



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:

Have you thought to record reassurances from the Lord? Dr. Taunalyn Ford as she explores Oliver Cowdery joining the translation process and how constant reassurance of the Lord to His children.

Part 2:

Throughout her study of the love and encouragement of God to the early Saints, Dr. Ford explores how we can encourage divorced Saints and the beginnings of the restoration of the work for the dead.

Timecodes:

Part 1 -

- 00:00 - Part 1 - Dr. Taunalyn Ford
- 01:35 *Come, Follow Me Manual* excerpt
- 02:54 Oliver joins the team
- 05:46 April 6, 1830
- 09:19 Joseph's scribes
- 12:05 Women and translation
- 14:26 Seer stones and a hat
- 19:12 Book of Mormon speaks to cultures
- 21:46 President Hinckley: Roadmover
- 25:47 D&C 11:14-16 - Personal messages
- 30:27 D&C 11:19-20 - God wants to speak to us
- 34:35 A scripture chain about chains
- 35:41 D&C 6:22 - The Lord reassures Oliver
- 38:01 Scripture-cizing
- 41:33 The power of stories
- 45:02 Hook, teach, apply, repeat
- 47:48 Entertainment vs opportunities to preach
- 48:58 D&C 6:25 - The gift of translation
- 51:04 The broader meaning of translation
- 57:33 Teachers are translators
- 59:28 Law of Witnesses
- 1:03:04 End of Part 1 - Dr. Taunalyn Ford

Part 2 -

- 00:00 - Part 2 - Dr. Taunalyn Ford
- 05:02 D&C 8 - The spirit of revelation
- 07:11 Susquehanna River important to Korean Church History
- 09:32 Dr. Melissa Inouye and Mosiah 18
- 14:26 Fear not an embrace revelation
- 18:46 The Lord speaks to us in our language
- 21:41 D&C 8:2-11 - It will make sense in our mind
- 23:18 D&C 9:1-3 - Surprising gifts
- 30:46 D&C 9:11-14 - Heavenly Parents masters of damage control
- 33:19 Elizabeth Ann Whitmer and discipleship
- 37:43 Being a divorced member of the Church
- 44:11 Mother Teresa in Calcutta, India and dating Jesus
- 48:08 "Peacemakers Wanted" by President Russell M Nelson
- 50:17 Redeeming the dead and redeeming the past
- 58:09 The Lord's work is in every clime.
- 1:01:22 End of Part 2 - Dr. Taunalyn Ford

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Taunalyn Ford is an adjunct professor in the Church History Department at Brigham Young University where she has taught Doctrine and Covenants, Mission Prep, and World Religions since 2013. Taunalyn received her bachelor's and master's degrees at BYU and her PhD in History of Christianity and Religions of North America at Claremont Graduate University. Her publications and current book projects focus on the Church of Jesus Christ of Latter-day Saints in India drawing from an expanding collection of oral history interviews she has conducted over the past 8 years. Taunalyn taught early morning seminary and adult religion classes in Newbury Park California and Sandy Utah and served a mission in Stockholm Sweden. She is the author of several articles and book chapters and serves on the board of the Mormon History Association. Most notably, she is the mother of five fabulous children.

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Hank Smith:	00:00:00	Coming up in this episode on FollowHIM.
Dr. Taunalyn Ford:	00:00:04	I was confronted with a new situation. I've raised five amazing children and things are hunky-dory, but suddenly I am a single mother having to support myself and create this new life.
Hank Smith:	00:00:27	Hello everyone. Welcome to another episode of FollowHIM. My name is Hank Smith and I'm your host and I'm here with my wise co-host, John Bytheway. John, I call you wise today because it says in section six verse seven, "Seek not for riches but for wisdom." And I know you're not rich, John, so you must be wise. My wise co-host.
John Bytheway:	00:00:49	Well, 0 out of two ain't bad.
Hank Smith:	00:00:53	He's neither rich nor wise, but listen, John, look at the end of verse seven, "He that hath eternal life is rich," so you are rich, John.
John Bytheway:	00:01:03	One time I looked up in 2 Nephi 32, he says, "He have wondered what you should do after you have entered in by the way.", in the seminary manual, it says, by the way, means on the path to eternal life, so I'll take it.
Hank Smith:	00:01:16	You are on your way to riches.
John Bytheway:	00:01:18	I am Brother On-the-path. That's right.
Hank Smith:	00:01:21	I am Brother On-the-path. John, we are joined today by a wonderful historian. Her name is Dr. Taunalyn Ford. Taunalyn, thank you for being here.
Dr. Taunalyn Ford:	00:01:30	Thank you for letting me come. I'm excited to talk about some of my favorite chapters.
Hank Smith:	00:01:35	I am excited, I know John is as well and I'm sure all of our listeners are. I'm going to read from the Come, Follow Me

manual and then let's turn it over to you, Dr. Ford. "In the fall of 1828, a young schoolteacher named Oliver Cowdery took a teaching job in Manchester, New York, and stayed with the family of Lucy and Joseph Smith Sr. Oliver had heard about their son Joseph and his remarkable experiences, and Oliver, who considered himself a seeker of truth, wanted to know more. The Smiths described visits from angels, an ancient record, and the gift to translate by the power of God. Oliver was fascinated."

00:02:13 Can you imagine both of you? Well, how did I get this job? Could it be true? Lucy and Joseph Sr. gave him advice that applies to anyone seeking truth: pray and ask the Lord. [Oliver](#) did and the Lord answered speaking peace to his mind." And then this is the part you mentioned, "Revelation, Oliver discovered, isn't just for prophets like Joseph Smith. It's for anyone who wants it and seeks it diligently. Oliver still had a lot to learn, but he knew enough to take his next step. He knew the Lord was doing something important through Joseph Smith, and Oliver wanted to be part of it." That is awesome, right? Taunalyne, how should we start?

Dr. Taunalyne Ford: 00:02:54 Oliver, he's a year younger than Joseph Smith. He's ready to match his energy and his enthusiasm. He's also a seeker. He's open for this. He's had his own experiences with receiving revelation and he's going to do that before he even sees Joseph Smith. And we'll talk a little bit more in detail, but he's a teacher and I think teachers are able to translate, so he's kind of a natural for this when he is in the home of the Smiths, Lucy Mack says when he was asking them these questions, they were a little careful at first, but he told them at one point, "I believe I need to be a part of this. I'm feeling like I should go with Samuel when he goes in the Spring and meet Joseph."

00:03:50 He was that interested, and he had had that much of a confirmation. And then Lucy says at that point we told him that it was his privilege to know for himself, you can read this in Saints volume one. I love this. I'll just read it and it comes right from [Lucy Mack Smith's](#) own words. "Retiring to his bed, Oliver prayed privately to know if what he had heard about the gold plates was true. The Lord showed him a vision of the plates and Joseph's efforts to translate them, a peaceful feeling rested over him and he knew then that he should volunteer to be Joseph's scribe. He told no one." The fact that he had seen a vision of the plates was really amazing to me that he had that kind of a witness before and all of this comes out of the Joseph Smith History and in Saints.

	00:04:48	<p>Oliver's background here, he's intelligent, he knows how to write. The Lord has prepared him. If we flash over to Harmony, now of course we've been talking mostly about Martin Harris up till now as the scribe, a little bit with Emma as the scribe. According to Lucy, Joseph gets the interpreters back on September 22nd, 1828. So he and Emma would do a little bit of translating when they could, but they have to prepare for winter. They have been living on the farm there in this house on the Hale property. We don't know what the initial agreement was, but there was some sort of agreement that they would buy this house or they would pay their way. They haven't really been able to do that. Joseph's quote, he says actually that, they were ready to kick me out.</p>
	00:05:46	<p>He says, "We had become reduced in property and my wife's father was about to turn me out of doors and I had not where to go." He said he cried unto the Lord that he would provide for me to accomplish the work whereunto he had commanded me." And I love this. It's just Joseph saying, "I don't know how I'm going to do this." And he asked for that help and it comes in the form of Oliver Cowdery. So let's have fun for just a minute. If you guys are on Latter-day Saint Jeopardy, what is the date you've got to be ready to know? What was the day that the Church of Jesus Christ of Latter-day Saints was organized? This is the one date if you have to know one. As a history teacher, people are like, "Do we have to know dates?"</p>
Hank Smith:	00:06:35	This one is important,
John Bytheway:	00:06:37	Formally organized as a church, right?
Dr. Taunaly Ford:	00:06:39	The day the church was formally organized.
John Bytheway:	00:06:43	It's April 6th, 1830.
Hank Smith:	00:06:44	1830.
Dr. Taunaly Ford:	00:06:45	<p>There you go. April 6th, 1830, so we're going to do like a flashback one year. It just gives us the contest here. We are going to back up one year to April 6th, 1829. What happens on that day? We get a record of this. In fact, in the Joseph Smith papers, there's even a document, an agreement between Joseph Smith and his father-in-law, Isaac Hale and it's actually written down by Oliver Cowdery and signed. And it basically says he's going to buy this house for \$200, that there was a \$64 down payment that was paid, and guess who probably footed that bill? It was Oliver Cowdery.</p>

	00:07:36	That was his money that he had been paid for teaching. The quote is that he assisted Joseph Smith in arranging some business of a temporal nature and on Tuesday the seventh commenced to write the Book of Mormon. That gives you an easy way to remember two really important dates, but it also gives us this window into the fact that the entire Book of Mormon is going to be translated, written down. It is going to be taken to a printer, it is going to be published, and if you've been to the Grandin Printing shop, you understand how miraculous that process was, right? And they are going to be able to hold that book in their hands in one year. That is marvelous.
Hank Smith:	00:08:31	Looking far from the future, you're just going, "Oh, guys, oh, this is going to be a great year. What the things you're going to see." Yeah.
Dr. Taunaly Ford:	00:08:39	Just going to happen in that one year. If we jump into section six, the great and marvelous work that is about to come forth, I mean we've all tried to write books. You guys have succeeded.
Hank Smith:	00:08:55	If that's what you want to call it.
Dr. Taunaly Ford:	00:08:58	It's amazing to imagine. I remember one of my professors at BYU saying after we read some profound section of the Doctrine and Covenants or the Pearl of Great Price or something he would say, "And Joseph Smith just made that up after eating cornbread with Emma."
John Bytheway:	00:09:19	For my own clarity, I want to make sure I understand the 116 pages, would we say then that the scribe for those were mostly Martin Harris and Emma and that's about it?
Dr. Taunaly Ford:	00:09:32	Yeah. Martin Harris, I'm so grateful for what he was willing to sacrifice. You can see both Martin and Oliver are going to go back and forth between this. They know that this is the work of God, that what Joseph is doing is real, but there will be moments of doubt where they will need revelations, they'll receive those revelations. Section five is so powerful in terms of helping us understand the perspective that we should have. It also sets up this anticipation for the arrival of Oliver Cowdery. It really promises the scribe, but as we talk about both Oliver and Martin, I also want to bring in Emma just for a second. Joseph Smith III, her son said, "Mother, tell us about this. What was it like?" He wanted some confirmation at the end of her life and she said, "I felt the plates as they lay on the table tracing their outline in shape, they seemed to be pliable like thick paper and

would rustle with a metallic sound when the edges were moved by a thumb as one does thumb the edges of a book."

00:10:51 And then in answer to Joseph Smith's follow-up question, could Father have written the manuscript before or memorized what he dictated? [Emma](#) said, "No. Joseph at that time could neither write nor dictate a coherent and well-worded letter, let alone dictating a book like the Book of Mormon." And then she said, "Furthermore, he had neither manuscript nor book to read from. If he had anything of that kind, he could not have concealed it from me." And that is a wife speaking. Martin and Oliver doubted at times, but Emma never doubted that process. It's interesting. I do a lot of studies about Christian mission and the history of Christian missionary work in the world. And one of the most important things with missionary work has been the translating of the message. The sign of Protestant Christianity was the idea that you translate the words that you don't have to keep it in Latin, that you can translate this into the language of the people.

