Joseph says he had a problem with that, and I can relate. I have a problem with that, too.
	00:10:18	He's sometimes associated with jovial company, he says, "Not consistent with that character which ought to be maintained by one who was called of God as I had been." He says, "But this will not seem very strange to anyone who recollects my youth and is acquainted with my native, cheery temperament."
Hank Smith:	00:10:36	He's a happy kid.
Dr. Scott Woodward:	00:10:37	He's a happy kid. Sometimes took it a little too far is what he seems to be saying here.
Hank Smith:	00:10:42	That could be my autobiography title: Sometimes Took it a Little Too Far.

John Bytheway: 00:10:48 Yes, totally. Yeah.

Dr. Scott Woodward: 00:10:50 He says, "In consequence of these things, I often felt condemned for my weakness and imperfections." What youth can't relate with that? What 40-something can't relate with that? That's me. He says, "So it was about this when on the evening of the above-mentioned 21st of September, after I had retired to my bed for the night, I but took myself to prayer and supplication to almighty God for forgiveness of all my sins and follies, and also for a manifestation to me that I might know of my state and standing before him, for I had full confidence in obtaining a divine manifestation as I had previously had one."

00:11:25 In fact, in his [1835 account](#), he said, "I was very conscious that I had not kept the commandments, and I [repented heartily](#) for all my sins and humbled myself before God." I like those words too. "While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase, until the room was lighter than at noon day, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor."

00:11:54 What follows here, I think, John, is the most detailed description of a resurrected being anywhere in scripture. It is remarkable. He talks about his clothing. He says he has this loose robe of exquisite whiteness. He says it was beyond anything earthly he had ever seen. He said his hands were naked, his arms were naked also, a little above the wrist. His feet were naked, as were his legs a little above the ankles. His head and neck were bare. He said, I could tell he was only wearing this robe. I could see into his bosom, there was nothing else. This is how resurrected beings dress.

00:12:26 He said, "Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning."

Hank Smith: 00:12:36 Bam.

Dr. Scott Woodward: 00:12:37 No artist has captured this. All the artwork of Moroni, he's always kind of tan with some nice silver hair or something like that. It's like, he's not tan. He's like lightning. He says, "The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him, I was afraid, but the fear soon left me. He called me by name." "Joseph," first word from Moroni, like in the [First Vision](#). His 1832 account actually adds a little line here. It says, "He called me by name and said that the Lord had forgiven me my sins."

	00:13:12	That's the very answer Joseph was seeking in his prayers that evening. That's why he originally engaged. "Then he said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni, that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people."
	00:13:38	Right out the chute, Joseph learns that he'll become a very divisive figure. People will tend to either praise the man or vilify the man. I think it's safe to say that this prophecy has been and continues to be fulfilled every day. Whatever you think about Joseph Smith, you got to at least give him credit for getting this prophecy right.
Hank Smith:	00:14:00	Absolutely. I wonder if he thought, what? Why would someone in some faraway place in the world, how would they even know anything about me? Maybe Moroni says, "Well, wait till Facebook. You have no idea." Scott, we shouldn't be surprised when we hear evil spoken of Joseph Smith.
	00:14:23	I know when you first encounter it can kind of take you back. What? I've never heard anything like this, but then you come back to this prophecy, evil will be spoken. Not bad, not I think he's a little shady. It's evil will be spoken of him.
Dr. Scott Woodward:	00:14:40	Yeah. He's either the worst charlatan who pawned off this elaborate religious scheme in order to get some self aggrandizement, and money, and power, whatever, or he's a prophet of God. He is that divisive. It's hard to come down in the middle on Joseph Smith.
John Bytheway:	00:14:58	Just imagine if you're riding on a bus or something, and some 17-year-old sits next to you and says, "Do you know what? In a couple of hundred years, people of every nation, kindred, tongue, and people will be talking about me," and you'd probably want to move to another seat on the bus.
	00:15:16	Like you said, Hank, I like to say, you hear something bad about Prophet Joseph Smith, what you're really saying is Moroni was a prophet, aren't you? Got that exactly right. Hank, we've talked about this before. All I wanted to know is what church to join. That was all I wanted to know.
Hank Smith:	00:15:33	I didn't want this.
John Bytheway:	00:15:34	Look at what's happening.

Hank Smith:	00:15:36	Scott, some people make it their full-time job to speak evil of the prophet. It creates a motivation that is surprising.
Dr. Scott Woodward:	00:15:47	Some people have found a decent career to speak evil of Joseph Smith. Yeah. There's some people who feel uncomfortable in their faith, and this gives them reason to make a full exit out of the faith if they've been Latter-Day Saint in the past. It certainly does a good job keeping people from the church, because they don't want to be associated with something weird or scandalous like that of Joseph Smith.
	00:16:09	Yet there's others of us that spend our entire career teaching the teachings of Joseph Smith, studying the revelations of Joseph Smith, talking about the complexities of his life. He is certainly not someone who is infallible. All through his story like we're looking at today right now, he's repenting throughout his life consistently. He's making mistakes, sometimes errors in judgment, sometimes whoppers. You're going to talk soon enough about the loss of the 116 pages.
	00:16:38	We're going to talk about the failure of the Kirtland Bank. There's going to be some difficulty with plural marriage, and on, and on, and on, and he's not perfect. There are some low hanging fruits or easy ways to try to vilify him, but some of us take time to look at the whole story, and try to see it all in the context. We spend our career speaking good of this man, believing in his revelations, and trying to help others to do so as well. As we do so, the fruits are amazing.
Hank Smith:	00:17:06	Scott, I love it. When we hear evil spoken of the prophet, I like to think to myself, well, I need to even that out. I need some good. I'm going to go jump on my own social media and talk. I'm going to speak good of him instead of just saying, "Wow. Yeah, Moroni was right, a lot of people speaking evil. I think I better come onto the other side. Speak some good."
Dr. Scott Woodward:	00:17:27	There you go. You can be part of the fulfillment of this prophecy. Go speak some good about Joseph today.
Hank Smith:	00:17:33	Scott, church history spoke to you as a young man. You've studied him. You're not an old guy, Scott, but it's been decades. You've taught it, you've studied it, and this hasn't been a side hobby. This has been your daily bread walking life. Someone can't do that, Scott.
	00:17:50	Someone listening can't take nine, 10 hours a day for the next 30 years to study the prophet, but I've got you right here. In all



of that, Scott, is he what he claims to be? You've read it. You're a trustworthy guy. Is he what we think he is?

- Dr. Scott Woodward: 00:18:06 I don't know if I'm going to solve this for everybody who's listening, but I am convinced that he is a good man and a prophet of God. There's a lot of assumptions we bring to what a prophet of God is, and sometimes Joseph will violate those assumptions that we have, but it's never a deal breaker. He's imperfect. He's going to repent of his sins a lot, which acknowledges that he's sinning. He's making a mistake. I used to think he was almost like a demigod.
- 00:18:32 When I was just a teenager. I'm like, "This guy is the best." Nobody can kill him. Sometimes he would bear his chest and guns would misfire and it's like, "This is so awesome." As an adult here, with hopefully a little more experience and studying him more carefully, he's a prophet. The way that the Lord describes him in [D&C 124](#) is a weak instrument through whom God was able to do this work. I think that that's perfect. He's a great blend of how God works through humans to do divine things.
- 00:19:01 In the work of Joseph Smith, you're going to find both the human and the divine marvelously mixed together.
- Hank Smith: 00:19:07 Isn't that true for all of us?
- Dr. Scott Woodward: 00:19:09 Yeah, hopefully a little more divine than human. My track record's not so good. 2% divine, 98% human, something like that.
- John Bytheway: 00:19:19 I just remember one time, hearing a talk by [Elder Neil L. Andersen](#) talking about Joseph Smith, grabbing from the library, a book called [They Knew the Prophet](#). I was driving to Boise, and I had six CDs in that set, and my car still has a CD player. It was what Elder Andersen suggested, talk to people who actually knew him.
- 00:19:41 I'll tell you, by the time I got to Boise, I thought I knew him too. I thought he was delightful. He wasn't a great businessman, but he was charitable. It was such a fun window for me to do what Elder Andersen suggested. Talk to people who actually knew him if you want to know about him.
- Dr. Scott Woodward: 00:20:00 That one's gold. Yeah, Remembering Joseph by [Mark McConkie](#), and that's really just a compilation of people who knew him. I agree. That's historical gold is to find firsthand accounts of

people who were there, who saw him, who knew him, who were involved with Joseph as a businessman, as a family man, as a civic leader, and as a religious leader.

- 00:20:23 That's probably going to be the best material you can get to get close to Joseph, as well as reading his own writings. I think through those two means, you can get a pretty good pulse of the man.
- Hank Smith: 00:20:36 One thing that I'll bring up that hits close to my heart is it hurts me to see someone bully someone who cannot defend themselves.
- John Bytheway: 00:20:46 It's easy target when they're not here.
- Hank Smith: 00:20:49 John, anybody, anybody can pick on someone who is dead. If you're out in the playground, and you see someone picking on someone who cannot defend themselves, that should make you upset. That should make you go over and say, "Hey, that is unfair." It is easy. Can we say it again? It is easy. It doesn't take a lot of brain power to criticize someone who is dead. They're not here to defend themselves.
- 00:21:14 Before we move on from that, Scott, you and our other fantastic friend, Casey Griffiths, how many hours could you give us, Scott, of just this period of Joseph Smith's life? I think you said you brought a hundred pages of notes here today.
- Dr. Scott Woodward: 00:21:29 Yeah, 109.
- Hank Smith: 00:21:31 Yeah. 109, not 160, though. Yeah.
- Dr. Scott Woodward: 00:21:32 It's growing. It's even growing as we go here.
- Hank Smith: 00:21:36 Scott, tell us what you and Casey have been doing, and I hope all our listeners will take note of this. This is a fantastic resource this year.
- Dr. Scott Woodward: 00:21:44 Yeah, so Casey Griffiths and I have started a podcast called [Church History Matters](#). It's about two years old now, where we've been dealing with difficult, challenging episodes in our church's history. As of this year, 2025, we are pivoting to spend a year on the Doctrine and Covenants. We're going to go through the context of every section. We're going to go through the content.

	00:22:06	We're also going to hit any controversies that might be in any section of the Doctrine & Covenants, or the history surrounding it, and then we'll do the consequences, the aftermath of each section. It's like some other Come, Follow Me offerings that are out there, but we think our little twist that we're bringing to the table is that we're going to hit the controversies head on if there are any in that section. We're going to tackle it and spend time there.
Hank Smith:	00:22:28	I'm here on the website. It's also, you can get it wherever you get your podcasts. In fact, right on my podcast library, I like to listen to followHIM, it's one of my favorites. Then right there next to it, Church History Matters. As I look at the website, I've got a series of episodes on the First Vision, a series of episodes on the Book of Mormon coming forth, of plural marriage, race, priesthood, and the temple, another series, Revelations and Translations, another series, Church Finances, another series.
	00:22:58	This, for anyone who says, "I struggle with church history," this is one of the first resources I give to them, not only because it's full of incredible content, but you just like Casey and Scott. The way they interact, they poke fun at each other, which is just fantastic. Maybe that's where you're guilty of. Maybe you and Casey are jovial.
Dr. Scott Woodward:	00:23:20	I do associate with jovial company. I do.
John Bytheway:	00:23:25	I would say that you both have a native, cheery temperament. You can see it in your countenance and Hank, I don't know if we can repeat this thing enough, that we view these other faithful podcasts as our friends and our colleagues, and we're so thankful they are there and that we can point others to them.
Hank Smith:	00:23:45	These are my friends. We are on the same team. This is not about us. This is about the gospel, the Lord, and moving the work forward. We do have competitors, but it's not each other. We have competitors who want to take down the prophet, criticize what we love. Those are our competitors, Scott. We want to be the good speaking of the prophet and the restoration.
Dr. Scott Woodward:	00:24:11	Yeah, that's why it's so fun to team up with you guys, and appreciate you having me on the show and those really kind plugs for our podcast. That's amazing. Thank you, and so much admire what you do, and I frankly would love more people to get involved in producing great content. Yeah, we need it. Same cause.