00:12:05 If we think about mother tongue, a lot of times those translations have been done with women and with women in mind, and what is the mother tongue? With my job at the church history department, as I wrote my dissertation on the Church of Jesus Christ of Latter-day Saints in India, I was able to meet three different women who had worked on the translation of the Book of Mormon. One in Hindi, one in Telugu and one in Tamil. They talked about how close they felt to Joseph Smith and Oliver Cowdery and to that process it was powerful to see that it is always 1830 somewhere in the church. This is what God does. He wants to continue this process of translation. It brings us into dialogue with his word in a way that we can then translate it for our lives. If it can become ours enough that we can translate it and find meaning, then we're able to also share it with others.

John Bytheway: 00:13:19 A lot of us have wondered how did this work, and I know that we don't really have all the answers, but was he looking at characters and waiting for his heart and mind, a pure revelation? Was it that that's how it started, but as he progressed, it got different. Can you shed any light on that?

Dr. Taunaly Ford: 00:13:38 We always have to remember that when Joseph Smith was asked, how did it happen, right? Give us details. It was what were the words? Through the gift and power of God.

Hank Smith: 00:13:48 Through the gift and power of God. Yeah.

Dr. Taunaly Ford:	00:13:50	But what we do have, we do have from those scribes who were witnesses, who watched the process. Once they get to Harmony, and by the way, if you haven't been to Harmony lately, you got to go again. Church Historic sites is constantly doing amazing things, but for all of you, and I know John and Hank, I know you have a global audience because I've been in the south of India in Coimbatore and people have said, "I watch John and Hank"
Hank Smith:	00:14:21	No, you're kidding.
Dr. Taunaly Ford:	00:14:22	Yes.
Hank Smith:	00:14:23	Oh wow.
John Bytheway:	00:14:24	Wow.
Dr. Taunaly Ford:	00:14:26	The church history department, the publications' division is what I work for, but there's also the Historic sites' division, and they're doing so much to try to bring those sites to the people so that you don't have to go there. You can actually go and see the sites and take a tour, 3D tour. Back to your question, in that home in Harmony, for the most part, the way that they have that home set up is the way that it happened. You'll go in there and you'll see a replica of the plates and they're wrapped in cloth sitting on the kitchen table in this small kitchen.
	00:15:05	Joseph Smith is not looking at the plates. What's he looking at? We've got the what we call the Urim and Thummim, but Urim and Thummim for us has expanded into meaning quite a lot of things. It can mean those interpreters that came with the plates that were put in the lenses. But by this time, the process that he has developed has been to put the seer stone in a hat, not because the hat is a magical hat, but because it blocks out light. I love Elder Uchtdorf's text that he did one time when he posted on social media. Do you remember that?
Hank Smith:	00:15:47	Yeah. He's holding the phone.
Dr. Taunaly Ford:	00:15:50	Exactly, and the text, so a text is about let's say 25 to 30 words. From what we can tell from scholars who have really looked at the original manuscript and watched when Oliver Cowdery was writing, writing, writing, and when he took a break.
John Bytheway:	00:16:10	When he lifted up his pen.

Dr. Taunaly Ford:	00:16:12	It seems to about be that size of text, so what's happening here is more of a transcription than a translation. For years in the history, we understood the word translation in a way that it didn't quite work for us to put this as Joseph's looking at a stone in a hat, we wanted to say, "No, he's looking at characters and translating." But really it's far more miraculous to me to imagine that he was able to do what he did. I mean, it is very clear that what they had time for was for Joseph to read about 30 words, for Oliver to write it, to read it back, and then he will say, "You got it." And then it seems that would then clear if it was written properly, if it wasn't. Sometimes that was corrected, and we also see that words were spelled.
Hank Smith:	00:17:20	John last year as we read through the Book of Mormon, how many times did we go, "Wow." How many times did we see some sort of intertextuality or chapter that you're going, "If he just wrote this chapter, if that was it, he's a prophet."
John Bytheway:	00:17:38	Amazing. And then we would say things like, Oh yeah, that came out of a farm boy's head or something like that because it was so deep and ancient roots in it, the way it was written or composed or it was chiastic or something. It was like, "Oh, sure."
Hank Smith:	00:17:57	Taunaly, our friend, Dr. Michael Wilcox , who has forgotten more books than I will ever read, he'd said something once so simple. He said, "Those who don't think that the Book of Mormon is good writing don't know what good writing is." I found that to be true. When you first read it, you go, "Oh, okay, this is good." And then you read it again, you go, "Oh, wow, it's better." And then you start to study and it opens up into a mansion. What did Elder Maxwell say? A mansion with room after room after room.
John Bytheway:	00:18:34	Imagine Joseph, Oliver and how they felt about Nephi when they got back to the small plates. Imagine how they felt about Alma as they were writing their words. Speaking of angels in the room, were they there? Were they helping out?
Hank Smith:	00:18:51	Were they helping? Yeah, making additions.
Dr. Taunaly Ford:	00:18:56	When an angel comes to you and says, "I am Moroni." And then later on as you're translating, you suddenly read about this person's life.
John Bytheway:	00:19:07	I know him. I've seen him in your life.

Dr. Taunalyn Ford:	00:19:12	I want everyone to know the beauty of the Book of Mormon is that it is not just an American text. It is also amazing to me in the global histories that we've worked on and that I worked on with Melissa Inouye, who you've had on the program who's passed away now, it is unreal to understand how that book has changed the lives of people all over the world. It's hard to imagine that that can resonate with other cultures and other peoples all over the world.
	00:19:53	There's so many resources. I get excited about all the resources probably because I work at church headquarters and I know that there's a lot of busy bees up there working. In the Come, Follow Me manual you've got links, you've got a movie. I love the movie that they have there, that they show at some of the historic sites. They show a clip of Joseph and he's coming to the part where he talks about baptizing children is an abomination, right?
John Bytheway:	00:20:23	Oh, that part.
Dr. Taunalyn Ford:	00:20:25	That part, and then he just stops and he runs out because what happened just a few months before, they lost the first child.
John Bytheway:	00:20:36	Keep explaining what happens. What does Joseph do in that moment?
Dr. Taunalyn Ford:	00:20:40	He runs out and Emma is doing laundry and you can see him embrace her. They're constantly in that film drawing attention to the grave that is there for that child.
John Bytheway:	00:20:53	And Joseph is running out to say, "Guess what I just learned?" All the grief they've had. Suddenly there's a new light about that. That's why I love that clip having extended family who's lost children and what he thought and what the Christian world thought about what that meant and what he just learned and leaps from the table and in the movie Oliver's like, "What's happening?" Joseph just learned it and ran out to tell Emma, I am so glad you brought up that scene. It's one of my favorites too.
Hank Smith:	00:21:34	John, Taunalyn, if someone goes on their phone, goes to the Come Follow Me manual, scrolls down on this section there is the video Days of Harmony. You can click on it.
John Bytheway:	00:21:46	Now, sometimes prophets can move mountains and sometimes prophets can move highways. The first time I was in Harmony, the highway went right through where those homes were.

Hank Smith:	00:22:02	Because they lived on the road.
John Bytheway:	00:22:04	Yeah. And you saw the John the Baptist Monument by the side of the road. I can think of three places where President Gordon B. Hinckley moved highways.
Hank Smith:	00:22:19	Yeah.
Dr. Taunaly Ford:	00:22:19	Wow.
John Bytheway:	00:22:20	In Kirtland, in Palmyra and in Harmony. The church managed to make these miracles happen.
Hank Smith:	00:22:27	And John, honestly, they are miracle stories. Steve Young , if you know the story of Steve Young in Kirtland. Yeah, Steve, we don't know if you're listening out there, but if you are, we need to tell that story. Maybe we'll have Steve come on and tell that story.
John Bytheway:	00:22:39	We should.
Dr. Taunaly Ford:	00:22:39	Definitely.
John Bytheway:	00:22:40	There's a YouTube of him telling the story in the T-shirt he happened to pick that day and-
Hank Smith:	00:22:46	The miracles are still happening.
John Bytheway:	00:22:48	They're miraculous stories and I'm grateful for those miracles because now we can do what we just talked about. We can go stand in that structure in Harmony and say, this is the space where this happened and feel that.
Hank Smith:	00:23:01	And, Taunaly, you've said we don't just have to go there, is that someone in India can go online and walk basically through the site?
Dr. Taunaly Ford:	00:23:12	Yes, you can go to those historic sites and you can see them. Ryan Saltzgiver who has done some work with Come Follow Up . He has gone and done some of the filming. He's one of the people who worked on the global histories initially. It's his dream to be able to bring historic sites to the world, but then also to identify historic sites all over the world. There's places wherever you are that our history for the church was made. Those are very important as well. This is your story too. We all need to record and get it down. Jumping into the section, section six, this is given sometime after they have started the translation process, maybe a couple days into the process. And

it's clear that Oliver needs more assurance, so he's given this blessing. It also to me in some ways feels like he's being set apart as a translator, but that's not necessarily what it is.

00:24:24 When God says that, "A marvelous work is about to come forth, behold I am God, give heed to my word," which is so powerful. The field is white. It's all of these scriptures that we associate with missionary work. If you will ask, you shall receive and then seek to bring forth and establish the cause of Zion. I love being in different places in the world and seeing the church is no bigger than a ward. What is going on for the cause of Zion in your little ward is miraculous. It's absolutely miraculous. The verse seven, seek not for riches that you joked about, Hank, but for wisdom. This ability that Joseph had, that also we're going to read about a gift with the rod that Oliver was using. There's a temptation to monetize these and I think with any of our talents and gifts, anything in life, there's always a temptation to put something before the Lord, right?

Hank Smith: 00:25:40 Yeah. It's not for John, but for me, this is a temptation for me.

Dr. Taunalyn Ford: 00:25:47 The Lord is at this moment calling their attention to, the key is establishing Zion. I wanted to talk a little bit about 11, 14, If you will inquire, thou shalt know mysteries that are great and marvelous, exercise thy gift. The idea is that I think we've all experienced being able to receive more light and knowledge when our goal is to bless others. I'm amazed at how much that happens and helps people. It says here that in verse 11, If "thou shalt exercise thy gift, that thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, convince them of the error of their ways. " And then trifle not with sacred things, but in verse 14, "Verily, verily, I say unto thee, blessed art thou for what thou hast done; for thou hast inquired of me, and behold, as often as thou hast inquired thou hast received instruction of my Spirit." And I love how personal he gets here.

00:26:57 "If it had not been so, thou wouldst not have come to the place where thou art at this time." It was that guidance that he received that brought him to Harmony. It's so important for him and we're going to go into further on as we discuss that vision that he had of the plates that confirmed the testimony that Lucy and Joseph Sr. invited him to receive. In verse 16, you get this way of the Lord helping Oliver know that he knows. There's a link there to [Elder Neil L. Andersen's](#) Spiritually Defining Memories talk where he teaches a lot of this talking about experiences that we have in our lives that may not seem that important or consequential. But they might be actually then

accompanied by an exceptionally strong spiritual experience and a confirmation of the love of God where you know that God is there.

00:28:11 He gives this great example of a woman in France who was a young adult. She was at a beach not far from Bordeaux, France that leaders had decided to take one last swim and one of them had lost glasses and it happened to be the driver. So they weren't going to be able to drive home if they couldn't find the glasses. The loss of the glasses, it seemed like it would be absolutely impossible and the sister said that she doubted a bit while another sister in the group suggested that they pray. And kind of under her breath she murmured that, "Praying would avail us absolutely nothing." But she said, "I uneasily joined the group to pray publicly as we stood waist deep in the murky water." And then she said, "Once the prayer was over, I stretched my arms to splash someone." I love that she was just going to splash somebody and her hand just happened to brush the glasses.

00:29:16 It was that moment that she had this powerful feeling that she said, "God pierced my soul and I knew that God actually does hear and answer prayers." This is Oliver having that same experience where God is saying, "Oliver, I know that you know that I gave you this answer." I love these verses. Let's read 15, "Behold, thou knowest that thou hast inquired of me and I did enlighten thy mind; and now I tell thee these things that thou mayest know that thou hast been enlightened by the Spirit of truth." I like that. I think that's helpful. Receiving revelation is a process in life. One of the things that helps me is enlightening, has something enlightened my mind. Then I know it's the Spirit of truth, but he goes on to talk about there is none else save God that knows the intents of your heart. He continues to say the words or the work that you have written are true.

00:30:27 I'm telling you these things so that you know what you're writing there with Joseph as you scribe are truth. As he is a witness in this process, he's to also in verse 19, admonish Joseph in his faults and receive admonition of him. I love verse 20 especially, and this is where we have to be all we see, this is where we got to put our name in there because thou art Taunalyne and I've spoken unto thee because of thy desires. The key here is God wants to speak to us." I love [Elder Maxwell's](#) quote about the Father and the Son are giving away the secrets of the universe, they want so badly. The key is we must have a desire and we must ask and knock, and then he says, "But treasure up these words in thy heart. Be faithful and diligent in keeping the commandments of God." This is my favorite. "I will

encircle thee in the arms of my love." When I was in Sweden in the wintertime the sun will rise and about 11 o'clock and then three o'clock it'll set.

00:31:54 It's very, very dark. We just celebrated the 13th of December, which on the old Julian calendar would've been the darkest night. They celebrate Santa Lucia, which is the Saint of far off Spain that makes an appearance in Sweden and becomes very important to them. When I was in Sweden on my mission, I experienced my first winter, my first few weeks I think I had my wallet stolen. I couldn't speak anything. I didn't understand anything and my family didn't have my address, so this is back in the olden days when you didn't call, so I had no word from them. I felt incredibly alone and very much in the darkness and had one of those spiritually defining memories in the sacred precinct of the bathroom where you have to go to sometimes get privacy, right? I remember kneeling down by the bathtub and pouring out my heart, feeling just a heavenly embrace. It was something that was so powerful that it was able to change the perspective and give me something to continue to return to and lean back on.

Hank Smith: 00:33:16 Taunalyn, I loved what you did there. Take verse 20 and just put your name in there. It's a beautiful message from the Lord to each individual. "I've spoken to thee because of thy desires. Treasure up these words in your heart, scripture, be faithful, be diligent and keep my commandments. I will encircle thee in the arms of my love." Don't you love how he's talking to Oliver individually, but he's also speaking to any reader?

Dr. Taunalyn Ford: 00:33:44 Yeah, we can all testify to those moments that we've experienced where God has reached out and let us know that we are not alone, that he is there. I mean it felt like an embrace in many ways, the idea of encircling that our Father in heaven promises us versus the spiritual chains that Satan tries to capture us with. I find that I'm drawn to that in the scriptures often when the Lord will say, "I will encircle you in the arms of my love." Whereas other things that lead us away from truth and away from light lead us into this, into these chains of limitations.

Hank Smith: 00:34:35 What a fascinating connection there. I want to go right to my search tools and look up chains in the scriptures because I've never thought of that.

John Bytheway: 00:34:47 I haven't thought of the two side-by-side. Yeah, I'm thinking the vision of Enoch where he looked up and the chain veiled the

		face of the earth with darkness and Satan looked up and laughed.
Hank Smith:	00:35:02	So many times in the Book of Mormon, turn away from your sins, shake off the chains of him that would bind you.
John Bytheway:	00:35:09	Instead of an embrace.
Hank Smith:	00:35:11	Instead of the arms of my love. Wow.
Dr. Taunaly Ford:	00:35:14	Yeah. I think there's a clear contrast there that when I know that I'm feeling encircled by God's love, I'm on the right path, when I know that something is limiting agency, limiting my happiness, my ability to move forward on the gospel path.
Hank Smith:	00:35:37	It's not the arms, it's the chains. What a cool contrast.
Dr. Taunaly Ford:	00:35:41	I think too, the experience that I appreciate in section six especially is when the Lord brings Oliver's experience to his mind again, when he says, "If you need a further witness," in verse 22, "cast your mind upon the night that you cried unto me in your heart that you might know concerning the truth of these things. Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?" That is the key that the talk by President Eyring when he talks about the Spirit speaking to him and saying, "I'm not giving you these experiences for yourself. Write them down so that you can return to them." This talk that I referenced, we have these spiritually defining moments so that the Lord can say to all of us, "Did I not speak peace to your mind?" And I think that's another difference that we can see that juxtaposition between the encircling versus the binding. We can see when we receive revelation, when we receive a witness, it brings us peace and that cannot be produced by the adversary. It's not in his wheelhouse.
Hank Smith:	00:37:07	I like that, it's not in his wheelhouse. The Come, Follow Me Manual says, "Oliver's experiences might cause you to, quote, 'cast your mind' on moments when you've felt the Lord was speaking to you. Have you recorded your thoughts or feelings about these experiences?" I took this advice years ago. Just started a little note on my phone. I don't know about either of you, but I finally admitted to myself, I'm not going to keep a journal. I've wanted to for years and years and I thought, if I'm going to do it, I would've done it by now, so I'm going to do something. So I opened a little note on my phone, which I titled The Tender Mercies of the Lord. When I experience them or

remember them, I can write those down. It has been a wonderful blessing to be able to go back and take a look at those and remember them.

Dr. Taunalyn Ford: 00:38:00 I love that. I'm the same way, Hank. I'm not very consistent. There's a lot of places where we have these opportunities to leave traces of ourselves. Sometimes in a calendar I'll monologue a little bit about a day. When I'm on my bike and I'm listening or reading the scriptures, I'm scripture-cising...

Hank Smith: 00:38:20 Scripture-cising.

Dr. Taunalyn Ford: 00:38:22 I'll stop and I get what I feel like is some sort of piece of revelation and I'll take the notes on my phone and I'll just put it in there because we can come back to it and you can easily transfer those to a journal.

Hank Smith: 00:38:36 What a good idea, and just so you know, I might use scripture-cising for a really long time. John, we're going to have to reference Dr. Ford, Taunalyn every time.

John Bytheway: 00:38:46 We go scripture-cising.

Dr. Taunalyn Ford: 00:38:48 Endorphins and the Spirit at the same time. It's a winning combination.

John Bytheway: 00:38:56 I love what you're showing us here in verse 24, the Lord says to Oliver, "Now behold, you have received a witness; for if I have told you things which no man knoweth have you not received a witness?" And I have in my margin, Oliver needed a revelation to tell him he'd already had a revelation.

Hank Smith: 00:39:17 That's wonderful.

Dr. Taunalyn Ford: 00:39:18 This was a tender mercy, right? This was the Lord through Joseph showing that my prophet knows what we've been talking about. I can tell him.

Hank Smith: 00:39:29 Yeah, that's almost Oliver, I know you.

Dr. Taunalyn Ford: 00:39:32 I love how the manual encourages us to write. I was talking to a wonderful sister from Japan yesterday and the humility that she had when I asked, I said, "You need to tell the story." And she said, "No, no, no. My story isn't important." And I just said, "No, stories matter. Every story matters." If we hadn't had Lucy Smith write down what she had heard from Oliver about his experience, he explained that to Lucy and she wrote it down,

we don't have it from Oliver. We wouldn't have that experience. We wouldn't know that he had received this vision of the place. It matters, write it down. You are part of history. It needs to be written by you.

- Hank Smith: 00:40:24 Wouldn't you say, Taunalyn, that someone might think, "Well, I'm not Joseph Smith. I'm not Oliver Cowdery. Who cares about my story." I don't think they knew that they were Joseph Smith and Oliver Cowdery, the names that are going to be talked about 200 years later.
- Dr. Taunalyn Ford: 00:40:39 That's part of the marvelous work and wonder that this would come to be what it is. Sometimes I think to myself, "Would they have any idea what it looks like in Times Square?" Those lights, I mean flash forward, put them there and then the Book of Mormon musical comes up in there.
- Hank Smith: 00:40:59 They're looking.
- Dr. Taunalyn Ford: 00:41:00 Your book is going to be so famous that there's going to be a spin-off on Broadway. I mean, what is Broadway?
- Hank Smith: 00:41:09 What are you talking about?
- Dr. Taunalyn Ford: 00:41:10 Anyway, you get the point, right? It's, your stories matter. They're crucial to testify of the work of God in the world and the establishment of Zion, and I just... oh, it's so important that there are two people in this process that there are witnesses to this process.
- Hank Smith: 00:41:33 Taunalyn and John, you're both teachers, excellent teachers. What is the power of stories in teaching? I have noticed that I can be teaching a group of youth or my students at BYU and I can be teaching principles and giving a little bit of a lecture. "You guys, you need to do this. You need to do this." I have their attention, but the moment it seems, that I start to tell a story, especially a significant spiritual divine story, something happens.
- Dr. Taunalyn Ford: 00:42:05 It is. Stories are so powerful and I learned this especially with my training at Claremont Graduate University. I got to be there when Richard Bushman, who is one of the most important biographers and founders of the Joseph Smith Papers. But his wife [Claudia](#), started an oral history project for women. It's just as simple as taking as a woman and asking questions about her experience in the gospel and the power in those stories. It was just phenomenal. That's what I based my whole research on.

That was my technique that I used in my dissertation was doing oral history interviews in India and I've collected over 300 and some odd stories of just Latter-day Saints and how the Church of Jesus Christ of Latter-day Saints works in the lives of Latter-day Saints in India and the miracles that have happened. It is really helpful when I've been going through really bad moments. Sometimes the Spirit will say, "Transcribe an interview, listen to someone's story."

00:43:21 The same thing with church history. We just listen to others. The text that I use when I teach world religions at BYU, I mostly teach at the Salt Lake Center. I teach from a text that was written by [Stephen Prothero](#) who says that religions are actually story systems. There's crucial foundational stories to each religious tradition that make the tradition what it is. In fact, Jews will say that they need to, if you don't tell the story, you forget what the law is. It's all connected, so they'll gather together at Passover to tell the story. They'll gather together at Purim to tell the story of Esther. They'll gather at these moments, particularly when someone can say, "This happened to me," and we can rely on that. I know the story that Melissa Inouye shared when she was on the podcast about being able to hear other people's stories and relate to them is like being able to have extra witnesses and extra people that can mourn with us and be together with us. We need each other's stories. Stories help us make sense of the world too.

Hank Smith: 00:44:52 Yeah, John Bytheway is one of the best storytellers I've ever heard. What have stories done for you?

John Bytheway: 00:45:01 A story immediately makes somebody go, "What's going to happen?" And then as you've talked about Taunalyn, then you're going to apply that to me. Could that happen to me or has that happened to me? I remember somebody a long time ago saying that you could write a talk, you could divide it into hook, teach, apply, a learning hook, apply.

Dr. Taunalyn Ford: 00:45:24 Absolutely.

John Bytheway: 00:45:25 And I love the stories because you want to know what's going to happen. Is it going to happen the way I think. I'm grateful for stories too because they hold my attention. I've seen Hank teach little kids, elementary school kids and just hold them all because of a story and they all want to know what's going to happen. But documenting those stories is a list of our tender mercies. I love what President Eyring said that a journal is not for your trips and your trophies. A journal is to document the hand of God in your life.