Hank Smith:	00:24:30	Beautiful. All right, Scott, let's keep going. We've got the prophecy, good and evil are going to be spoken of you, kid. Get ready.
Dr. Scott Woodward:	00:24:39	Then Moroni turns his attention to the book. This is where Joseph first learns of the Book of Mormon. He said, "There was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent and the source from which they sprang. He also," the angel, "said that the fullness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants."
	00:25:06	He also said there were two stones in silver bows, and these stones fastened to a breastplate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones were what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book.
Hank Smith:	00:25:25	Wow.
Dr. Scott Woodward:	00:25:26	A very succinct description here of the plates, what's on the plates, and then the interpreters that are included with the plates. These stones constituted seers, sometimes we call them seer stones, two stones that were included with the plates, which will be added to a couple other stones Joseph had as well, maybe we'll talk about a little bit later, for the purpose of translating this book.
	00:25:49	"After telling me these things," Joseph said, "Moroni commenced quoting the prophecies of the Old Testament," as if these prophecies are somehow relevant to the book he just mentioned and the work that is going to commence as a result of that. He says, "He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles," he said.
	00:26:16	"Instead of quoting the first verse as it reads in our books, he quoted it thus," and Joseph quotes then Malachi 4, and there's only one little tweak. Let's see if we can catch it here. He says, "For behold, the day cometh that shall burn as an oven, and all the proud, yea all that do wickedly shall burn as stubble," so far, this is exactly how it reads in the Old Testament, "for they that come shall burn them up." There's the tweak.

00:26:41 Moroni tweaked it. Instead of saying, "The day that comes shall burn them up," he said, *"for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch."* This warning to the wicked here is about being connected to the eternal family. We're going to find this out more in the next verses he talks about.

00:26:59 When he says they'll be left without root, we're talking about their ancestral heritage, or without branch, we're talking about hope for descendants, which is really interesting, actually, when you think about this in contrast with the Book of Mormon, whose title page says that its purpose is "to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever", connecting the children of Israel to their roots, and showing the promises made to their fathers anciently as they had received the gospel fullness, so that their posterity in the future becomes a major focus of the restoration.

00:27:37 Cool, interesting juxtaposition as you think about no root, no branches, and then this Book of Mormon is meant to connect people to their ancestors, and to help them have a glorious future as part of the eternal family of God.

John Bytheway: 00:27:50 Isn't it interesting that when Jesus himself appears in the Book of Mormon, what chapters of Malachi he quotes again?

Hank Smith: 00:28:00 Yeah.

John Bytheway: 00:28:01 It's those two.

Hank Smith: 00:28:03 I think [Anthony Sweat](#) told us a couple of weeks ago, John. You show up in the middle of the night and start to read the Old Testament to a teenager. What did he say? No wonder you have to come four times.

Dr. Scott Woodward: 00:28:17 Yeah, yeah.

Hank Smith: 00:28:19 One thing that I learned last year, John, from, do you remember [Dr. Josh Sears](#) when he was with us? He talked about the covenant consciousness, the Abrahamic covenant consciousness after the Savior's death really disappears, the Lord has a covenant he made with Abraham. As Christianity moves on, and does really important work, and the Bible is preserved, but what Dr. Sears told us is watch for that covenant. It's gone.

	00:28:47	The only person who really hasn't forgotten about it is the Lord himself. We often talk about the restoration being a restoration of the Savior's New Testament church. Scott, correct me if I'm wrong here, but there's not a lot of New Testament here. This is a restoration of the Old Testament covenant, which has been long since lost.
Dr. Scott Woodward:	00:29:08	Yeah, that's right. There are a couple of New Testament passages that Moroni quotes, but it's funny when you go look at those, like Acts chapter 3, it's actually the Acts paraphrase of a Deuteronomy prophecy, which is so interesting, right? The church is certainly a restoration of some New Testament elements, but to say that that's it, that's all that it is, is woefully incomplete. It begins here with Old Testament in Book of Mormon.
	00:29:35	Then there's going to be New Testament elements added with John the Baptist, and Peter, James, and John who come later, and then there'll be some modern that have never existed in any ancient churches that are also added. What we get in the Church of Jesus Christ of Latter-Day Saints in this dispensation of the fullness of multiple times, multiple times periods, is something that has never existed in quite this form before.
Hank Smith:	00:29:57	Beautiful.
John Bytheway:	00:29:58	In verse 39, "He shall plant in the hearts of the children," not just turn the hearts, but, "Plant in the hearts of the children, the promises made to the fathers." There's that Josh Sears thing that he talked about. This is, oh, what are those promises? Well, that's the Abrahamic covenant, right? The restoration of the gospel was in fact, Robert Millet said, the restoration of the Abrahamic covenant.
Hank Smith:	00:30:20	If I could go back to the mission field, I would've loved to have known that. I would've loved to have thought, oh, yes, I do want to bring up this idea of the New Testament church, but man, I wish I would've understood the Abrahamic Covenant is maybe, like you said, Scott, fullness of times. I shouldn't have just focused on the time. I wish I would've understood that. What book did you write, John? What I'd wish I'd known?
John Bytheway:	00:30:45	All of my books start that way, because I've just been dense my whole life.
Hank Smith:	00:30:50	What I'd wish I'd known back when I had the chance to know it.

Dr. Scott Woodward: 00:30:54 I think it's pretty remarkable, actually, that Moroni didn't dumb it down for 17-year-old Joseph. I think that's a nod to his maturity, or at least to Moroni's view of Joseph to say, "I think you can handle this, kid. Let me give you the nuggets that are going to be little seeds in your soul that over time are going to germinate as the restoration unfolds."

00:31:15 I think Joseph continues to have insights about this evening for the rest of his life. We'll see some in Nauvoo. I'll quote some a little bit later today, some Nauvoo insights from Joseph, that are directly connected to this evening. In fact, maybe we could go there. Should we go there right now?

Hank Smith: 00:31:32 Keep going. Yeah, take us.

Dr. Scott Woodward: 00:31:34 In [verse 38 and 39](#), he then goes to the fifth verse of chapter four of Malachi. He says, Moroni quoted it a little different than it reads in our scriptures now. He said, "Behold, I will reveal unto you the Priesthood." This is not in the original Malachi. *"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."*

00:31:57 Then Joseph says, "He also quoted the next verse differently and said, *"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming."* Lots of little Moroni tweaks in there from the original. It's important to note that these verses, verse 38 and 39 of this history, are later extracted from this history, and then added as Doctrine and Covenants section 2.

00:32:25 This happens not until 1876, when 26 additional sections, several of which are related to priesthood and temple, are added by Apostle Orson Pratt under the direction of Brigham Young. In fact, at the same time this section was added, it's important to note, Section 110 was also added, which records the fulfillment of this prophecy, when Elijah actually appears in the Kirtland Temple, which is cool.

00:32:50 This passage is probably singled out among all the others because of its important priesthood and temple themes, and I would add because of how effectively it frames our understanding of the entire plan of God in the latter days. Maybe this is a good time to pause the history for a couple minutes and go through these verses more carefully. Does that sound like a good idea?

Hank Smith:	00:33:11	Absolutely. Let me make sure I understand. Doctrine & Covenants 2 was added much later. It wasn't in the Book of Commandments we're going to see printed during Joseph Smith's life?
Dr. Scott Woodward:	00:33:23	Correct.
Hank Smith:	00:33:23	It's added at the same time as Doctrine Covenants 1-10, which are kind of bookends that I'm going to send Elijah the prophet section 1-10, "Hey, guess what I just said?"
Dr. Scott Woodward:	00:33:33	Elijah came.
Hank Smith:	00:33:34	Yeah.
John Bytheway:	00:33:35	Section 109 was the Kirtland Temple dedication, and then 110 is, look what happened here.
Hank Smith:	00:33:45	April 3rd, 1836.
Dr. Scott Woodward:	00:33:47	I would like to propose two holidays in our church. That's September 22nd, let's call it Book of Mormon Day, when Moroni is meeting with Joseph and giving him the Book of Mormon.
Hank Smith:	00:33:58	In fact, let's do the 21st and 22nd, take two days.
Dr. Scott Woodward:	00:34:01	Excellent. Make it a whole weekend. I would like to propose the 3rd of April, 1836 as well, when Elijah comes, because that changes the world.
Hank Smith:	00:34:10	Everyone prep for Scott's 200-year celebration. He's going to hold a huge party on April 3rd, 2036 at his house, if you want to give your address, Scott, everyone who wants to come, come to the...
Dr. Scott Woodward:	00:34:23	There will be Shasta, and I haven't planned the rest of it, but it's going to be good.
Hank Smith:	00:34:29	There's going to be Shasta.
John Bytheway:	00:34:30	Starting to get a little warmer in Rexburg on April 3rd, right?
Dr. Scott Woodward:	00:34:34	Yes, it is.
Hank Smith:	00:34:35	I'll come up. I'll be there, Scott.



Dr. Scott Woodward: 00:34:37 Please. Wonderful.

Hank Smith: 00:34:38 Now, you want to turn us to Doctrine and Covenants 2? Is that where you want to...

Dr. Scott Woodward: 00:34:42 Yeah, let's just pause here and go over to section 2, and let's just walk through it carefully, because there were several passages that were quoted to Joseph that evening, but only one of them has been singled out and put into the Doctrine and Covenants. Maybe this one deserves a little extra attention. Let's talk about [verse one](#) for a second. Again, let me read it.

00:35:00 *"Behold, I will reveal unto you the priesthood," says "I, the Lord, will reveal unto you the priesthood," who the you is is ambiguous in the text, "by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."* Here's a promise that before the second coming of the Lord, he will reveal the priesthood, whatever that is, by the hand of Elijah. This is that prophet that was taken to heaven without tasting death back in the Old Testament.

00:35:27 Now, when the Lord said he was going to reveal the priesthood through Elijah, he seems to be talking about something calculated to unite the entire family of God together. Now, this is alluded to in verse 2, the next verse, when he says quote that "He," I don't know if that's the Lord or Elijah here, it's ambiguous, "that he shall plant in the hearts of the children, the promises made to the fathers, and the hearts of the children will turn to their fathers." Okay, let's unpack this. This is pretty dense.

00:35:55 There are three groups here in D&C 2 that we need to keep clear in order to understand the message. The first group is the children. The children are the living descendants of the house of Israel. The children are living people, just keep that in mind. These are the living descendants. The second group is the fathers. These are the fathers of the children, or in other words, these are the ancient covenant ancestors of the house of Israel to whom God made certain promises.