	00:46:03	That's what those stories do. Then you can go back and say, "Wow, God has really been involved in my life. I should not have forgotten that." I one time asked my class, "Now what's Passover again?" And this sister raised her hand and I just loved the way she said this. "That's when we were protected from the Pharaoh." And I went, "We?" Because that was her heritage and she didn't say they, it was her story. I'll never forget that. I stopped the whole class, "Wait, wait, wait, wait, wait. Would you say that again?" Because I wanted them to hear, I am house of Israel. That's how she was putting it. That's when we were protected.
Dr. Taunalyn Ford:	00:46:46	How powerful.
Hank Smith:	00:46:48	I hope everyone will really take this to heart and act right now. Pause the podcast and find a way to record the hand of God in your life to get it started because I've noticed the Lord says, "Oh, okay, now you're writing these down. Here's some more." You can actually do that on the Family Tree app. You go to Family Tree app and you bring up your own family tree and you click on yourself. Right there, there's a place called memories that you can hit. And then if you hit the plus sign at the bottom, at least it's on the bottom for me, it says, you can add a document, write a story, add audio. You could just start talking.
John Bytheway:	00:47:30	If I ever want to shed a few tears, I'll go watch my kids opening their mission calls, the little movies on my phone and watch everybody standing around erupt, and those are just fun to watch. Those are great memories.
Hank Smith:	00:47:48	Right?
Dr. Taunalyn Ford:	00:47:48	No, I find myself captivated by Family Search so often. I want to share one more quote that I've discovered from the team that was the writers on Saints by Nephi Anderson in the Improvement Era in 1898. He said, "The Latter-day Saint understands that this world is not altogether a playground and that the main object of life is not to be amused. He who reaches the people, and the story writer does that, should not lose the opportunity of preaching. A good story is artistic preaching." I love that.
John Bytheway:	00:48:32	Boy, that's great.
Hank Smith:	00:48:34	Tell your children these stories. You're on a drive say, "Have I ever told you about the time?" And tell the story.

Dr. Taunaly Ford:	00:48:43	So smart.
Hank Smith:	00:48:44	Yeah. All right, Taunaly, where do you want to go next?
Dr. Taunaly Ford:	00:48:47	All right, well, I think we read 24. I would like to look at 25 and 26 for just a second. Does somebody want to read that?
John Bytheway:	00:48:56	Section six?
Dr. Taunaly Ford:	00:48:57	Yes.
John Bytheway:	00:48:58	I'll do it. Doctrine and Covenants section six verse 25, "And, behold, I grant unto you a gift, if you desire of me, to translate, even as my servant Joseph. Verily verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people."
Dr. Taunaly Ford:	00:49:20	I love this opportunity that Oliver is given. You have a gift to translate even as my servant Joseph, and he doesn't ever say, I'm going to remove that gift from you. It won't go well. He'll say for time, let's just keep it in the positions we've got it. Joseph is translating, you're scribing. I believe that the Lord has blessed each of us with the gift, which is simply his Spirit to translate as Joseph did each day. When I am scripture-cising, I am translating. In the 1828 dictionary , the idea of translating like Enoch was translated or like John is translated is right there in the dictionary. So to transfer: to convey from one to another, 2 Samuel 3:10 is an example of this, and Webster himself gives us this link in the dictionary to 2 Samuel 3:10. It's amazing the way that the dictionary demonstrates how immersed the people were at that time in the King James translation of the Bible.
John Bytheway:	00:50:51	2 Samuel chapter 3:10, "To translate the kingdom from the house of Saul and to set up the throne of David over Israel and over Judah from Dan, even to Beersheba."
Dr. Taunaly Ford:	00:51:04	Okay. There's all sorts of interesting ways that the King James version is using the word translate. Number four is to cause to remove from one part of the body to another as to translate a disease. Yeah. Another one is change and I love that one. For me, I was confronted with a new situation. I've raised five amazing children and things are hunky-dory, but suddenly I am a single mother and having to support myself and create this new life. It feels to me like a translation of Taunaly Rutherford to Taunaly Ford. It's been fascinating experiencing divorce in the Church of Jesus Christ of Latter-day Saints. It's not the most comfortable situation, even though it's what I felt was the wise

choice at this point in my time and according to that revelation that I received, this concept of we're constantly giving birth to a new person almost daily in many ways.

00:52:29 So I feel like if we can use that idea of translation as change, it's helpful to me. We don't have to be the same person that we were five years ago. We can be different, we can be new. We can continually translate ourselves until we come into the idea of being translated into what an eternal being would be. Another idea is to interpret, to render into another language, to express the sense of one language in the words of another. So that's what we usually think of, but we have to get to number six to get that, and then finally number seven is to explain. So when we see the word translate in the Doctrine and Covenants, in the Bible, anywhere in the Book of Mormon, because it was translated into King James English, very much 1828, mind that it had to come through, we can understand that translation is more expansive. I think it helps us to find applications in our own lives to our own stories.

Hank Smith: 00:53:40 That's awesome.

John Bytheway: 00:53:41 I think that's really helpful because we think of translating, take this ancient language and convey exactly the same meaning in this different language. What you've given us is a lot broader transform.

Hank Smith: 00:53:59 I remember this moment four years ago, we're on the same lesson, we had [Janiece Johnson](#) with us, Dr. Johnson, who's brilliant, and she said something so similar. In fact, I brought the transcript with me today, so I think it's so wonderful that we have a second witness from you, Taunalyne. She says how the translation of the Book of Mormon happened. Those specifics we've got a lot of questions on. We don't know. Joseph doesn't give us the benefit of explaining it to us. He says, this all happens by the gift and power of God, but this gives us another example. I think that it should help us broaden our perspective of translation. That translation is not just this narrow translating from one language to another. Then she quotes from the 1828 Webster's dictionary, great minds think alike. She says, "Look at translation, translated being, and that kind of translation actually comes in the definitions before translating from one language to another. He's translating scripture for us and it is transformed into a way that we can access it.

00:55:08 That it's intelligible to us as mortals, like a body is translated, it can withstand the glory of God. This is taking a text or a source of knowledge. She says, changing its form so that it can be

understood, and I can read in the transcript, I can see how shocked I was. "Wait, what?" And I said this, "Janiece, I've never made that connection. When we talk about the Book of Mormon being translated, why don't we speak of translated beings taking something from earthly and making it holy. We've been a church a long time and we're still learning what the Lord meant." We grew up being taught and I think it's okay that we're still learning that, "Oh, he's taking it from one language to another." Yet Joseph Smith had a Hebrew tutor, a Greek tutor. He wanted to learn languages, so in his mind, I don't think he's saying, "I can translate any language from one to another." It was a very spiritual making something holy. What do you think about that? That we've learned what translation means as a church.

- Dr. Taunaly Ford: 00:56:21 When you're talking about Joseph learning Hebrew, why would you need to learn Hebrew if the Lord can just... But I think what we understand is that this process is, it's a calling. I believe it is part of the ongoing restoration. The Lord gives us his words and he says, verse 20, "Treasure up these words in your heart." How can he have us do that? Well, the one way he did that was to have his prophet translate. When they're done with the Book of Mormon, what happens? Are they done with translation? No. Right away they translate an English copy of the King James translation. Right there we see that Joseph understands that translation is broader than just one language to another.
- Hank Smith: 00:57:25 Yeah, we're going to translate this from English to English. That doesn't make a lot of sense.
- Dr. Taunaly Ford: 00:57:29 Exactly.
- Hank Smith: 00:57:30 Unless he thought it was something else.
- Dr. Taunaly Ford: 00:57:33 We do this all the time as teachers. We read a text and then we translate it to us and our personality. I Taunaly-ize all sorts of things all the time, but to help something be legible and to be able to hit home and into that place where it will cause change, this idea of translation as being part of the ongoing restoration. I do see this in our [global histories](#) that you can find on your Gospel library app or you can just Google global histories, LDS. It'll be right there and you just look at it and you find whatever country you want to, and you can see who translated the Book of Mormon in this language, and one of my favorite stories is about a woman, Srilaksana in Thailand.
- 00:58:29 If you know the King and I, how the king brings in the school teacher Anna, to teach them. Well, this woman actually literally

grew up in that very King's palace. No joke. She was educated in English there because of a descendant of that king. The Lord prepares her to be the one who will work on that translation, and we share a very short portion of what she talks about, an experience where she feels like she is going to die. And she talks about three beings that come into the room and lay their hands on her head and she is able to recover and continue miraculous things. Her needing to translate the word priesthood and not having a word for it. This idea of study it out in your mind.

00:59:28 She was really working on it and at one point she actually saw a hand writing a word and she said, "I knew that was the word for priesthood." And those stories multiply over and over everywhere you go. It's not just when he says, "I give you and Joseph," in verse 28, "the keys of this gift, which shall bring to light this ministry and in the mouth of two or three witnesses shall every word be established." That gift continues on. I noticed more this time as I was preparing that the Lord did not let Joseph do this on his own. He never did. There was always a witness, there was always a scribe. Throughout all of his processes, there was always, as he says, a witness to establish his word. That's such an important pattern.

Hank Smith: 01:00:24 Reminds me of Mormon 9, "God has not ceased to be a God of miracles."

John Bytheway: 01:00:30 Speaking of witnesses, I remember an insight one of my professors shared is that after the first vision, all of Joseph Smith's visions, there's so many, were shared visions. So the vision section 76, Sidney Rigdon was there and here all these things that are happening, someone else was there and I love that idea that Joseph could get to the point where he had passed off the keys and everything and thought, "If they kill me now, it's okay. The church will go on." Because he had passed on everything and it wasn't just one really dynamic leader, but the Lord had put a lot of people in place who knew stuff and who shared those experiences with Joseph. And we're told, "Now it's your job to testify of it."

Dr. Taunalyn Ford: 01:01:17 Yeah. I love it. Speaking of having two witnesses, in verse 30 it says, "And even if they do unto you, even as they have done unto me, blessed are ye for you shall dwell with me in glory." So we get this foreshadowing of the martyrdom.

John Bytheway: 01:01:41 I was reading earlier in verse 29, that same thought, "If they reject my words and this part of my gospel and my ministry, blessed are ye, they can do no more unto you than unto me." And I'm like, "That's not very comforting at all." Right?

Hank Smith:	01:01:57	Was that supposed to be...?
John Bytheway:	01:01:59	But then the next verse that you just read, "But blessed are ye, ye shall dwell with me in glory." What year is this? We're still back in 1829, huh?
Dr. Taunaly Ford:	01:02:09	Yeah.
Hank Smith:	01:02:10	He doesn't know it's what? 15 years away.
Dr. Taunaly Ford:	01:02:14	Yeah. That there will be two that will end up giving their life. We do know that Joseph was never selfish. It's clear from the beginning that this is the Lord's order of things, that we're going to have a witness.
John Bytheway:	01:02:32	And I've heard it said two testators were killed in Carthage Jail and there were two others there to witness it.
Dr. Taunaly Ford:	01:02:41	To witness.
John Bytheway:	01:02:42	Will Richards and John Taylor.
Dr. Taunaly Ford:	01:02:45	Revelation is to Joseph and Oliver directly, but I start to hear the application of this more broadly in Verse 34. "Fear not, little flock." But before that, I love the law of the harvest, right? "Fear not to do good. Whatever you sow, that shall ye also..." Don't be afraid to do good. Just fear is never of God. When we are doing anything out of fear, it is not God. Love is what comes from God. "Fear not, little flock. Do good. Let earth and hell combine against you, for if you are built upon my rock, they cannot prevail." His mercy in, "I'm not condemning you. Sin no more. Go forward," and Verse 36 is the awesome, "Look unto me in every thought. Doubt not, fear not." And what publication of the church has that very scripture written on the back of it? Does anyone know? If you're curious, you can hit the link to the video by Elder Uchtdorf on that. It is the best. I love it.
	01:04:00	<p>So Elder Uchtdorf, he talks about how he and Sister Uchtdorf do their Come, Follow Me scripture study. He says Sister Uchtdorf has her computer, he has his iPad, I think, and then he said, "We both have our English and our German editions of the scriptures," which I love, thinking about this idea of translation.</p> <p>One of my favorite moments on a trip that I had to India in 2022 was talking with some young single adults and diving into the Book of Mormon. At a certain point, having them flip from their English, because the church is primarily conducted and</p>

administered in English right now, but we've got growing translations, I had them flip over to their Hindi version of the Book of Mormon and compare, and it was so fun. It's so powerful to see how they were able to find nuance and new application in just going from one language to another. I encourage that and I encourage people to do that, to help the translations get better, too. We're all part of that process.

But I will give the secret away, that it's on the back of For the Strength of Youth. It says, "Look unto me in every thought. Doubt not, fear not."

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| John Bytheway: | 01:05:28 | Our friend Brad Wilcox spoke to the BYU football team before a game in 2024, and he had been honored as a teacher. They were like, "Give us some words of inspiration," and Brad said, "Doubt not, fear not," and the team went off going, "Doubt not, fear not." |
| Dr. Taunalyne Ford: | 01:05:45 | Oh, wonderful. I love it. |
| John Bytheway: | 01:05:48 | I think that was the Oklahoma State game, where at the very last drive of the game, they scored and won the game. |
| Hank Smith: | 01:05:56 | How fun. John, I don't know if our listeners know this, but you are on the Young Men's General Advisory Council, and Doctrine and Covenants 6:36 is an important scripture this year, an important verse. |
| John Bytheway: | 01:06:10 | Yeah. I think everybody knows that's the theme for the youth theme for this year. Boy, so much we could unpack there. "Look unto me." It's easy to say, but it's so easy to get distracted. Look unto social media, look unto what this person thinks, look unto that, and the Savior's saying, "Nope, keep your eyes right here. Look unto me in every thought." That's a pretty high percentage of thoughts. How many thoughts are every thought? Boy, then to, "Doubt not, fear not," when you think of who's saying that, that's really powerful. Don't you love short, concise scriptures that are powerful like that? |
| Dr. Taunalyne Ford: | 01:06:50 | Yes. |
| Hank Smith: | 01:06:51 | Taunalyne, interestingly, Verse 36, he says, "Look unto me." Verse 37, look at what exactly? "Behold the wounds which pierced my side and the prints of the nails in my hands and feet." He says, "Look unto me," but also, "Look unto my sacrifice for you." It's almost, "Look unto me. Look how much I love you. You can trust me." |

Dr. Taunaly Ford:	01:07:18	Yeah. I love Steve Harper in his Making Sense of the Doctrine & Covenants. He says, "This even seems visionary, perhaps beholding the risen Christ gives Joseph and Oliver courage as it had the Apostle Peter."
John Bytheway:	01:07:35	Yeah. Hank, you mentioned earlier, you asked me to talk about shared visions, how thrilled he was when the other witnesses had beheld the plates, and what does he do? He comes home, "You do not know how happy I am. I'm no longer alone in this," and-
Hank Smith:		"In this world," yeah.
John Bytheway:		Which to me, oh yeah, he was sharing everything he could.
Dr. Taunaly Ford:	01:08:00	It's remarkable.
Hank Smith:	01:08:02	You can hear him almost saying, "Go have your own sacred grove."
John Bytheway:	01:08:06	Yeah.
Dr. Taunaly Ford:	01:08:07	It echoes Moses. Would to God that all were prophets. Give me everybody. Everyone's invited to have this kind of a witness ultimately, as we continue to learn how to translate his words into our daily life.
Hank Smith:	01:08:26	Yeah. And Taunaly, you've done that in a way for us today. Section 6 has been translated to become a little bit more holy for me. As I look through now my notes on Section 6, I'm like, "Wow, I see this more clearly," and couldn't that be a form of translation?
Dr. Taunaly Ford:	01:08:43	Oh, absolutely.
John Bytheway:	01:08:44	Transformative.
Hank Smith:	01:08:47	Yeah. We still have a couple more sections here, Taunaly. Do you want to talk about them?
Dr. Taunaly Ford:	01:08:52	Yeah. Well, this next one, this revelation, I really appreciate what's called the Revelations in Context . You'll see links to that throughout the year. It's in the library app. It's right there. This links to the Revelations in Context about Oliver Cowdery's gift and was written by Jeffrey Cannon, who is a colleague of mine. And his office is right next door, and so I knocked on his door and said, "Jeff, tell me all about Oliver Cowdery and how you

wrote this amazing Revelations in Context." And he said, "Well, let me explain how they came about." He said that our boss, Matt McBride, said, "We've got this gift of the Joseph Smith Papers. Take the Joseph Smith Papers and make that a little more legible," right? To put this into something that is a bite-sized nugget for us.

What you're getting in the Revelations in Context is solid Joseph Smith history information. Everything that's there, you can go there, the quotes, you can find them on the Joseph Smith Papers. The background to this, I love. It's sometime in that month, the two men were discussing the fate of the Apostle John, a topic of interest at the time. Joseph's History records, they differed in their opinions and "mutually agreed to settle it by the Urim and Thummim."

Hank Smith:

Wow.

Dr. Taunalyn Ford:

So that's the background. What do they see?



- John Bytheway: 00:00:00 Keep listening for part two with Dr. Taunalyne Ford, Doctrine and Covenants, sections six through nine. The revelation is a translated version of the record made on parchment by John and hidden up by himself, so did they just see the parchment? Doesn't say. That's what we were talking about.
- Dr. Taunalyne Ford: 00:00:24 Exactly. Again, gift and power of God, but the Urim and Thummim was involved. It was this idea that these are John's words that were left very similar to the way that we get a New Testament. We get scraps of parchment that are with things written on them. That's how we get the canon. This is an addition to the canon. This emphasizes right in verse one, the Lord said unto me, "John, my beloved, what desirest thou? For if thou shalt ask what thou wilt, it shall be granted unto you." The lesson has prompted everyone to say, "What would you ask? What do I want? What are my innermost desires?" Is such an important exercise and to constantly check that. Does anyone want to tell me what they would ask?
- John Bytheway: 00:01:29 When you read the book of John, John the Beloved just says, "The disciple that Jesus loved." I'm always like, "Well, that doesn't narrow it down very much, does it?" I think I would be thinking about my family, wanting to have my family with me in eternity. What I love about this is in verse eight, "Verily I say unto you, you shall both have according to your desires for you both joy in that which ye have desired." I love that the Savior didn't say, "That's a wrong desire. This one's a good one." I love that he was okay with, yeah, that's a good one too and you can have that. I have in my margin Mary and Martha different desires at the time, but they were both good and that's okay. I don't think the Lord's going to go, "Wrong, wrong, wrong. That was the wrong desire." Those are both good. You both have joy in that.
- Dr. Taunalyne Ford: 00:02:25 That is amazing. The fact that he asked for that proves that he will not ask for anything against the Lord's will. I love [Neal A. Maxwell's](#) quote here, "Therefore, what we insistently desire over time is what we will eventually become and what we will

		receive in eternity." This idea of just check our desires, what is it?
John Bytheway:	00:02:51	I also think sometimes we can ask God to educate our desires.
Hank Smith:	00:02:57	Right. I think we can have inspired desires as well.
Hank Smith:	00:03:10	I'm seeing the heading of Section 17 says, "Oliver Cowdery, David Whitmer, and Martin Harris were moved upon by an inspired desire." I've always liked that phrase. I think you're right, John. The Lord can influence our desires.
Dr. Taunaly Ford:	00:03:26	Speaking of verse eight as well, notice the criteria that God uses there for determining. He says that you both joy in that which you've desired. It's like what he wants for us is that we're happy. That's how I feel with my children. Sometimes I haven't appreciated who they are as individuals and their individual journeys and their choices that they will make and how different those might be from what I had pictured for them, but seeing the joy that they can bring and the joy that they give to others is beyond.
Hank Smith:	00:04:14	Wow. What a great section.
Dr. Taunaly Ford:	00:04:17	In conclusion, the idea of the keys of the kingdom I think are important. He says that Peter is going to be... He does kind of say, "Well, maybe John's was just super awesome, but you're going to minister."
John Bytheway:	00:04:40	He has undertaken a greater work.
Dr. Taunaly Ford:	00:04:43	But then, he says in verse seven, "And I will make thee to minister," for John and for James, you're going to be the president in that group and you're going to have the keys of the ministry so that we've got that there, which is so crucial.
Hank Smith:	00:05:02	Taunaly, take us through sections eight and nine. These are famous sections.
Dr. Taunaly Ford:	00:05:08	Yeah. Section eight has I feel like one of my go-to scriptures here.
John Bytheway:	00:05:18	I want to know which one it is because one of mine is here too.
Dr. Taunaly Ford:	00:05:22	I want to know what is the spirit of revelation and this gives me a lovely definition and guide, a base that I can work from. A little background here, as we're talking about the keys, section

seven comes when they're debating back and forth whether or not John lives forever. Joseph is able to whip out this revelation with this parchment. Well, I can just imagine another gentleman in the room saying, "Well, wait a minute. Give me that stone. Let me have the rails. I want to make sure that you really saw that parchment." It's interesting to me that he's looking. You can see a little every now and then that Oliver needs a little more assurance and a little more guidance and a little more help.

00:06:20 I want to add here as we're talking about keys and authority being restored, I mean you're going to talk about this next time or coming up and I don't want to take away anyone's thunder. I love the quote on the Revelations in Context about Oliver. He may have had doubts. He may have had moments when he experiences seeing John appear to them and restore that Aaronic priesthood, that experience. The quote is, "The experience cemented Oliver's faith. 'Where was room for doubt?' Oliver later wrote of the incidents. Nowhere, uncertainty had fled, doubt had sunk." And I love that.

00:07:11 I do want to add too just another little fun global history thing, the place where Joseph and Oliver are baptized in the Susquehanna River is also a very important place for Korean church history, if you know that story. Ho Jik Kim or Kim Ho Jik, depending on the way you say the Korean name, he was a very important worker in the government. Supposedly, he'd had all sorts of degrees, but the leader in Korea said, "We want you to go get another one." He sent him to Cornell to learn how to work on the food supply and how to feed the people in Korea basically.

00:08:01 While he's there, he actually meets Latter-day Saints and is introduced to the gospel, is converted. The place that he wants to be baptized is just right up the road in the Susquehanna River. Here's the key. He said he was baptized by Elder Joseph A. Dye at the time of his baptism. The words that came to him were, when he comes out of the water and he hears, "Feed my sheep." After the Korean War, he will be instrumental in helping open the church there and in getting through some of the red tape with the government. It's not just helping feed the people physically but also spiritually.

John Bytheway: 00:08:52 Now, is that one of those global history?

Dr. Taunaly Ford: 00:08:54 That's [global histories](#). That's in the global histories, yep.