00:36:23 The third group is called their fathers, which are those ancestors of the living children who never received the promises made to the covenant ancestors of Israel. One bit of essential background knowledge here that is just assumed in the text is that anciently, God promised covenant Israel that if their descendants were ever scattered due to wickedness, they would one day, at some point, be gathered again as God's people in the kingdom of Christ.

- 00:36:52 This is Deuteronomy 30, it's Ezekiel, it's Isaiah, some passages there, that this is being summarized here. By the very end of the Old Testament, Malachi making this prophecy, and Moroni giving a little extra twist for clarity here, is saying that the promises that are made to these fathers about the one day reconstituting of their posterity who are scattered is going to be one of the biggest deals in the history of the world.
- 00:37:20 In fact, intriguingly, this promised gathering extended not only to the living descendants of ancient Israel, think about this, but also to their countless dead descendants. Now, how on earth would that happen? How could both the living children and their dead fathers be gathered into the family of God in the last day? This is a quandary that is very difficult to unravel. The Lord is explaining here in verse 2 that it's going to happen in essentially two steps. Follow this carefully.
- 00:37:49 He says, step one, "he will plant in the hearts of the children the promises made to the fathers," meaning the living descendants of the ancient covenant fathers are going to be given the same ancient promises that are made to those fathers, which includes becoming heirs in God's kingdom, with the promise of eventually ruling this world in righteousness with all other heirs under Christ the King of Israel.
- 00:38:14 These are several prophecies I'm putting together. It's the promises made to Abraham. You mentioned Abraham, yes. Also, the promises made to Israel at Mount Sinai and Moab in Exodus and Deuteronomy, and the Davidic Covenant, the promises of the Davidic Covenant that are outlined in Second Samuel, and in other places in Psalm, Psalm 89, probably the best place is Daniel 7, talking about the prophecy of the coming of the son of man when he comes to earth, he'll rule the world with the Saints forever and ever. His kingdom will be established here.
- 00:38:44 All these promises are going to be planted in the hearts of the children in the latter days, the living descendants, somehow, that they can become heirs of this kingdom, and that they can rule and reign with Christ as members of the house of Israel in this kingdom. As will later become clear, the process by which this happens is the process of living people receiving Christ through the everlasting covenant, and through especially the work we do in modern temples.
- 00:39:11 Again, this is not all being explained in all the detail in section 2 here, but the seeds are here that are going to be developed, that are going to germinate over the course of Joseph Smith's

prophetic career. The Lord then describes the second step of the gathering as that of the hearts of the living children who've received these covenant promises themselves turning to their fathers.

00:39:35 This, Joseph Smith will later come to learn, is a slantwise reference to the work that the living children are going to do on behalf of their dead fathers in the temples of God in the latter days, particularly the work of sealing children to their parents, and parents to their children. For instance, let's just fast-forward to Nauvoo, when this picture is very clear to Joseph Smith.

00:39:57 He taught there that Elijah was going to be sent, not just to bless the living, he said, but also so that we the living can redeem our dead, and connect ourselves with our deceased fathers, and seal up our dead to come forth in the first resurrection. Do you see the development that's happened in Joseph Smith's mind by Nauvoo here? He's putting the pieces together and connecting this to the temple.

00:40:22 According to Joseph in Nauvoo, he says, the role of Elijah, the prophet, was to reveal both the keys and the covenants required to seal, he said, "to seal the hearts of the fathers to the children, and the children to the fathers." He summarized the keys and the covenants as the sealing power of the kingdom. Once Elijah reveals the sealing power of the kingdom, the gathering of both the living and their dead fathers into God's family kingdom is possible, which is like, wow, this is where this is going.

00:40:57 It's pretty remarkable to note the work that's happening in modern temples today, this sealing power of the kingdom is used every day in temples to seal children to parents and parents to children back throughout the generations. If you think about what that's creating, it's pretty remarkable that a heavenly network is being created, where the human family is being linked together as one united eternal family. I can't shake the feeling that that sealed network of interwoven eternal relationships actually forms the structure of heaven.

00:41:34 That's what heaven is made up of, those relationships. Sometimes the end result of all of that sealing is called the Kingdom of God. Sometimes it's called the House of Israel. Sometimes it's called the Patriarchal Order, or sometimes it's just called what it's being called here in section 2, the Priesthood.

Hank Smith:	00:41:55	John, do you remember, you and I just talked about this a couple of days ago, <a href="#">Dr. Rebecca Clarke</a> talking about fourth Nephi, and heaven, and it wasn't angels, it wasn't harps.
Dr. Scott Woodward:	00:42:05	It was relationships.
Hank Smith:	00:42:07	Scott, I'm about to admit to something that may be very embarrassing. I once knew a seminary teacher who was actually teaching seminary and didn't know there were two Moronis in the Book of Mormon. It was news to him. It's okay. It's okay that we're all learning. Scott Woodward, I have read this verse, I don't know how many times, at least in the hundreds, and you just showed me that it says the fathers, and then the second one is their fathers.
	00:42:37	John, am I not a good student of the scriptures?
Dr. Scott Woodward:	00:42:42	Scott, did you see that at what? 15? You're like, "Well, actually, I was studying my scriptures at 15."
Hank Smith:	00:42:47	I've always just reversed the two, children to fathers, and then just flipped it around, fathers to children. What you're saying is these children are the living, us. The fathers are Abraham, Isaac, Jacob, all of these ancient Israelite Covenant people: Sarah, Rebekah, Rachel, Leah. Their fathers are my ancestors, the ones I can then gather on the other side. Scott, how have I not seen that?
John Bytheway:	00:43:20	I'm in the same club, Hank.
Dr. Scott Woodward:	00:43:22	Okay.
John Bytheway:	00:43:23	I'm guilty of reading too fast sometimes.
Hank Smith:	00:43:28	Scott Woodward, I love you and hate you for showing me this, but I adore you. It's something I will... You've done this every time we've come on, by the way. Scott, tell me what it was like to notice that. Was that a long time ago for you? How come I...
Dr. Scott Woodward:	00:43:43	I read slow, John. I read slow. That's not a great thing. I envy people who read fast, but I read slow. I don't know, Hank, when that clicked.
Hank Smith:	00:43:52	That changes the verse. That really does.
Dr. Scott Woodward:	00:43:54	It frames the entire work of the Restoration, doesn't it?

Hank Smith:	00:43:57	Right.
Dr. Scott Woodward:	00:43:59	It's about living people receiving these covenant promises, and then turning to their dead ancestors and giving them to them as well, so that we can unite the entire family of God.
Hank Smith:	00:44:08	What you said earlier, leave them with neither root or branch, I know that one. That's ancestors, roots, posterity, branches.
Dr. Scott Woodward:	00:44:19	This is the opposite. This is God's solution. The wicked will not be part of this, he's saying, the wicked will not have roots or branches because of their own choice, because of them rejecting this. This is God's vision for the human family ultimately to unite us all together. When Christ comes in the Second Coming, this is before the great and dreadful day of the Lord, we need to at least start this work.
	00:44:41	Then when He comes, we're going to continue this in earnest through the millennium, making all these linking connections, helping everyone through baptism, all the way up through temple marriage to become heirs of the kingdom of God, and then ready to rule and reign with Christ as kings and queens, and priests and priestesses, as scripture says, and help us be ready for the post-millennial forever, when the Father comes, and the earth is presented to him, as the revelations say, and this earth becomes sanctified, like all the ordinances that we do are bending toward this end. Joseph Smith is 17 when Moroni is planting these seeds in his brain.
Hank Smith:	00:45:21	This is how we're going to start, kid.
Dr. Scott Woodward:	00:45:23	Yeah.
John Bytheway:	00:45:24	What a compliment to Joseph.
Hank Smith:	00:45:26	Scott, I personally love, really love when someone shows me things in scriptures I've never seen. It's just a beautiful moment for me. John, how many times has it happened on this show?
John Bytheway:	00:45:38	Well, we thought we were doing Doctrine and Covenants again because we got so good at it, right, Hank?
Hank Smith:	00:45:43	Yeah, we had learned everything. We had learned everything.
John Bytheway:	00:45:47	Can I add something too? Here's another carefully chosen word in the first verse, "Behold, I will reveal unto you." Notice he doesn't restore the Priesthood. You ask your students who

restored... Oh, that was John the Baptist. That was Peter, James, and John. How is this revealing the priesthood different than restoring the priesthood?

00:46:10 It sounds like what Elijah was doing, and help me out, guys, by revealing the priesthood was, oh, I want to use the words of, I think it was [Dr. Robert L. Millet](#) who said, "Well, what Elijah did was reveal the greatest use to which the priesthood may be used by mortals on earth," and that was the sealing them altogether. Elijah showed the grand purpose of the priesthood when we might say it was restored hand to head by John the Baptist and Peter, James, and John.

Dr. Scott Woodward: 00:46:43 Yeah. I like the idea that Joseph was saying that Elijah restores the keys and the covenants necessary to bring about the end game of God's plan of salvation. He reveals the plan, and restores the means to accomplish it. There is a revelation and a restoration happening here with Elijah.

John Bytheway: 00:47:03 One of the things I love about this is if you put these side by side, here is the King James version, Malachi, and then you put, here's Moroni quoting them a little differently. Now, does that mean one is false and one is now true, or could it mean this is true? Here's a prophet saying, "Let me give you a little more insight here."

00:47:28 I think one of the tenets of scriptural, or textual criticism they used to call it, is that the earliest text is the most accurate, but here, we're saying a prophet can add a little. Scriptures could be more dynamic, not static, to use some jargon-y words, but do you know what I kind of mean there?

Dr. Scott Woodward: 00:47:46 Yeah. It's interesting that in the Book of Mormon, when Jesus quotes Malachi 4:5-6, he quotes it the Old Testament way, not Moroni's way, which I think tells us that that's an accurate translation. The way it currently is in our scriptures is accurate. The question becomes, can you improve upon an already correct translation? Moroni could say, "I just did."

Hank Smith: 00:48:10 You might render something differently for a different time.

Dr. Scott Woodward: 00:48:14 This is the model for Joseph Smith. I think Moroni is his mentor, his earliest imprint on how to handle scripture. I think Joseph comes at scripture with a great degree of flexibility, feeling like the language can be tweaked if it helps add clarity to the doctrine, if it adds clarity to the meaning of what was originally

		intended, or whatever the Lord wants to say through this text now. I think Joseph felt a great amount of freedom to do that.
John Bytheway:	00:48:42	It's pretty audacious to come along and say, "Let me improve this," unless you really are a prophet.
Dr. Scott Woodward:	00:48:51	Yeah. He's like, "My angel mentor did that, so he modeled it, so I'm going to feel free to do that as well."
Hank Smith:	00:49:00	On a much smaller scale, a good teacher can see the audience. A good seminary teacher can see the youth need perhaps this verse rendered in a language they can understand. It's not the official, "Hey, I've got the right way to say it," but I think it's a healthy way of teaching. This helps answer a question that I frequently get is why in the Book of Mormon do you have some of Jesus's sayings?
	00:49:30	Then you go to the Bible, and Joseph Smith's translation does not match the Book of Mormon? There seems to be a misunderstanding of, "Well, didn't the Joseph Smith's translation make that correct? How come it's now incorrect in the Book of Mormon?" I think doesn't this discussion help that understanding?
Dr. Scott Woodward:	00:49:51	Totally. It challenges that assumption that Latter-Day Saints often will bring to the JST. We think that this is a restoration of the original text, but there's often a lot more going on. Oftentimes, it's a prophet making clarifying statements in the text, but doing it in a way like Moroni does here, doing it in a way that it seems like the original author said it the better way or the more clear way.
	00:50:14	Again, that's something I don't feel totally comfortable doing myself, but I feel like that's well within the prerogative of a prophet to do that. Joseph felt like, "I could do that," and he did.
Hank Smith:	00:50:25	<a href="#">Anthony Sweat</a> wrote a book I think should be required reading. It's called Seekers Wanted. I think I bought more than my fair share of copies. Anthony, if you're listening, you owe me. Let me read from page 55. "Thus, when the Prophet Joseph recorded Revelations, he wasn't writing God's language, but the English words that tried to express what God had given him."
	00:50:50	Now, Anthony quotes Steven Harper, who we all know. "Records of such revelations are not the revelations themselves, they are but representations captured in our language, so that

we might come to understand them if we consider the words carefully and solemnly in light of experience in the Holy Spirit. We make no claim that any scripture is inerrant or infallible."

- 00:51:15 Now, Anthony quotes Richard Bushman, "The revelations were not God's diction, dialect, or native language. They were couched in a language suitable to Joseph's understanding," and then back to Anthony, "Even God acknowledged that the written revelations that came to Joseph were not in perfect final form. In Doctrine & Covenants section 1, these commandments were given unto my servants in their weakness after the manner of their language that they might come to understanding."
- Dr. Scott Woodward: 00:51:46 Brilliant. Love that whole article by Steve that Anthony's quoting is, I think it should be required reading as well. It's called [That They Might Come to Understanding](#). Such a paradigm shifter in terms of, "Well, my assumptions were that Joseph treated scripture like this, or the scripture has this kind of nature," but Steve's just so good at thinking through these complexities.
- 00:52:08 I think with Anthony's book and Steve's article, you're going to have a pretty good sense of what Moroni is taking some liberties to do here, and we're going to be okay with it.
- Hank Smith: 00:52:17 Yeah, there's maybe not a correct way. If I ask the Lord, "Which one's the correct one?" He might say, "Well, all of them. I like all of them."
- Dr. Scott Woodward: 00:52:26 Yeah. Joseph will quote this same verse in section 128 and he says, I might've rendered a plainer translation, but this one suits my purposes today. That's how he thinks. That's how he thinks about scripture. He certainly did not pick that up from any of the theological schools of his day. He got that-
- John Bytheway: 00:52:44 Exactly.
- Dr. Scott Woodward: 00:52:45 ... from an angel. In fact, a really good example of what we're talking about here where it's totally different, but both are good, is verse three. We haven't talked about verse three yet. In our Doctrine and Covenants, it says, "If it were not so, the whole earth would be utterly wasted at his coming," but the original Malachi says, "Lest I come and smite the earth with a curse." Which one's correct?
- Hank Smith: 00:53:09 Which one's right?



John Bytheway:	00:53:10	They both sound bad.
Dr. Scott Woodward:	00:53:15	In Moroni's version, I like the utterly wasted phrase. It really makes it stark, what the Lord is intending here. If that doesn't happen, what would be the consequences? In other words, the major reason we have an earth in the first place is to provide a place where our family relationships can become eternal as we are sealed into the family kingdom of God. If that doesn't happen, whether you're living or dead, but at some point, if that doesn't happen, then this earth will have been an utter waste.
Hank Smith:	00:53:52	Why even do anything?
Dr. Scott Woodward:	00:53:54	Why did I even make an earth? Do you know how long it takes to make an earth? Do you know how long it takes?
John Bytheway:	00:54:03	I want those 4 billion years of my life back.
Dr. Scott Woodward:	00:54:09	It's pretty revealing to say, "This is why I made Earth, by the way, so that family relationships could be eternalized."
Hank Smith:	00:54:17	Maybe that's another way of saying, "My work and my glory, immortality, and eternal life."
Dr. Scott Woodward:	00:54:23	It is made up of eternalized relationships. Yeah, we're getting another element to the story here.
Hank Smith:	00:54:29	Absolutely.
Dr. Scott Woodward:	00:54:31	Doctrine & Covenants 2 is, in my opinion, just an elegant summary of the entire work of the restoration in the latter days. This is what it's all about.
John Bytheway:	00:54:40	I love that in verse 33, how Joseph said, This messenger sent from the presence of God, that his name was Moroni, that God had a work for me to do. It's really nice, in the manual, it says, "It's one thing to believe that God had a work for Joseph Smith to do. We can look back on his life and clearly see what he accomplished, but have you ever considered that God has a work for you too?" The Aaronic priesthood quorum theme, to me, the first sentence is one of the best.
	00:55:09	"I am a beloved son of God and he has a work for me to do." Like Joseph, like Moses, I love that it doesn't say, "I'm a beloved son of God and he's wondering if I might make some contribution anywhere at some point." It says, "No, he's got a work for me to do." What a wonderful thing, to get something

like a patriarchal blessing or to have this articulated here and say, "What is that work that I'm supposed to do?"

- Hank Smith: 00:55:38 John, in the manual, you'll see a link to Elder Bednar's talk With the Power of God in Great Glory. I think everyone this week, go over and read this. [Elder Bednar](#) is talking about Elijah coming, just as Scott mapped out for us. He talks about a statement Joseph Smith made months before he died. The greatest responsibility in this world that God has laid upon us is to seek after our dead. He has a work for me to do or a responsibility.
- 00:56:11 Well, Elder Bednar goes on, and Scott outlined so well the connections we make with our family, this heavenly network of relationships, and Elder Bednar adds, and Scott, I'm sure you'd be right in line with, he quotes the Savior, my yoke is easy and my burden is light. "We take," this is Elder Bednar, "the Savior's yoke upon us as we learn about, worthily receive, and honor sacred covenants and ordinances. We are bound securely to and with the Savior, as we faithfully remember and do our best to live in accordance with the obligations we have accepted. That bond with him is the source of spiritual strength in every season of our lives."
- 00:56:52 The connection in the network, Scott, I think you'd say, is the power of the Lord Jesus Christ to connect people together.
- Dr. Scott Woodward: 00:57:01 That's right. The purpose of receiving the ordinances and making the covenants for us is to be... Like baptism, it brings us into the family of Christ. This is a connection with Christ. Paul says, "We're baptized into Christ." Then as you go through the ordinances, washing and anointing is connecting us to Christ, to be able to be with him, rule with him, endowment, covenants with Christ. We reenact the story of coming back into his presence with the Father, and then eternal marriage being linked together in the new and everlasting covenant through the power of Christ, to be able to make that enduring beyond the resurrection.
- 00:57:38 Every ordinance is focused on Jesus and is meant to connect us with him, is my understanding. That's what this is all about. Yet because of his, *hesed*, because of his covenantal, unrelenting love for us, he's going to continue to reach out. The story of the restoration is that God is now reaching out. He is setting his hand again the second time to recover Israel. We're starting to get up into the lofty prophecies, but I think what we're seeing is the character of God.

00:58:06 The character of God is He's not going to give up on us, and if we don't give up on him, nothing will ever go permanently wrong. That's a powerful promise. That's a hope that keeps me going. I want to believe it, Hank and John. I want to believe that deeply when times are toughest.

Hank Smith: 00:58:22 My wife and I had a discussion as we were walking out of the temple one day, and this is Smith chapter six, verse one, right. This is not the doctrine of the church, but it was fascinating to us that we walked in with cards with names on them, people we wanted to help, people we wanted to serve. While we were there, we walked by the prayer roll, and we wrote down names. Our hope is that those names go up to those on the other side.

00:58:50 John, I know you had something to do with this quote from [Elder Holland](#). If you're listening today and you're thinking things are all going wrong, a great statement from Elder Holland, don't underestimate your family on the other side of the veil. When someone says, "You and what army?" You can say, "Actually, they that be with us are more than they that be with them." Is that why [Wilford Woodruff](#) said, "If you actually knew what was happening here, you would never leave?"

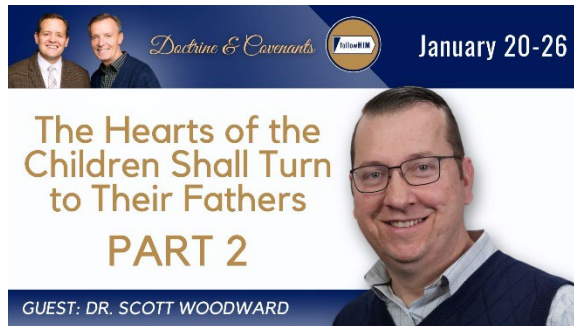
Dr. Scott Woodward: 00:59:22 Yeah. I don't have personal experiences with that, but I know [Joseph Smith](#) taught that. He said that the spirits of the just are blessed in their departure to the world of the spirits. They're not far from us. They know and understand our thoughts, and feelings, and emotions, and they're often pained therewith.

00:59:40 [President George A. Smith](#), he once said, "Know this, that those who are on the other side are just as anxious about us. They are praying for us and for our success. They are pleading in their own way for their descendants, for their posterity who live upon the earth," which is another powerful, comforting thought.

Hank Smith: 01:00:02 Angels speak by the power of the Holy Ghost. Do you remember that, John? [Derek Sainsbury](#) said that. He said, "So maybe my angel mother is speaking by the power of the Holy Ghost." I love that thought. I love how you say that, Scott. I sure hope that's true. If it's not true, it should be.

Dr. Scott Woodward: 01:00:23 I do. Yeah. I hear people tell stories about getting messages through the veil, and I just think, man, I'd like to have one of those one day. I just haven't, but I'm aware of these quotes and I hope that's true. Yeah. For sure.

Hank Smith:	01:00:33	Maybe your great-grandfather say, "Who do you think taught you all this?"
Dr. Scott Woodward:	01:00:37	Who do you think showed you all that?
Hank Smith:	01:00:40	Coming up in part two of this episode.
Dr. Scott Woodward:	01:00:42	The Age of Enlightenment was brought about in large part through the works of people like Isaac Newton. You know what's funny? Isaac Newton had a seer stone man, like there's a biography of him called Isaac Newton: The Last Sorcerer. He's right there on the dividing line between the Age of Enchantment and the Age of Enlightenment. Isaac Newton is believing in seer stones, and he's propounding super cool mathematical equations, and he's not separating those as different. They're both magic.



- John Bytheway: 00:01 Welcome to part two with Dr. Scott Woodward, Doctrine & Covenants Section 2.
- Dr. Scott Woodward: 00:07 Let's pick up back in the history in [verse 40](#) where Moroni quotes more Old Testament passages, and so we're just going to take the next two hours going through each one of these.
- Hank Smith: 00:17 Yeah, stay with us still. This is going to be a 48-hour episode.
- Dr. Scott Woodward: 00:22 Hey, listen, this took all night for Joseph Smith. Okay, just going through this. Let's get a little glimpse. He says, he also quoted after he quoted Malachi, he also quoted the 11th chapter of Isaiah, which is about when the Lord will set his hand again the second time to recover scattered Israel and Moroni said it's about to be fulfilled. And then he quoted also the third chapter of Acts 22nd, 23rd verses about the Lord raising up a prophet like Moses and that prophet was Christ, Moroni said. And he said, that day is not yet come when those who won't hear his voice will be cut off, but it will soon come.
- 00:57 Do you notice the theme back with Malachi that people will be left without root or branch if they don't accept the Lord? If they don't accept the covenant, then they're going to be cut off, or those who won't accept Christ's voice, the Moses-like prophet, will be cut off. It's all saying the same thing in different ways. It's about if you don't choose to become part of that family, you're not going to have roots or branches, man. You're not going to become part of that, and that's a pretty stern threat.
- 01:21 He quotes Joel 2:28-30. This is about God pouring out his Spirit upon all flesh. He said, this is not fulfilled yet, but it's about to be. And he said that the fullness of the Gentiles was about to come in. This is where the Gentiles, instead of the Jews, become the primary custodians of the gospel, the keys of the kingdom, et cetera.