John Bytheway:	00:08:58	Oh, I know a seminary principal named Jeff Loveridge who's going to love that story. He served his mission in Korea.
Dr. Taunalyn Ford:	00:09:06	Oh, yes.
John Bytheway:	00:09:07	And I drive a Hyundai so it has special meaning to me. No, just kidding, but.
Dr. Taunalyn Ford:	00:09:15	Let me give you the date on that. He was baptized on July 29, 1951 at 3:30 PM in the Susquehanna River at the supposed spot of Joseph Smith, the prophet's baptism. Always 1830 somewhere in the church.
Hank Smith:	00:09:32	And since you said that Taunalyn, I hope everyone will go back to our episode with Dr. Melissa Inouye on Mosiah 18. She talks quite a bit about her good friend Dr. Taunalyn Ford. I think it would be a beautiful thing to connect these two episodes.
Dr. Taunalyn Ford:	00:09:48	And Melissa did such an amazing job of trying to help us in the church history department not monopolize things. We've got to listen to some stories from the global church. There's so much to learn.
Hank Smith:	00:10:06	As a historian, I bet she's really enjoying the time in the spirit world. Of course, she misses her husband and children. As a historian, don't you think?
Dr. Taunalyn Ford:	00:10:18	Well, there has got to be some work that is being done there by her and Kate Holbrook. I think of some of those that we've lost in the church history department that have just been powerhouses. So section eight, this of course is we're continuing the translation and Oliver, we get the word anxious and Oliver Cowdery is told that, "As sure as the Lord liveth, who is your God and your Redeemer, even so sure shall you receive a knowledge of whatsoever things you shall ask in faith, with an honest heart, believing that you shall receive and a knowledge concerning the engravings of old records which are ancient, which contain those parts of my scriptures of which has been spoken by the manifestations of my spirit." He's got this opportunity, this blessing, and then he's explaining the process to him in verse two. "I will tell you in your mind and in your heart by the Holy Ghost, which shall come upon you and which shall dwell in your heart."
	00:11:32	We get the cognitive element, we get the spiritual emotional element, and I think that is very, very crucial that there's a balance in the two and it's not it's just feelings and thoughts. It's

think about all the things we do with our mind, all of those ways. Revelation comes in fascinating ways as we move forward, as we read, as we use our mind. There's the great story of [President Nelson](#) when he has been begged to do that heart surgery on the patriarch and he actually sees and receives that revelation in the middle of the surgery. We live way below our privileges. When we limit ourselves to this is the way God talks to us in our feelings, in our thoughts. There's cognitive ways, there are more emotional feeling ways, but you can expand those.

00:12:37 It's going to be as different, the way that God speaks to someone in far off. Let's go back to Asia because I love it so much. This idea of mind and the heart, and if we don't limit, he says therefore in verse four, "This is thy gift. Apply unto it. It will deliver you out of your hands of your enemies." I love verse three. It explains something incredible about the spirit of revelation that this idea of the spirit of revelation of being able to communicate with my children in their minds and their hearts, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground. That's really amazing to me.

00:13:27 I remember a talk, and I think it was [Elder Holland](#) when I was at BYU was talking about this and it's this idea of you've got scary crazy Egyptians behind you. You've got a body of water in front of you and you are leading people. What do you do? And it's as simple as turning to the spirit of revelation that allows you to know what to do, and it's interesting that he uses his staff or his rod that will divide those waters. We can so apply that when we have angry mobs behind us and impossible jobs before us. It's as simple as opening mind and heart to the Holy Ghost and to that spirit of revelation, but I don't want to limit it.

Hank Smith: 00:14:26 He keeps telling Oliver, "Fear not, fear not," the way you brought that out with Moses. I'm sure Moses was terrified. "I'm in an impossible spot. I've got death coming this way. I've got death in front of me. I'm scared. What do I do?" And instead of embracing fear, embrace revelation. So it fits Oliver's situation beautifully.

John Bytheway: 00:14:51 The name of Moses thrown out here in verse three, and then the name of Aaron thrown out in verse six.

Dr. Taunalyn Ford: 00:14:58 Yes.

John Bytheway:	00:14:58	Wouldn't you love to hear, "Now, this is not all thy gift for you have another gift." I would love to hear that. And here's another one.
Dr. Taunalyn Ford:	00:15:07	Yeah, and you get a car.
John Bytheway:	00:15:12	And you think about Moses who said, "Aaron, cast this rod here." Maybe this is a Moses-Aaron compared to a Joseph-Oliver situation and how they're going to work together.
Dr. Taunalyn Ford:	00:15:29	Right, exactly. I love that. It's interesting, in preparing revelation book one for publication, Sidney replaces this, so the original translation was sprout and then he puts it with rod and we get eventually this gift of Aaron, and what's going on here? It's the same thing, but most likely Oliver is using some sort of a rod, and this is interesting, a green flexible shoot or rod cut from hazel peach or cherry trees were sometimes used as divining rods. So basically, farmers who are desperate to know where water is, they would use these and this is still used in some areas. This is where we see culture when we hear the phrase the past is a foreign country, they do things differently there. This is where we see that Joseph and Oliver are coming from a time that is closer to the day of enchantment and not the day of enlightenment.
	00:16:46	Sometimes we have to look back and realize that these people are from a different day. This is a day where Christianity and magic mixed in this world. God worked with that, with Joseph's stone. We see that. It's the same opportunity that was given there with this rod. Sometimes our minds in the 21st century or in the 20th century or even Sidney Rigdon was saying, "Oh, maybe that's a little too, we sound like hicks. Let's fix that." The key here is we live and breathe and move in culture and the Lord is going to use that and he is going to speak to us through that culture.
	00:17:41	I love section 90:11 is one of my favorites as we're writing this book on mission in the church, "For it shall come to pass in that day, that every man shall hear the fullness of the gospel in his own tongue, and in his own language." Those two, making that differentiation between tongue and language, I think often about culture and translation of culture, how crucial that is. God was using whatever gifts, whatever way he was receiving this direction. God was going to work with that and we see that with Joseph. He becomes a prophet. It's not about seeking for treasures and I think about that. We joked about seek not for riches, but for wisdom. It's the same thing, we're going to

redirect these things away from the monetary or the worldly into the spiritual.

- Hank Smith: 00:18:46 I love what you said there, Taunalyn, that the Lord will take you where you are. I'll speak the language that you speak right now. A very good teacher can take someone from where they are and say, "Okay, where are you exactly? Here's where I want you to be." Now, what are the steps? I need to speak your language to get you to eventually come to speak this language. The Lord is an excellent, excellent teacher. He will take us where we are. For me, when I was younger, the Lord spoke to me through sports and I started to learn life's lessons. My dad was a golf professional. That was his language. That's how he taught us, but eventually those lessons go away from that original language into much more spiritual connecting experiences. John, I know that you learned lessons through golf, through acne, through...
- John Bytheway: 00:19:46 They were written all over my face.
- Hank Smith: 00:19:49 John, don't you think that's an important thing to let young people know God will meet you where you are. He won't leave you where you are, but he'll meet you where you are? With Joseph, it might've been seer stones and treasure. With Oliver, it might've been divining rods, but look what they both end up becoming.
- John Bytheway: 00:20:07 One of the things that always impresses me is how many agricultural metaphors and parables there are because that's-
- Hank Smith: 00:20:14 The language.
- John Bytheway: 00:20:15 ... what everybody did. Everybody knew about seeds and cultivating seeds and taking care of them and everybody loved the harvest. Boy, if God wants to really get through to people, there's a famine, there's a way to do that. It's so consistent throughout the scriptures. We've already read it. The field is white already to harvest. We've read it in this section. It was still mostly agricultural, I suppose.
- Dr. Taunalyn Ford: 00:20:42 And that which you sow you shall also reap. He also says in verse seven, "There's no other power save the power of God that can cause this gift of Aaron to be with you." Reading just recently in Moroni 10, "All good gifts come from me and doubt not it's the gift of God." I love this quote by one more from [Steve Harper](#). He says, "As intended, little is known about this rod or this sprout or this gift of Aaron," and he says, "Little is

known about it in our skeptical generation." Then he says, "Perhaps the equally marvelous, supernal gift of the Holy Ghost remains nearly as mysterious. It is remarkably available yet few apply unto it as the revelation commands."

- Hank Smith: 00:21:41 That's wonderful, and we'll link all of these things that Taunalyn's been sharing with us in our show notes. Go to followhim.co and you'll find all of it there. Are we ready for our last section, Taunalyn?
- Dr. Taunalyn Ford: 00:21:54 Yeah. I want to just do one more though, warm up to it. Verse 11 in chapter 8, it does say, "Ask that you may know the mysteries of God and that you may translate and receive knowledge from all those ancient records which have been hid up, which are sacred and according to our faith, and according to your faith it shall be done and behold it is I that has spoken."
- John Bytheway: 00:22:20 Could I go back to verse two? I feel like that part about mind and heart as you just said, we're applying unto the gift, we're trying to learn how the Spirit works with us. We're trying to learn to hear him. I love that both of those are mentioned. I think that sometimes because so many things make sense in the gospel, we want everything to make sense and some things don't. But for the most part I'll tell you in your mind, it'll make sense and in your heart. That mind and heart combination I think is helpful. We know burning in the bosom, that's a heart thing, but we know many more times we've already read it, I will enlighten your mind. I love the combination of both of those there. That's been very helpful to me.
- Dr. Taunalyn Ford: 00:23:11 I like that too.
- Hank Smith: 00:23:12 That's a beautiful combination that needs to be used.
- Dr. Taunalyn Ford: 00:23:16 Acknowledging when it happens and recording that is so crucial too. There are times where Joseph said, "When you feel that revelation, if you will acknowledge that, it will come more frequently to you." The more we acknowledge that. As we go into section nine, this is where we get a failed attempt. Why don't you read that, John, first for us?
- John Bytheway: 00:23:46 First one. "Behold I say unto you, my son, that because you did not translate according to that which you desired of me and did commence again to write for my servant Joseph Smith Jr., even so I would that you should continue until you have finished this record, which I have entrusted unto him."

Dr. Taunalyn Ford:	00:24:05	<p>Okay, so he's been demoted graciously and it's really a matter of it's working better this way. He says in verse two, "I have other records and we're going to continue this translation process." "Be patient," verse three, "for it is wisdom in me. It is not expedient that you should translate at this present time." Sometimes we don't receive what we ask for because it's not expedient. We get some instructions. He's also learning from this. Whenever the Lord says, "You have a gift," I keep thinking about some of the things in my life that I think at first glance are so not gifts and I think particularly about some things that I've experienced as far as depression or anxiety. I've seen people that have struggled with OCD or other kind of neurodivergent brains. Those ironically can become gifts. Ways that those people who have different kinds of brains have to slow down and they are able to receive things in different ways. They're able to feel things in different ways and to communicate.</p>
	00:25:34	<p>I mean, some of the best scientists that have made great discoveries, artists have been with these seeming limitations or oppositions, thorn in the flesh, if we go back to Paul. In verse five, he's going to explain, "Behold, it's because you didn't continue as you commenced like you started," but it's almost like he stopped looking directly at the Lord. There was something in the faith there. He says, "Do not murmur," in verse six, "it's wisdom that I've dealt with you." In verse seven, this is what we constantly will quote, "Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me."</p>
	00:26:22	<p>And that verse 11, He said, "You've got to ask me," and it seems that that's all he did is he asked. And I think we all suffer sometimes from the limitations that we have when we only ask or barely ask. The idea of prayer as being some sort of a celestial vending machine that we just sit down and ask versus that we actually are seeking with all of our heart in our asking, and then our actions reflect what we have asked for in that translation process.</p>
	00:27:08	<p>Verse eight, "Behold, I say unto you, you must study it out in your mind and then ask me if it be right." We're opening up some dialogue here. And then, "I will cause that your bosom shall burn within you. Therefore, you shall feel that it is right." And President Oaks gives us a great comfort on this in one of the talks that he gives us in, don't get super upset if you haven't felt the burning in the bosom. So it might be different for you. He's talking to Oliver sometimes directly, but there's going to be some way that you're going to feel, you're going to know and feel that something is right.</p>

	00:27:49	Verse eight says we are supposed to use our brains, our minds. We are supposed to go out and do stuff. Don't just sit there and don't forget what you're asking for. Do something about it. Open up a dialogue. Ask me if it be right. And in that dialogue, sometimes the Lord is going to speak to us through somebody else, through something we read, through something we do. Just keep moving and let's keep having that dialogue and you're going to feel that it's right.
	00:28:23	But in verse nine, if you don't have these kinds of feelings or you have a stupor of thought, often people think of stupid and stupor, I am stupider for having thought of that idea. Maybe it's not the good answer, but you'll forget the thing that's wrong and you cannot write that which is sacred. So this is obviously applying to this process of translation, that the Lord still cares that he's learning this process of translation right, but he's not going to do it this time because he says it was expedient at first, "But you feared," verse 11, fear was the key to his in the end losing that, "but the time is past and it's not expedient," so just get going on this translation. You're going to get this done in three months.
Hank Smith:	00:29:17	I noticed in previous revelations, I mean this all came really in a month. This has been quite a month for Oliver. He meets Joseph Smith and all this happens, but twice he's been told to trifle not and then the Lord says, "You took no thought save it were to ask me." And I wonder if that word trifle here could be that, you know how something is used like a small amount of something? He seemed to pay the merest trifle, something that's not really super important. So I wonder if that's maybe what you took no thought save it were to ask me, little.
Dr. Taunaly Ford:	00:29:55	Yeah, like on the prayer meter, your prayer was like, it wasn't getting there, the intenso meter.
Hank Smith:	00:30:03	John always says, "You don't get Google-speed answers to golden questions." If this is something you really want, let's take some time on it.
John Bytheway:	00:30:14	Elder Bednar talked about the process of revelation that comes slowly like the rising of the sun is more common than a light turned on all at once. You've heard that quotation. Think in the process of studying scriptures, we study, we ponder, we think about it in our minds and things open up to us, but it's not quick. The hard part about this is James 1:5 says, "If any of you lack wisdom, just ask." Well, he did and he got this.