- 01:40 He also quoted many other passages of scripture. Joseph said... I cannot mention them here. Oliver Cowdery later did. Oliver Cowdery learned from Joseph what those other passages were, and he mentions them. I won't go through them all, but we're talking Deuteronomy, Psalms, Isaiah, Jeremiah, and 1 Corinthians.
- 01:59 Rather than walking through those one by one and being like, how does that relate to this big theme? I just want to read [Joseph Smith's](#) 1842 summary, his synthesis statement of what Moroni said, which is really succinct. It's packed. It's one sentence that I think summarizes what all these verses are about and really does a good job summarizing the work of the restoration. Here's what Joseph said, "This messenger [Moroni] proclaimed himself to be an angel of God, sent to bring the joyful tidings that [One] the covenant which God made with ancient Israel was at hand to be fulfilled." What covenant's that? The covenant that if they're scattered, they will one day be gathered again. Deuteronomy 30. Two, "that the preparatory work for the Second Coming of the Messiah was speedily to commence."
- 02:46 There's the Isaiah 11 stuff. There's some of those other passages. Three, "that the time was at hand for the Gospel in all its fullness to be preached in power, unto all nations." Ooh. Why? He ends this by saying "that a people might be prepared for the Millennial reign." That's the thesis statement of the Restoration, don't you think right there? This is the season to: Number one, gather Israel. Why? To prepare for Messiah's coming. How? By preaching the fullness of the gospel to every nation. Why? So that people can be ready for Jesus's Second Coming. He mentioned Second Coming twice here. This is why we do what we do.
- 03:24 And then I love the next line. Joseph says, "I was informed that I was chosen to be an instrument in the hands of God to bring about some of His purposes in this glorious dispensation," close quote. Pretty solid understatement. Typical Joseph Smith. That's the message that Moroni is bringing that night is like big things are about to happen. Major covenantal promises of old are about to be fulfilled, and Joseph, you have something to do with this. That book in the hill nearby is pretty central to this work as well. We talk about the gathering of Israel and bringing people to the Messiah like, wow, what an instrument.
- Hank Smith: 04:00 Scott, what a fantastic sentence. One sentence. As a teacher or as a parent, you could use that sentence you added, I was informed that I was chosen to be an instrument in the hands of

God to bring about some of his purposes in this glorious dispensation. Isn't that a beautiful idea for everyone? Wouldn't that be great to take to your son or daughter? You have been chosen to be an instrument in the hands of God to bring about a piece. Some, I love how Joseph put in there, some. I'm not the main character, some of His purposes in this glorious dispensation. A little patriarchal blessing almost for all of us.

Dr. Scott Woodward: 04:41

Yeah, pair that with [President Nelson's](#) worldwide youth devotional back in, I think, June 2018 where he's talking to all the youth of the church and he says, "Do you want to be part of something big?" The greatest cause on earth, yeah, is the gathering of Israel. It's fun to watch the prophet teach teenagers and get them excited about the gathering of Israel. And then it dawned on me, I was like, "That's what Moroni was doing."

05:07

Moroni is trying to get a teenage boy excited about the fulfillment of ancient covenant promises that are going to culminate in the greatest story that's ever been told. President Nelson just says to the youth, "This is why you were born. You can play an important part in this." He says, "It's why you were born." So if you want to talk about I was chosen to be an instrument in the hands of God to bring about some of his purposes, that's true. Not all of his purposes, but what do you feel guided to? How can you help build the kingdom of God and gather Israel in the last days in preparation for Messiah's return? What could you do?

Hank Smith: 05:45

If you're not feeling great about life, if you've got a young person who says, "I don't know what this is all about. Who am I? What am I doing here? What's my purpose?" Your spirit can grasp onto this idea of this is why you're here. So every seminary teacher out there, every parent out there, you're basically repeating this moment in Joseph's room every day. Come on. Now, you're going to love this. Listen to these scriptures. Then, by the way, he has to hear it how many times? He has to hear it multiple times.

Dr. Scott Woodward: 06:19

Yeah, we don't have to go through all of the times, but Joseph says, the light gathered around him, a conduit opened up. He ascended into the conduit, which was amazing. Joseph says, I was laying there musing on the singularity of the scene, marveling at what he just said, and then bam, he comes again and he said he repeated it again, all of it, "without the least variation." And then he added a little bit and then he added a little bit and then he left again, gathered the light conduit. And then [Joseph](#) says, "so deep were the impressions made on my

mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard." And then bam, he says, "But what was my surprise when again I beheld the same messenger at my bedside", And he said the same things as before and then added another caution that Satan's going to try to tempt me to use the plates to get rich and help my family out who's poor.

07:18 And then after that he says, the cock crowed. And I realized that we had just spent an all-nighter together studying the Old Testament, Joseph and the angel, but he's a farmer and he's got to get up and go do his chores. He goes to do his chores with his dad and his dad says, "You don't look so good." He said, "I don't feel so good." He says, "Why don't you go back to the house and get some rest?" And he tries to hop his little fence by the apple orchard and passes out. Next thing he remembers was Moroni, lightning face looking at him and saying, Joseph, your sins are forgiven. God has a work for you. There's a book buried in a hill nearby. There are some amazing Old Testament passages I'd now like to review with you.

08:02 There are, warning, warning, great judgments coming. Don't let Satan tempt you. And then he adds one more thing that says, "Now, go tell your father everything I told you." And he goes and talks to his dad and his dad starts to weep. One account says, "And he says, go do everything the angel told you to do." So then instead of going home to get rest, Joseph hikes two miles and up the hill near his house after having gotten no rest, hikes up to the hill, uncovers up on the north side. He says, on the west of the top, there's a rock that I stuck a little stick underneath as a lever. Popped up, it turned out that rock was kind of a lid. I slid it over and there indeed were the plates." He said I tried to grab them and he got shocked a couple times.

08:49 He expressed then frustration out loud to no one in particular. "Why can't I get the plates?" And when he did, Moroni showed up right then and said, it's because you didn't do what you were instructed to do. And then Joseph admits, yeah, as I was walking to the hill, I had been thinking about how my family might be able to get rich off of the plates, or at least maybe the book that will come from the plates or something, and Moroni is going to be a pretty strict taskmaster the next couple of years. As Joseph is told by Moroni, you come back here every day, always on the 22nd of September, and we'll have a return and report. Let's talk. We'll see when you're ready.

09:25 He's not given a clear indication it's going to be four years. We know that it's going to be four years. Joseph doesn't know. He



went home disappointed that year. The next year, him and his family were very hopeful in 1824 that this was going to be the year and when he came back, the whole family was disappointed. They were praying for him, and Lucy Mack Smith says, "We prayed and we fasted for him."

09:45 The next year, didn't happen. The next year, didn't happen. Finally, 1827. Finally 1827, it happens. It's going to be four years of Joseph's higher education, if we could call it that, with Moroni as his tutor. It's going to be really important, really intense. And by the time he's done with that tutelage, Moroni is going to trust him with the plates and say that you're ready. You are ready. But give them strict warnings. Do not let these go out of your hands. When they were in my power, they were always protected. In your hands, they're vulnerable, so you do everything that I tell you and that God has commanded you to do and they'll be safe.

10:23 I'm summarizing a great deal of content here, but this is where this all starts to go for Joseph.

Hank Smith: 10:29 This is wonderful. After the first visit, the tragedy of [Alvin's](#) death, what does that do to the family? This is a major blow. I remember one of my students, just a teenager, said, "Well, they were used to people dying, right?" I said, "No, no, no. They love their family just like you do. I promise." It wasn't "well, there goes another one."

10:52 From what you've read, things are going well. Listen to what is going to happen. I think Alvin, didn't Joseph say he was excited?

Dr. Scott Woodward: 11:00 He was a big believer. Yeah. Alvin dies in November. November 15th. Joseph meets Moroni in September. It's not a lot of time. September, October, November. Not even quite a full, what? Two months after this has happened. But yeah, Alvin had believed Joseph's story when Joseph told the family, and Joseph even says that sometimes Alvin would tell everyone to hurry and do their chores extra quick so they could come and listen to Joseph tell more about some of the things that he learned from Moroni.

11:30 Alvin was 25 years old. His death was devastating. He was engaged to be married. Everything was going well, and he got, I think, what we would call gallstones. That doesn't kill him. What killed him was the family sent for a doctor at Alvin's request. He's like, "I don't feel good. I think I need a doctor." They sent for a doctor. Their family doctor was absent, and so they've just found some guy, Dr. Greenwood, who immediately

administered a heavy dose of this stuff they called calomel, which is like a poisonous mercury powder that they used to use for medical treatment til they found out it was poisonous.

- 12:04 That's what's going to kill Alvin. It's going to lodge in his stomach. It's going to take a couple days and Alvin realizes this is going to kill me. Other doctors come and try to help, but they can't help, and Alvin seeing the writing on the wall calls his family and says, "Let me give you my last words" and very tender to walk through that. Whenever I do a tour, take a group to Alvin's grave there in the Swift Cemetery in Palmyra, I always walk through his last words to his family members there. It's so touching.
- 12:31 The doctor that performed the autopsy on [Alvin](#) is named Dr. McIntyre. He actually used this as a teaching moment for young doctors. He said, I think pointing to the body of Alvin in front of these other young physicians, he said, "Here is one of the loveliest youth that ever trod the streets of Palmyra, destroyed, murdered by him at whose hand relief was expected, cast off from the face of the earth by a careless quack who even dared to trifle with the life of a fellow mortal.
- 13:02 "Doctors," he's like, "you got to do better than this." This devastates the family. In fact, to just underscore how much Alvin was a supporter of Joseph and his mission, Lucy says that they couldn't talk about the Book of Mormon for quite some time after Alvin's death because every time they talked about the Book of Mormon, they thought of Alvin and the memory was too painful. This is not just going to impact them for those few months, but you'll know that for the rest of the story of the restoration in Joseph Smith's time, Alvin's going to play in the background.
- 13:35 There's going to be questions about Alvin. What about those who were really good people but they never got baptized in this life? What about that? One of the first people baptized for the dead in this dispensation is Alvin. One of the last names on Father Smith's lips as he's dying in 1840 in Nauvoo is Alvin. He said, "I see Alvin" and then he dies. And so his memory is going to not just be there as a sweet memory and is a painful memory, but also, it's going to lead to some really important theological questions that Joseph Smith has that leads to some powerful revelations that answers really tender questions that all of us have about lost loved ones. Alvin becomes the conduit through which we're going to learn some really powerful things about people we love who died.

Hank Smith:	14:23	Yeah, and Scott, although this isn't something you get from reading Joseph Smith's history knowing that this Smith family faced tragedy that is so unfair, that is... What would <a href="#">Elder Renlund</a> call it? Infuriating unfairness. That is not fair, that he didn't have to die here. They carried on and it ended up becoming beautiful. A beautiful story of Joseph seeing him in the Celestial Kingdom. I can't imagine. It brings tears to your eyes to think of it.
Dr. Scott Woodward:	14:57	Yeah. Joseph ran home after he saw Alvin. That's January of 1836 and the record says he ran home to tell his family. I saw Alvin.
Hank Smith:	15:07	Scott, one other, and we will get to this in later episodes, but one other major thing that happens between 1823 and 1827 is a certain young woman who comes into Joseph's life. I think maybe Alvin's death and meeting Emma Hale are both significant to him being able to take the plates. He grows up quite a bit.
Dr. Scott Woodward:	15:34	Yeah. In the history here, he actually, after saying Alvin died, he instantly fast-forwards two years in the story. Alvin dies in verse 56 in that same verse, which is 1823, he then says, "And in the month of October 1825," bam, two years, "I hired with an old gentleman by the name of Josiah Stowell. He talks about how Josiah Stowell had heard about a silver mine that had been opened by the Spaniards somewhere in Harmony, Susquehanna County that's down in Pennsylvania. Previous to hiring Joseph Smith, he had been digging to try to find it, but he couldn't. He sought out Joseph to see if he could help him find the silver and Lucy Mack Smith actually adds an important detail here. She said that the reason Josiah Stowell came to hire Joseph Smith Jr. is because "he came for Joseph on account of having heard that he possessed certain keys by which he could discern things invisible to the natural eye." A seer, someone who could see the unseen.
	16:35	That would be a really nice guy to have on your team if you're looking for buried treasure. Josiah Stowell believed that he could do this. In fact, we haven't mentioned this much, but Joseph Smith had come upon two seer stones. This is part of the culture of Joseph Smith's time that sometimes it's hard for us modern folk living in the Age of Enlightenment to really wrap our minds around, but while digging a well at Willard Chase's property, Joseph had found a stone and another one was by Lake Erie. He had found another stone that he could use to see things where he said that time and space were annihilated and he could see whatever he desired to see.

- 17:16 Josiah Stowell had heard of this. Not only had he heard it, he had seen Joseph use those stones and had seen that he had actually found lost stuff. In fact, there's a little of a side story here. Josiah Stowell's sons had felt like Joseph Smith was maybe taking advantage of their father, misreading the situation, by having Joseph come to try to help with the silver mine. They're actually going to press charges against Joseph Smith for being a "disorderly person." Misdemeanor charges. There's going to actually be a trial that's held March 1826. It's, I think, one of the earliest, if not the earliest, court case involving Joseph Smith.
- 17:54 The [charge](#) was based on New York law, which at the time forbade people from "discovering where lost goods may be found," assuming that such activity was fraudulent. The court stenographer, this guy named William Purple, who's a skeptic of Joseph Smith his whole life, he wrote that what Joseph said when he was brought up to the stand to justify was so interesting. He said, "I thought I should record all of this." And then [Josiah Stowell](#) was called up after Joseph Smith's father was called up to talk about does he really have a stone that he can see stuff and does it really work, and are you trying to fraud people out of their money by using this?
- 18:30 In the [court](#) as it proceeds, they ask if Joseph has the stone and Joseph says, yeah, I have it right here in my pocket, and he pulls it out and he shows those in the court. He shows the judge and others like, here's the stone. They said, how did you find that? Where did that come from? And he said, there was a girl in Palmyra named Sally Chase who had a seer stone herself, and I asked if I could look at her seer stone. When I looked at her seer stone, I saw this seer stone by a river next to Lake Erie. I asked permission for my parents if I could go and get it, and they said yes, and so I traveled to Lake Erie and I found it right where I had seen it in Sally Chase's stone. I polished it off. I put it at the bottom of the hat and looked at it and I could see anything.
- 19:14 I mean, the whole court's just like jaws drop here, and then they said, we'd like to call up to the stand, Joseph Smith Sr. Joseph Smith Sr. stands up and he testifies that his son actually has a gift. He's like, he's not kidding. He really can see things. The incredulous judge calls Josiah Stowell to the stand. He stands up and he swears. I'll read from the transcript. "He swore that the prisoner, Joseph Smith Jr., possessed all the power he claimed, and he declared that he could see things 50 feet below the surface of the earth as plain as the witness could see what was on the justice's table. And described very many circumstances to confirm his words."

	19:55	And then the judge says to Josiah Stowell incredulously, he says, "Deacon Stowell, do I understand you as swearing before God under the solemn oath that you have taken that you believe the prisoner can see by the aid of the stone 50 feet below the surface of the earth as plainly as you can see what's on my table?" Josiah Stowell says, "Do I believe it? Do I believe it? No, it's not a matter of belief. I positively know it to be true."
Hank Smith:	20:25	Josiah Stowell.
Dr. Scott Woodward:	20:29	That's like on the <a href="#">court record</a> . It's so amazing. That's why Josiah Stowell wanted Joseph on his team because Joseph had seer stones that he could use to see unseen stuff. In Joseph's account, he says, "After working with him for a month, I finally prevailed upon the man to stop looking for the silver mine." He said, it's not here, and he says it's from this story that all the rumors have come that I was a money digger. That's it right there.
Hank Smith:	20:54	Scott, how would you help explain that to a young person who doesn't understand the world Joseph Smith lives in? It sounds so foreign to us, but really, I mean, how long's the United States been a country? It's been 30 years. George Washington just died. It's just a totally different world.
Dr. Scott Woodward:	21:16	Yeah, I explain it like this because this is how I try to explain it to my students that there were a few people in Joseph's community who had seer stones that they could look at and find lost stuff. One of those was a girl down the street named Sally Chase. When my students start to furl their brow, I say, "All right, so we got to pause. Don't we? Need to talk about this." That it's important to know that using stones as a means of channeling divine power would not at all have been surprising or foreign to someone like Joseph Smith because Joseph had grown up in a New England subculture where many people, including his own father, believed that divine knowledge could be revealed through objects like rods or stones. They thought similar to what had been done in biblical times. We think of Aaron's rod or Jesus spitting in dirt and then making mud and putting on someone's eyes. Physical objects that could be used to channel God's power.
	22:17	This belief seems to have been carried over from England where between the 16 and the 1800s, people in communities there were called scryers or seers often used stones to find hidden or lost objects to see the future. Today, this stuff only survives in fiction. Think about this, Harry Potter and the Sorcerer's Stone. Yeah, there's a stone or people looking into glass balls, crystal

balls, looking to see things and crystal balls. This is the stuff of fiction, but it traces back to when people used to earnestly believe this is true.

22:51 There were large parts of people in Europe and even in America by this time who had rejected the belief in those kinds of enchanted practices because of the Age of Enlightenment that is now starting to come onto the scene, but there are still many in Joseph's culture, especially in little Palmyra Village, who not only believed in such things but had witnessed their use firsthand, and Joseph Smith Jr. was one of these people. I don't know. Is this God using means that people believe are true to have it work, but now that people don't believe in that stuff, he doesn't use it anymore?

23:28 I don't know exactly how to explain this in a way that a fully enlightened, rational mind is going to be like, "Oh, okay, that makes total sense." In fact, here's a funny little thought. The Age of Enlightenment was brought about in large part through the works of people like [Isaac Newton](#), and you know what's funny? Isaac Newton had a seer stone, man. There's a biography of him called Isaac Newton: The Last Sorcerer. He's right there on the dividing line between the Age of Enchantment and the Age of Enlightenment. Isaac Newton is believing in seer stones and he's propounding super cool mathematical equations, and he's not separating those as different. They're both magic. The only thing that makes me think there's any legitimacy to Joseph Smith's use of seer stones, honestly, Hank and John, is the Book of Mormon. I've read that book a lot of times and it's incredible. How do you guys explain it?

Hank Smith: 24:21 I think it's wonderful. I do. I think it's brilliant. The Lord uses where you are. The Lord meets you where you are and says, I can take you. A good teacher can notice where you are and come up with a series of steps to get you where they want you to be. They meet you there.

Dr. Scott Woodward: 24:40 I like that. That reminds me of how one of the Joseph Smith paper scholars, his name's [Mark Ashurst-McGee](#), great guy, he said, it seems what the Lord was doing with Joseph is taking a local village seer and turning him into His Seer, a lowercase village S seer, to a uppercase S Seer, the Lord's mouthpiece. So he had these innate gifts apparently that Moroni and the Lord are going to help him refine to do God's work, not to find lost objects anymore, but how about restore lost truths, bring back lost keys to restore lost people into God's family? How about that?

Hank Smith:	25:22	And you can see Moroni, right, Scott, tutoring him? Come on, come on. Give it up.
Dr. Scott Woodward:	25:27	Stop hanging out with him, money digger.
Hank Smith:	25:29	Yeah, yeah. What does Paul say? When I was a child, I spoke as a child, but when I became a man,
John Bytheway:	25:37	I put away childish things. Speaking of the Age of Enlightenment, I like what Hank always refers to as, look, if you can believe in this greatest miracle, these little ones ought to be fine, and what's that greatest miracle, Hank?
Hank Smith:	25:51	If you believe in the Resurrection of Jesus, nothing should surprise you after this. Man was dead, came back to life, never going to die again, travels apparently to and fro from the planet. You believe in that and then you think, "Well, this story's a little farfetched." Really? No. The Resurrection of Jesus makes every other miracle probable. Not just possible but probable. When I hear the Joseph Smith story, I think, well, that falls right in line with a resurrection story.
Dr. Scott Woodward:	26:25	Yeah, I mean, we've been talking today about a resurrected being in Joseph Smith's bedroom who's telling him about all this stuff that the resurrection has not just centered on Jesus, but as the Bible and other scripture that tells us Jesus was the first fruits of the resurrection of other people. Here's one of those other people hovering in Joseph's bedroom. This is wild stuff.
Hank Smith:	26:49	Isn't that funny, Scott, that we're so used to that story that we think, oh, yeah, that's great. A man appears, he's floating, he's talking to Joseph. His face is like lightning, and then we start mentioning seer stones.
Dr. Scott Woodward:	27:00	Whoa, whoa, whoa.
Hank Smith:	27:00	Wait, what?
Dr. Scott Woodward:	27:00	Seer stones.
Hank Smith:	27:00	Oh, whoa, whoa.
Dr. Scott Woodward:	27:05	That's a good point. Very valid point.
Hank Smith:	27:09	Scott, what do you want to do next?
Dr. Scott Woodward:	27:12	We need to talk about Emma.