Dr. Taunaly Ford:	00:30:46	And it was a process. I think we get a little more explanation when he says in verse 11, it was expedient when you commenced, but the time's past it's no big enchilada, like we're good, let's move on. Then I love how he says, "For do you not behold that I have given unto my servant Joseph sufficient strength whereby it is made up?" In other words, don't worry about the time that you lost. It's no problem. I don't condemn either of you. You made this trial, we're good. I constantly think about my heavenly parents are the masters of damage control. I do stupid things. They can make amazing things out of my stupidity. I guess I shouldn't try to do stupid things, but when I am a mortal having a mortal experience, the Lord can take my offering and it's enough.
Hank Smith:	00:31:49	I'm going to quote you on that, Taunaly. The Lord is the master of damage control.
John Bytheway:	00:31:54	Damage control because all we do is go around damaging stuff.
Dr. Taunaly Ford:	00:31:58	We do. We make a mess, but that's what life is supposed to be. That's what the Atonement is about is allowing us to make messes and not be condemned for them, to learn from them.
John Bytheway:	00:32:11	I like verse four, the clarity, "Behold the work which you are called to do is to write for my servant Joseph." Now go to verse 14, "Stand fast in the work wherewith I have called you." Different times in our lives, we have different callings, do what you are called to do. I'm comparing this now to our individual callings in our wards or stakes or whatever, but I think that's really interesting. To stand fast in the work which I have called you. The hair of your head should not be lost. You should be lifted up at the last day. So that's a nice reminder of you don't have to do everything, do what you're called to do.
Dr. Taunaly Ford:	00:32:51	Yeah, and I like this. As we're talking about these promises to Oliver, I think it's important to think about what did happen to Oliver. He's going to have this moment where he's going to struggle and be excommunicated in 1838, we're going to come to that, but he's going to come back in 1848. He is going to continue to the end in supporting Joseph even though there's some bumps.
	00:33:19	I like to think too about where are the women in this story? Did Oliver Cowdery marry anyone? And yes, indeed he did. He marries Elizabeth Ann Whitmer. Lots of Whitmers in this story. She was David Whitmer's great-granddaughter, Helen Van Cleave Blankmeyer described Elizabeth as a tiny bird-like creature, sympathetic, practical, resourceful, and a fountain of

fun. And evidently, Elizabeth gave birth to six children. One of those children lived to maturity, one. So if you can imagine what's going on in the background of Oliver's life and Elizabeth's life, they're losing all of these children.

- John Bytheway: 00:34:10 Hank, are you related because you're kind of a fountain of fun?
- Hank Smith: 00:34:13 Oh, thanks, John. That was my nickname in high school.
- Dr. Taunalyn Ford: 00:34:21 I hope I have a T-shirt, I'm a fountain of fun.
- Hank Smith: 00:34:22 Fountain of fun, especially when you scripturecise.
- Dr. Taunalyn Ford: 00:34:28 Yeah.
- Hank Smith: 00:34:29 I'm going to use that forever.
- Dr. Taunalyn Ford: 00:34:32 I think my very, very favorite quote that I keep wanting to come to is by [Neal A. Maxwell](#). He says that discipleship requires all of us to translate doctrines, covenants, ordinances, and teachings into improved personal behavior. How classic is that? I love that. We are to translate doctrines, covenants, ordinances, and teachings into improved personal behavior. Otherwise, we may be doctrinally rich but end up developmentally poor. Isn't that amazing? Then, he says, "The celestial attributes such as love, patience, mercy, meekness, and submissiveness embody what we are to become. They're not just a litany of qualities to be recited. Awareness of them, even articulate awareness without their application will not do. Furthermore, these same attributes be developed in the abstract. The relevant experiences are required even when you and I would try to avoid them." Some of those gifts that we want to avoid in life are those gifts that will help us to translate ourselves.
- John Bytheway: 00:35:52 We've gone from teach me all that I must know, to teach me all that I must do, to teach me all that I must be, and it's almost like we're supposed to become all this stuff we're studying.
- Hank Smith: 00:36:09 Taunalyn, I've noticed in these sections, and maybe both of you can comment on this, that we can get to know the Lord through these revelations and he seems to be both loving, direct, and has some pretty high expectations. He doesn't say, "You are terrible people. You're really so far behind." He says, "Okay, let's try this. Oh, you didn't do very well. That's okay. Let's try again. Oh, you really did not do well." Maybe we want the Lord to be a cheerleader in the game of life, but he's more like a coach where he's going to tell us, "That was not good and yes, the

time has passed." You almost want him to say in section nine, "Oh, the time isn't passed. It's okay. Let's try again."

- Dr. Taunalyn Ford: 00:37:00 There's some times where the choices we make are going to have some consequences that we're going to need to be accountable for and learn from. I guess maybe because it's our family motto is I love you no matter what. I want God to be able to say I love you no matter what, but you can do better. Right?
- Hank Smith: 00:37:20 It's more of God saying, it's not like, oh, I'm happy with whatever you do. I love you no matter what.
- Dr. Taunalyn Ford: 00:37:26 But I want more for you.
- Hank Smith: 00:37:29 We've got work to do here guys. Come on, let's try this out.
- Dr. Taunalyn Ford: 00:37:33 That's where we know that he loves us is because he wants us to become. He doesn't want us to stay as is.
- Hank Smith: 00:37:43 Taunalyn, we have really gotten into Oliver's personal life here. I don't know if I would feel comfortable having the Lord pointing out some things that I'm doing right and wrong right here in canonized scripture. If you don't mind, I would love to come back to something you said earlier about being a divorced member of the church. We have listeners, I am certain, all over who have gone through a divorce, yet I don't know if it's something we talk about enough. I'm not sure why. Maybe I'm wrong about that. Maybe I'm just not in the right circles, but would you mind speaking to our listeners who are hurting through because of divorce? You hear someone so faithful, so educated that has been through this same thing. What would you say to our listeners out there who are hurting?
- Dr. Taunalyn Ford: 00:38:40 Well, I certainly can't be the poster child for how to do divorce correctly, but I do constantly say if we are going to have the principle of eternal marriage, we have to be able to think about celestial divorce. What does that look like for the eternities and how do you treat one another and it takes time? I'm still working through that, but there are times where the wisest course of action is to make that choice.
- 00:39:18 I know that there are particularly women who sometimes are almost culturally called upon to stay in a marriage that is difficult or even marriages where there's abuse. That is not something that the Lord wants for his daughters or sons. It's not what we want to celebrate in our church necessarily, but also we should never villainize it. This is part of the path. This is part

of the journey and I think the most important thing is to try in the path of receiving revelation that the guidance that you receive as far as the choices that you make in your life are between you and the Lord and that it's important often to be able to shut down voices that might question your revelation.

00:40:28 Priesthood leaders were so instrumental, so important to me and so wise in my journey. There were other times where I had to shut down voices and mostly they were just in my own head. It was like, what do they think about me? What do they think? We just need to trust each other, trust that we are receiving revelation from our father in heaven and doing our best, and we can support each other and encourage instead of question. Be curious instead of judgmental. I remember going through this process. I was blessed by so many messages from President Nelson and particularly messages about putting conflict away and striving for peace. I just believe that we are a people who are called to be a people of peace and to create Zion. We started out here when Oliver is called to be part of this work of establishing Zion. We're still doing that today and we can't do that with contention and divisions. I just really believe in the Lord and his ability to heal and to create connection and to help us translate the ugliness of our lives into the beauty of becoming more like him.

Hank Smith: 00:42:10 Wow. That is beautiful. I remember [President Nelson](#) saying, I'm sure you both remember this, peacemakers needed, "If a couple in your ward gets divorced or a young missionary returns home early or a teenager doubts his testimony, they do not need your judgment. They need to experience the pure love of Jesus Christ reflected in your words and actions." We need to put that in vinyl, in every church, in every chapel.

Dr. Taunaly Ford: 00:42:40 You can buy stickers for your big drink holders at the church history library.

Hank Smith: 00:42:49 Really?

Dr. Taunaly Ford: 00:42:50 There was like this Mormon saying, it was like the Mormon saying is, does anyone know what this is? It's mind your own business. That used to literally be like people would cross-stitch a sampler with mind your own business. This used to be like think celestial, mind your own business.

Hank Smith: 00:43:15 I think I've heard that from Brigham Young actually.

Dr. Taunaly Ford:	00:43:17	Yeah. I have not done enough research on it, but I do have one of those stickers on one of my large mugs.
Hank Smith:	00:43:25	It was. It was the Mormon Creed .
Dr. Taunaly Ford:	00:43:28	The Mormon Creed, that's it. It's the Mormon Creed. Thank you.
Hank Smith:	00:43:31	I remember. Mind your own business. Saints will observe this. All others ought to. It was the Mormon Creed. I remember now.
Dr. Taunaly Ford:	00:43:41	Yes, and my amazing colleague who was just hired, she was my intern in the summer and she just got hired as a research assistant, but she's from South Africa and she found that Mormon Creed literally cross-stitched in South Africa.
Hank Smith:	00:44:00	I love that. John, we're going to have to bring that back.
John Bytheway:	00:44:02	It speaks to what we've talked about, the culture. We're talking about it and laughing because it's such a scolding thing to say now.
Dr. Taunaly Ford:	00:44:11	I always start all of my world religions lessons by dropping the name of Mother Teresa. I know her. I met her in Calcutta and spent time with her.
John Bytheway:	00:44:23	No kidding.
Dr. Taunaly Ford:	00:44:24	It's true. That's how I got into doing what I'm doing is because I visited India with the ambassadors years and years ago, but we literally spent a day with Mother Teresa and she was so impressed with the group that she said, "Would you like to go to my orphanages?" And she climbed on our bus with us and took us to her orphanages and then she took us to her homes for the dying, her hospice, and then she said, "Would you like to sing to Jesus?" And we were able to go and sing I Am a Child of God in her sanctuary. I love her quote about if you judge people, you don't have time to love them. And watching her minister as the Savior would to everyone in Calcutta regardless of race, creed, caste.
John Bytheway:	00:45:17	Wow. I'd like to end up where she is because I think she's going to be right there.
Dr. Taunaly Ford:	00:45:25	One thing that does help me, I was very lonely initially on Friday night date nights, so I decided that I was going to date Jesus. I was going to just go to the temple. I was going to work in the temple, so I became a temple worker. In that process, I realized

really those promises where we are symbolically sealed. He is the Lord, our God, our husband for all of us. That metaphor of Christ as husband has been so powerful for me, knowing that those sealing ordinances, those covenants, those blessings and privileges, those opportunities to have the Spirit in my home. I think President Oaks has done such a fantastic job of speaking about this, about how women who don't have a companion in their home still experience that power of the priesthood in their home through those temple covenants and through all of the covenants that we make under the priesthood.