Hank Smith:	27:13	Let's talk about Emma.
Dr. Scott Woodward:	27:15	Joseph convinces Josiah Stowell to shut down the silver mine, but did Joseph find treasure as a result of his going down to Harmony to work with Josiah Stowell?
Hank Smith:	27:28	That has the Lord's handwriting all over it, doesn't it? He's twist you on the very end. Hey, guess what? You actually did find something more valuable.
Dr. Scott Woodward:	27:38	More precious than rubies, yeah. I think we could argue he found his treasure in Harmony, Pennsylvania. Her name's <a href="#">Emma</a> . She is daughter of Isaac Hale and Elizabeth Hale. Joseph will actually board at the Hale's house while he is working with Josiah Stowell. This is how he meets Emma by staying at her house.
	27:58	She's a year older than Joseph. Once they started liking each other, her father was concerned, and then Joseph actually asks her dad if he can marry his daughter. I actually have Isaac Hale's reaction right here. You ready?
Hank Smith:	28:14	Yeah.
Dr. Scott Woodward:	28:16	<a href="#">Isaac Hale</a> said this. This is his own record. He said, "The young Smith made several visits at my house and at length, asked my consent to marry my daughter, Emma. This, I refused and gave my reasons for so doing. Some of which were that he was a stranger and followed a business that I could not approve. He then left the place, but not long after this, he returned. While I was absent, he carried off my daughter in the State of New York where they were married without my approbation or consent."
	28:49	Joseph mentions this in <a href="#">verse 58</a> . He says, " <i>Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was, therefore, under the necessity of taking her elsewhere; so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango county, New York. Immediately after my marriage, I left Mr. Stool's, and went to my father's, and farmed with him that season.</i> " back up in New York.
	29:19	He admits to this. He's like, "Yeah, we had to elope." This turns into, as it always does with Joseph Smith, bigger than lifelike this rumor about him, and so he actually responds to questions later in 1838 in a <a href="#">Q&amp;A</a> . This is a published Q&A. It says, "Did Joe



Smith not steal his wife?" To which he replied, "Ask her. She was of age. She can answer for herself."

29:45 Emma was later [interviewed](#) by her own son actually about her side of the story, and here's what Emma said. She said, "I had no intention of marrying Joseph when I left home, when he came and got me. But during my visit at Mr. Stowell's, Joseph visited me there, my folks were bitterly opposed to him. Being importuned by Joseph to marry him and aided by Mr. Stowell who urged it," she said, "and preferring to marry him to any other man I knew, I consented."

30:17 Pretty romantic stuff right there. Preferring to marry him to any other man I knew, I consented. So she says, we went over to Squire Tarbill's and were married. Yeah, just matter of fact. That's how they meet. That's how they fall in love. That's how they marry. Not on good terms with Emma's parents to begin with, and it was providential that they'd go up to New York instead of stayed down in Harmony because that's the year 1827. That's the time when it's ripe to get the plates.

30:49 Emma Smith will be there right at Joseph's side. She'll be actually driving the wagon. She'll be driving the getaway vehicle at the base of the mountain when Joseph goes up and meets Moroni on September 22nd and receives the plates finally after four years of waiting. And Emma is a great support that evening and a powerful support for Joseph and a believer in the truth claims of her husband and the restoration. She's going to be incredible through thick and thin throughout the restoration. This is where she enters the story.

Hank Smith: 31:23 We could say this church was restored through this couple. Moroni is waiting and waiting and waiting. He says, "Now, you can." Scott, could you say Joseph Smith doesn't become the man we love without Emma Hale?

Dr. Scott Woodward: 31:40 Oh, 100%. Yeah. She's his everything. They're going to have struggles in Nauvoo when Joseph starts to practice plural marriage as any couple would, I think. And sometimes she gets some flak for her reactions there, but this couple's a powerhouse couple. She's incredible through thick and thin, like I said, and that's her Abrahamic test to the way it's framed in section 132 is plural marriage. And I think it's precisely because she loves her husband so dearly that that's going to be such a difficult challenge, both for her and for him.

32:17 So sometimes that has a shadow over their marriage. I feel like when people know their full story, it's like, "Well, what about

that?" But look at the whole thing. Look at their marriage as a whole. Look at her support all along the way from beginning to end, even in the midst of that turbulence. She's remarkable.

- Hank Smith: 32:33 What a great word. It's almost a second angel in his life.
- Dr. Scott Woodward: 32:36 Give her credit where credit's due.
- John Bytheway: 32:39 Just knowing how Joseph felt about her, I'm really careful what I say about Emma.
- Dr. Scott Woodward: 32:44 As we should be.
- John Bytheway: 32:45 Yeah.
- Dr. Scott Woodward: 32:47 It's easy to bully dead people, like we said.
- Hank Smith: 32:49 Scott, just in case someone's new to the church and they've heard Emma Smith doesn't stay with, what we would say, the church and move forward into Utah. If I'm new to the church, what is the church's feeling towards Emma today?
- Dr. Scott Woodward: 33:04 Today, that's a good clarification. Today. It's in the midst of some pretty strong difficulty. This is shortly after the death of her husband, the Quorum of the Twelve Apostles. I'm summarizing a lot of history here, but they essentially take charge of the church. There's some feelings of tension between Emma Smith and Brigham Young who's the president of the Quorum of the Twelve at the time based on Brigham's continuing to promote plural marriage among the faithful and about property, church property. Is it Joseph's property, personal property, or is it the church's? What should Emma get of the property after Joseph's death and what should go to the church? And there's some tension between her and Brigham over these things and she doesn't want to be left a destitute widow. She wants enough to take care of her family and Brigham's not trying to make her a destitute widow, but there's tension.
- Hank Smith: 33:58 He's going to move West, right, Scott? He's thinking, I'm going to go out there and these people are going to die if we don't have resources.
- Dr. Scott Woodward: 34:05 Yeah, you can make a case on both sides. He will leave Nauvoo with the Quorum of the Twelve and ask the church members to follow and about 10,000 Latter-day Saints in that initial group leave Nauvoo and go out West, upload all the pioneer stories

and those things, and they come out to Utah. But there's a group of saints who don't go West with the Twelve, and one of those is Emma Smith. Also, we should add Joseph Smith's mother doesn't go either. Again, not because of bitterness or anything like that, but because in Lucy Mack Smith's case, old age. She couldn't handle going across the plains. And for Emma, she wanted to maybe stay back and raise her kids in Nauvoo, in the city of Joseph, and spend time there.

34:48 My understanding is there wasn't some big rebellious break there. She just said, "I don't want to go West," and so she didn't. So there is, I'd say, a season of some potential feelings between the church and Emma Smith when the wounds are fresh and they leave and she doesn't want to come. There is, I'd say, a season of some, even, anti-Emma rhetoric, but I hope that over time those have healed and I think so. I think we're at a good place now. I think we can look with empathy on her condition. We can see where things were going, but at the end of her life, she's interviewed by her sons and they ask her about her belief and her husband's prophetic calling and in the truthfulness of the Book of Mormon, and she bears witness and wants it on record that she believes her husband was a true prophet of God. She believes that the Book of Mormon that came through him was divine. She says, I know it was because I know Joseph and he could not have produced a book like that.

John Bytheway: 35:46 I was there, right?

Dr. Scott Woodward: 35:48 Yeah, I was there. I wrote. She was one of the scribes for some of the first part of some manuscript of the Book of Mormon, and she is convinced to her dying breath that what happened through him was a miracle. It was a marvelous work and a wonder. She knew it as well as anybody because she was on the front lines and got to see it on the front row. I think we should be tender about Emma. I think we should be careful. Like you said, John, Joseph loves her. Joseph cares about her deeply and to his dying day, wanted to be with Emma forever. I think we could honor their memory by letting it land there.

Hank Smith: 36:27 I think so too. Scott, before we let you go, tell us about Martin Harris. John, we remember it's almost four years ago where Scott walked us through section 18 of the Doctrine & Covenants and Martin Harris, so we'll kind of come full circle here, Scott. You've told us a little bit later about Martin Harris, but tell us the beginnings of Martin Harris. Feels like he's important.

Dr. Scott Woodward: 36:52 I think you could make an argument. [Martin Harris](#) is important to this story. Yeah. This history is so rich. He says, "*in the midst*

*of our afflictions we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey. Mr. Harris was a resident of Palmyra township, Wayne county, in the State of New York, and a farmer of respectability."* is how he characterizes him. Their interaction actually begins a little before this.

- 37:23 Joseph had worked for Martin previously, and Martin had found him a good worker. Martin's about double Joseph's age. He's about 44 about this time. He said when he first learned about the plates is when Joseph had sent for him. He had specifically called for Martin Harris to come to the farm. He wondered about that. He was curious. He came to the farm and Joseph took him aside and took him out for a walk,
- 37:46 Martin says, and told him that an angel had appeared to him and told him that this was God's work and that he had told him to ask for Martin Harris to come and help him. He told Martin Harris that the angel had told him to look into the Urim and Thummim and he would see the man that would help him with this work. Joseph said, I looked in the Urim and Thummim and I saw you, Martin. At this point, Martin said, hold on now. He said, "Joseph, you must not blame me for not taking your word." He said, if the Lord will show me that this is His work, then I'm happy to help however you want. I'll even give you money. You can have all the money you want to help support you with this, which is true. Later on, he's going to give some money.
- 38:32 He said, "I left Mr. Smith's house and I went home." This is Martin speaking. "I retired to my bedroom and I prayed God to show me concerning these things, and I covenanted that if it was His work and he would show me so, I would put forth my best ability to bring it before the world." He said, "God then showed me that it was his work and that it was designed to bring in the fullness of His gospel to the Gentiles to fulfill His word." He said, "He showed this to me by the still small voice spoken in the soul. Then I was satisfied that it was the Lord's work and I was under a covenant to bring it forth."
- 39:12 That's the backstory with [Martin Harris](#) I think that's important for us to know is that he gained an independent witness from God, that God wanted his involvement in this work and that the work was legit. With that much of a spiritual assurance, he slips Joseph the fifty bucks, heads down to Harmony and, I'd love to come and see how the work's progressing sometime later, if that's okay. And Joseph says, we'd love to have you.

- 39:35 That sets up the story when Martin comes down and says, "How's it going?" This is around February of the next year, and Joseph says, well, I've copied some of the characters off the plates, and I think what I'm seeing in the Urim and Thummim is the translation. I have no way to verify this. I don't know if I'm getting it right. This is Joseph not having been tutored in how to translate ancient records with seer stones, and apparently Moroni didn't leave an instruction manual, so he's trying to figure this out. That's when they come up with the idea together to have Martin go back East and have him take the characters with the translation underneath and show them to ancient language experts and see if they could verify that Joseph is getting it right, number one, and to see if they can help with the translation.
- 40:24 Maybe Joseph can outsource it to smart people. This is where that story starts to go. This is where you get the Charles Anthon story, and I guess the part of the story we don't often see is that Joseph is feeling insecure as a translator. At this time, he's only 22 years old. He's 22. All he knows is he's got the plates and he's got these stones and somehow he's supposed to get them translated. Get them translated. Maybe he could outsource, maybe he could tap into other smart people that could help him. That seems to be on his mind.
- 40:54 Once Martin goes and gets them verified, then Charles Anthon says, those are legit, but then tell me again the story of how he got those. And he says, yeah, an angel led him to the plates. And this is when he says, let me see that certificate, and he rips it up. Says there's no such thing as angels in these days, but if you'll bring me the plates, I'll get them translated.
- 41:12 By the way, years later, Charles Anthon is asked about that version of the story, which is Martin Harris's version, and he says, that's totally not true. That's not what I said. I said, he's being taken for a fool and this kid's deceiving him and that if he continues with this guy, he's going to lose a lot of money. Martin Harris fires back and says, that's not even close to what he's saying.
- 41:31 So we get these two divergent stories. There's no way you or I can tell which one actually happened, but what we can tell for sure from the historical record is the actions of Martin Harris. What we know for sure is once he came back from his interaction with Charles Anthon, he was more convinced than ever that Joseph Smith was legit and that this work was from God, and he shows it by spending time as scribe for Joseph. And

then he shows it even more when it comes to funding the publication of the Book of Mormon by mortgaging his farm.

- 42:05 This man is convicted that Joseph Smith is telling the truth despite challenges that will come from his wife, Lucy, who keeps pushing on him and trying to get him to stop hanging out with Joseph Smith, and despite persecution that's coming his way. As he gets involved with this kid, he starts to lose respectability in the community. He is going to lose money. There's going to be problems that are going to come his way and yet, to his dying day, he is convinced that this was true.
- 42:32 He will become, by the way, one of the three witnesses of the plates. He will become one of those who saw the angel and heard the voice of God, bear witness that the plates were translated by the gift and power of God. He will be an immovable pillar in the Restoration in terms of his witness of the Book of Mormon. That's the trajectory of where this is going for Martin Harris, who this man is, and how he got involved initially.
- Hank Smith: 42:57 So Harris goes to Anthon and he says, he told me this was a legit thing. Anthon says later, oh no I didn't. But we look at Martin when he leaves Anthon's office, he's ready to give and go. Kind of makes you lean towards Martin's story, doesn't it?
- Dr. Scott Woodward: 43:17 I think it does. Look at Martin Harris's actions. He was convinced after that that something real was going on here.
- Hank Smith: 43:25 Maybe there's a third person, Isaiah, who says, "Hey, I was there."
- Dr. Scott Woodward: 43:28 Yes.
- Hank Smith: 43:30 I saw it.
- John Bytheway: 43:32 Saw the whole thing.
- Dr. Scott Woodward: 43:34 Oh man. Oh, there's so much to talk about.
- Hank Smith: 43:36 There is. It's just unending. And John, maybe we can link over to the episode we did with [Dr. Joe Spencer](#) on 2 Nephi 27. Yeah, we can link all of these together. And you're right, Scott, how much of the history have we gone through today? What percentage?

Dr. Scott Woodward:	43:56	There's a lot we missed. There's a lot we skipped over, but to be fair, Joseph skims a lot of the history here too in his account, so we're following his lead. We're skimming with Joseph, but yeah, there's a lot here and I'd recommend for anyone who wants to get deeper into the history of this, Lucy Mack Smith's early history here is awesome. Some other people who were involved in early on where Joseph Knight Sr., he records his own account of what happened here.
	44:25	Joseph stayed at his house while he was dating Emma as well. He's just up north in Colesville, New York. I mean, yeah, Martin Harris, that interview that I was reading from where he tells his story, that's a 1859 interview with <a href="#">Joel Tiffany</a> . So if you just Google Joel Tiffany interview Martin Harris, 1859, you can read the whole thing. There's a lot here that's really delightful reading, and at the end of the day, I think it's pretty testimony strengthening, honestly.
Hank Smith:	44:53	In a way we might understand how Mormon felt last year. I cannot tell you 1/100th of what I have. I would love to share more with you. Scott, knowing you, I think we could sit down honestly for days, if not weeks, and walk through these stories.
Dr. Scott Woodward:	45:17	There's so much here. It's hard to tell some of the stories and not the others. So today, we're just going to have to say, hopefully, that was enjoyable. Know that there's more here. If you want to dig deeper and definitely go over to the Joseph Smith Papers and check out the resources they have there to walk through more of the history underneath this as well.
Hank Smith:	45:38	It's just so fun.
Dr. Scott Woodward:	45:40	It is so fun.
Hank Smith:	45:41	You talked about taking groups back. I've taken groups back and I think they're shocked that I can talk the entire time. Do we have time on the bus? Oh wait, do we have time after dinner? Oh wait, everyone get up early, 5:30 in the morning. Let's talk some more. It's beautiful.
Dr. Scott Woodward:	45:57	Yeah, you talk all the way on the bus ride, all the way to the site, and you get off and you're like, "Look for these things and meet me over here at this spot because I got more I need to tell you." Yeah, and it's just...
Hank Smith:	46:07	It's exciting. It's so fun.

Dr. Scott Woodward:	46:09	It's so good.
Hank Smith:	46:10	John, you'll remember Scott had us envisioning the Lord with Martin forehead to forehead. I know what it's like to sacrifice for other people's salvation. Martin, sell the farm. Oh, <a href="#">Scott Woodward</a> , what a teacher telling us about Martin Harris, what a man.
John Bytheway:	46:29	Section 19 is-
Dr. Scott Woodward:	46:32	And we wouldn't have <a href="#">section 19</a> if it wasn't for Martin Harris. There's another shout out. We learned some sweet things from that section, don't we?
Hank Smith:	46:40	Amazing things.
John Bytheway:	46:41	Yeah.
Hank Smith:	46:42	I'm sure these people in the Spirit World are very busy and they're not paying much attention to this, but I think they would be happy with what you've done here today, Scott. You've walked us through talking about these most wonderful, wonderful souls, Alvin and Martin, Emma, Joseph. Can't thank you enough. I could listen to Scott teach, John, all day, all day. I'm sure there's listeners out there saying, "Don't stop, don't stop. Where can I get the extended version?"
John Bytheway:	47:16	Better go to Church History Matters and listen to Scott some more.
Hank Smith:	47:19	Yeah. Go over to Church History Matters and he'll give you more.
Dr. Scott Woodward:	47:23	And I love your consistent focus on relevance, relevance, like application. If this stuff doesn't, at the end of the day, make a difference in people's lives, then what more is this than just an academic exercise? So really appreciate your focus on helping people to see like, okay, yes, these are ancient prophecies, and yes, this is someone that lived, whatever, a hundred and something years ago, but listen, these principles can really bless your life. I was just reminded of that today, being here with you. Thank you for helping us make sense of how this actually touches down in the lives of normal, real life people like us.
Hank Smith:	47:58	These are our people, our tribe. I feel connected. Partly, Scott, I feel connected to them because I am wholeheartedly in the



same work. When I play my small part that I'm working with these people, they're my people.

Dr. Scott Woodward: 48:16

I think that's the story, isn't it, of the theology that we just got in Section 2 is just step back and see the whole picture of the Restoration, and Joseph will say this a couple times in his life. He'll say that the people on the other side are working with us as we're working here. It's easy to lose sight of that picture. This movement is bigger than just those of us here in the land of the living. In fact, we are far outnumbered in the land of the dead to just remember that we're a big part of something big as President Nelson said. That this requires all of our best efforts and that we were called also to bring about some of God's purposes here, whatever that might be. But it's great to be on the same team with you guys and to be on the team with those who've passed on the other side of the veil. This is great work.

Hank Smith: 49:05

It's wonderful that the Lord can take imperfect, flawed, good human beings and do this with them. Gives me hope. We want to thank Dr. Scott Woodward for joining us today. As always, home run. Every time, Scott, every time.

49:28

We want to thank our executive producer Shannon Sorensen, our sponsors, David and Verla Sorensen. And as always, we're on our fifth year, but we will never forget our founder, Steve Sorensen.

49:41

We hope you'll join us next week. We're going to pick up this beautiful story on followHIM.

## ONE MAN'S TRASH, ANOTHER MAN'S HISTORY



Hank Smith:	00:02	Hello, everyone. Welcome to followHIM Favorites. This is where John and I share just one story to go with each week's lesson. John, the section we're in this week is in the latter half of Joseph Smith History, and Doctrine and Covenants Section 2. You know this story, Moroni comes to Joseph Smith, quotes a lot of Old Testament scripture, and comes over and over.
John Bytheway:	00:26	Three times in the night and another time in the early morning, right? Yeah.
Hank Smith:	00:30	Quoting Old Testament the entire time, and the one that Joseph seems to highlight most in his history is this prophecy from Malachi, which is?
John Bytheway:	00:37	That the day is coming that will turn the hearts of the fathers to the children and the hearts of the children to the fathers, and he quoted a little differently, but that's probably good enough for what you're going to do.
Hank Smith:	00:49	Yeah. Talks about roots and branches.
John Bytheway:	00:52	Yeah.
Hank Smith:	00:53	We kind of look at that as roots, meaning your ancestors, and branches being?
John Bytheway:	00:59	Your posterity.
Hank Smith:	01:00	Posterity. Right?
John Bytheway:	01:02	Yeah.
Hank Smith:	01:02	So family history?
John Bytheway:	01:03	Mm-hmm.

Hank Smith:	01:04	And connecting your fathers, your grandfathers, great-grandfathers, great-grandmothers to your great-grandchildren. Okay. I have a story for you, John. This was written by Trent Toone. He's a friend of ours with the Deseret News. I find a lot of these miraculous stories come when people are doing their family history.
John Bytheway:	01:24	Gee, what could that mean? Yeah.
Hank Smith:	01:25	I wonder. Here's the summary. Trent wrote this, "Elder and Sister Jones are family history missionaries and offer their services at a family history center in San Diego, California. These family history centers tend to be small, rely on internet, genealogy software, and loans from the main library in Salt Lake. Before launching out on their mission, Elder and Sister Jones had worked on their own ancestral lines, submitting the information in order to complete temple ordinances. One day, at the San Diego Family History Center, Elder Jones received a phone call from Gwen Whitlock. She had in her possession an antique family Bible she had received from a gentleman who had found it in the trash some 40 years before. She desired to donate it to the center. Not having much room for these things, especially a huge Bible, Elder Jones was hesitant, but invited her to bring the Bible over, especially since it seemed to contain some genealogical information." Family trees had often been handwritten in Bibles.
John Bytheway:	02:28	Yeah. Some of them, the Bibles, even had pedigree charts in them or places to put a list of family.
Hank Smith:	02:34	In the back or in the front, yeah, you can put your family history. The rare Bible was a treasure. It was compiled by Reverend Joseph Knight and published in 1815, had the Old and New Testament, and the Apocrypha, had illustrations and beautiful etchings. As they turned the pages though, the Joneses discovered a much more priceless and personalized treasure. Inside, they found ornately handwritten genealogical records going back to the 1700s. When Donna Jones saw the last name "Hammond," her jaw dropped in disbelief. The names, dates, and information belonged to her husband's direct English ancestral line. Brother Jones says, "It blew our socks off. I knew that there was a big gap in our chart, and this information closed that hole. I didn't have to look it up on the pedigree chart. I knew. It was literally," he says, "the biggest blessing we have ever received in our own family history." Just phenomenal.
John Bytheway:	03:41	Okay. So that comes from a Bible someone found in a garbage can and decided to bring it to them specifically. Should we say

that's a coincidence, or should we say coincidences are God's way of remaining anonymous as somebody said?

Hank Smith: 03:59 John, what does Elder Holland said, "Never underestimate..."

John Bytheway: 04:02 "Never underestimate your family on the other side of the veil."

Hank Smith: 04:07 Can you see that in that story?

John Bytheway: 04:10 Wow. That's a great one.

Hank Smith: 04:12 The Lord wants to connect roots and branches.

John Bytheway: 04:15 Mm-hmm, just like Malachi said they would.

Hank Smith: 04:18 Yeah. 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. Scott Woodward this week. He is going to show you things because he showed us things that we had never seen before. That seems to happen to us a lot, John.

John Bytheway: 04:34 Yeah, it does.

Hank Smith: 04:35 Yeah.

John Bytheway: 04:36 We're pretty lucky.

Hank Smith: 04:37 Yeah, but that's okay. I don't think we're expected to know everything.

John Bytheway: 04:42 I wish we could come off that way, but... Yeah.

Hank Smith: 04:45 And then come back here next week. We'll do another followHIM Favorites.