00:46:45 It's scary because in many ways I have been marginalized in my work in India because I chose to divorce my husband. The idea is that you should stay, you're expected to. That brings shame to the family. That divorce is a terrible thing. It's also a privilege in many ways to be able to get a divorce. I'm aware of that too, that I have something of a privilege here that other women might not have. I'm sensitive to that.

Hank Smith: 00:47:27 Sometimes we get the idea, Taunaly, that being Christian means taking abuse and not doing anything about it. And if you read the New Testament, Jesus had firm boundaries. When Nazareth, his hometown, tried to kill him, he never returned. When Peter said things that were out of line, he let him know. When Herod killed his cousin, John the Baptist, Jesus refused to speak to him. The idea that being a Christian means, well, you just need to take this abuse, that is the exact opposite of Christlike.

John Bytheway: 00:48:09 I'm glad you brought up peacemakers wanted. After that talk, our inspired bishop asked everybody in the ward to read it again slowly and my family has been touched by divorce as well, and you just don't know. I love that line. They don't need our judgment, they need to experience the pure love of Christ. Having served as a bishop, there's just things that nobody knows. I'm really grateful, this is going to sound strange maybe, but I'm really grateful that we have an incident early in the Book of Mormon where Nephi just says, "You know what? We have to leave. It's the right thing to do."

Hank Smith: 00:48:54 Yeah. The Lord tells him, "Take and depart."

John Bytheway: 00:48:58 And just like you're saying, Hank, it's not, "Well stay there." It's, "Nope. No." There comes a time when you need to go, and in a way I'm grateful that we have that precedent there because I'm sure it was heartbreaking to Nephi to not be able to keep the family together. He's probably thinking, I've got to face my

father Lehi one day, but nope, compromise is not possible. You need to go.

Hank Smith: 00:49:21 And we find out later, he's blamed for it. When they go to talk to the Lamanites, "Oh, we still hate you for what you did."

John Bytheway: 00:49:29 We were wronged.

Hank Smith: 00:49:30 We were wronged.

Dr. Taunalyne Ford: 00:49:32 I really appreciate that, John, because that stood out to me this last time through the Book of Mormon was that we want eternal families. We want to stay together, but there are times where it is not healthy, that it's a better choice.

John Bytheway: 00:49:48 It's not the ideal choice, but it's better. You don't have to stay and endure abuse. The Lord has never asked us to.

Hank Smith: 00:49:56 And it's not kind to the abuser to enable that. Taunalyne, thank you for letting us venture into that. I mean, you and Oliver, we both got into your personal life. When you said we're all Oli C., we really took it to you.

Dr. Taunalyne Ford: 00:50:13 We are Oli C.

John Bytheway: 00:50:13 You're close with Oli C.

Hank Smith: 00:50:17 Yeah. Hey, Taunalyne, just quickly, one last question. For someone who's studied church history for quite a while, you don't look very old, but it's been a couple of decades of studying church history. I think our listeners wonder, is Joseph Smith really who I think he is because I hear this from this person and from this website and this from this anti-Joseph podcast, here's someone who's read as much as anybody else. Is this really the restoration? Is the Lord really in this?

Dr. Taunalyne Ford: 00:50:51 I appreciate you giving me the opportunity to answer that because I am so grateful for the sacrifices that Joseph and Emma made and all of those actors that we get to see some of their dirty laundry and their weaknesses. One of my favorite things that [Melissa Inouye](#) ever wrote is in her book Sacred Struggle, she talks about redeeming the dead. She talks about how when we deal with history, we are dealing with humans, and humans make mistakes.

00:51:31 So when I look at Joseph, there's times where I look close up and I think there is no way that Joseph could have made up this

book. There is just no way. It is God is here or it's Satan, which is very binary thinking. So we have to back up and have that overview effect where [Sister Runia](#) talked about where we see the bigger picture. So there's times with Joseph where I need to back up a little bit and say, Okay, this is what I know about Joseph Smith because in this thing that I just read that he said to this other person in history, doesn't sound like Jesus or the way that he took the principle of plural marriage and decided to apply it.

00:52:31 Because having experienced some heartbreak, these women who are experiencing this principle for the first time are feeling some deep, deep pain. If we take away, if we try to brush over it and just like, let's not talk about that polygamy thing, let's not talk about it... We ruin it because that's where it's so amazing that these human beings did what they did. It's absolutely astounding. It's astounding to me that people followed Joseph, that you see that Joseph knew he was a prophet, and the many times think, oh, wow, I'm amazed at just a simple thing like the idea of matter is not created or made. There's just moments where you go, "Oh, he's a prophet." And then, there's other times where I go, he is a human man for sure. If we can leave space for both of those things, we are doing ourselves a lot more of a favor than if we try to just make him perfect. That's the problem is we've set up this false dichotomy that Joseph is perfect and we've forgotten that no, he is a man and that's what makes it so miraculous.

Hank Smith: 00:53:55 That's awesome. And what did Melissa say about redeeming the dead? Did you-

Dr. Taunalyn Ford: 00:53:59 That's right. So she said, for instance, if you think about some of the things that maybe happened in church history like the [Mountain Meadows Massacre](#). Instead of, so she relates this to actually experience that she had in her chemotherapy treatment when she was taking medicine and she had to take very expensive medicine that she had to get down and she couldn't keep it down. She said, "My dear husband, who is just the best thing in my life," he didn't sit there and leave the throw up. He cleaned it up. He helped her pull out the medicine that she needed to take, and she took it. She said he didn't leave it there on the kitchen table so that every dinner we would sit down and we would look at it and say, oh, or he didn't hide it. So it's this idea that we are doing things now and saying things now that people in the future will say are ridiculous. We're hicks, Rita.

Dr. Taunalyn Ford:	00:54:59	What are we doing? But that doesn't mean that we are not progressing. She talked about how prophets like Brigham Young, I think about my niece who actually had an experience with one of our ancestors who she was sure she felt him in her life, his progression and where he is today and how different that is, and this idea that we believe that people can progress and repent and the principle of redemption of the dead where we do this proxy work for them. It's the same thing that we can do as we're going through history. Instead of leaving it there, we can actually say, "Wow, what can we do?"
Hank Smith:	00:55:49	Well, I love this idea, John. I've never thought about this. Redeem the dead. What a thought.
Dr. Taunalyn Ford:	00:55:57	She's talking about it too a little bit with Brother Brigham and some of the hurtful things that he said in the past. She says, "If this is true, Brother Brigham now heartily rejects hurtful things he said in the past, and bellows with rage every time a fellow Latter-day Saint tries to justify those ugly words as the eternal voice of God," not 1850s Brigham with some of the things he said in that moment, but she says, "Cleaning up someone else's vomit is the ultimate act of love." She said that when we love our ancestors, we help them clean up their mess when they can't do it themselves. The nature of human experience is that there are some kinds of change that take decades, even centuries to complete. No one generation is ever going to perceive all the biggest problems and find all the best answers. No one can be expected to be all things to all people in all eras. That's part of the ongoing restoration is that we learn from each other and we go forward. This is her book, Sacred Struggle.
John Bytheway:	00:57:02	I love the idea of redeeming the dead, meaning reframing their reputation, remembering their best.
Dr. Taunalyn Ford:	00:57:12	She was a master of metaphor. The ability to just relate things like that.
Hank Smith:	00:57:18	The spirit of that is beautiful.
Dr. Taunalyn Ford:	00:57:21	That's translation. That's being able to translate her own sacred struggles. The danger is in not looking enough. The more you look, the more you see, the more you understand that this is the Lord's work, that he is in it. There have been mistakes and there will continue to be mistakes that people make. It doesn't matter. As God has said, "I'm going to be okay. I have sufficient strength whereby it is made up. I'm going to fix it." It's his work.

Hank Smith:	00:57:55	The Lord is the master of damage control, Dr. Taunalyn Ford.
Dr. Taunalyn Ford:	00:58:02	And it's interesting. I do want to conclude with one other thing is being able to go to India as that young college student with the young ambassadors. I met a few, very few members at that time, but I was so inspired by them at that time, and now there are thousands more, and I have been able to be a witness of God's work there and it is phenomenal. It's really, really inspiring and I think that's what we find in as we look at the global history, that the Lord's work continues everywhere and it will continue until it has reached every climb and sounded in every ear.
Hank Smith:	00:58:44	The great Jehovah shall say, "The work is done." Taunalyn, thank you for spending your time and giving us your expertise.
Dr. Taunalyn Ford:	00:58:54	Absolutely. This is delightful. What a great opportunity. Thank you.
Hank Smith:	00:58:57	I have been so uplifted today, so touched many times and had my mind expanded. You can tell when the Lord is teaching you through a fantastic teacher. Those of you who would like to, come on to YouTube or come to our website, followhim.co, and leave a comment there on YouTube or send us a message if you want to let Taunalyn, Dr. Ford know how you felt today. We can make sure she gets all those messages. This was a beautiful, beautiful experience.
	00:59:33	With that, we want to thank Dr. Taunalyn Ford for her time today. We want to thank our executive producer Shannon Sorensen, our sponsors, David and Verla Sorensen, and every episode we remember our founder Steve Sorensen. We hope you'll join us next week. We're continuing on to sections 10 and 11 on followHIM. Today's show notes and transcript are on our website, followhim.co. That's followihm.co. Of course, none of this could happen without our production team, David Perry, Lisa Spice, Jamie Neilson, Will Stoughton, Krystal Roberts, Ariel Cuadra, Amelia Kabwika, and Annabelle Sorensen.

THE BOOK OF MORMON JUST CLICKS!



Hank Smith:

00:02

Hello everyone, welcome to followHIM Favorites. This is where John and I share a single story to go with each week's lesson. John, we are in Sections 6, 7, 8, and 9 of the Doctrine and Covenants this week. It's about the translation of the Book of Mormon with Joseph Smith and Oliver Cowdery. However, the story I'm going to share, John, is actually the translation of the Book of Mormon by Judy Brummer. I don't know if you know this story, but it's The Book of Mormon. I know you're thinking, "Wait, I thought Joseph Smith translated the Book of Mormon?" He did, but so did Judy Brummer. I'm going to tell you how. So John, I think you're going to love this. It's a little bit of a longer story, but totally worth it when you see how it all works out.

00:49

Judy grows up in Karoo, South Africa. She grew up to a very Methodist family. She said, "I love my Methodist family; they're hardworking, good, honest, decent, farm, country-bumpkin people." She said her mom was very educated. "She taught us the Almighty God is not called 'Almighty' for nothing. He can do anything, anywhere, anytime." Her mom, John, this is an interesting part of the story. Gwenna, at a time when not a lot of women are able, in South Africa, to get a university education, she was able to get one because her parents, Gwenna's parents, so Judy's grandparents, didn't have any sons. What's interesting is in South Africa at the time, if you had a bachelor's degree, you could keep your children out of boarding school until they were 10.

01:45

Judy and her parents, her family, they grew up on this massive farm. She said, "If you did a 360 degree twirl at my house, there was no sign of any other human being. My father owned a 10,000 acre ranch. On the ranch, they had some servants working for them, and all of the families of all the servants came from families of the same tribe, the Xhosa tribe, and they only speak the Xhosa language." Which is the clicking language that maybe you've seen on a documentary or something. You can look this up online. So John, you can only learn this language from being a child in it. It's very difficult, because Judy says

some of the clicking that you do is when you're taking air in instead of pushing air out-

- John Bytheway: 02:41 Oh my goodness.
- Hank Smith: 02:41 ... which is what we do in our language, but some of it's taking air in. She said it's really hard for an adult, almost impossible for an adult to learn.
- 02:49 But she said, "As a child, I learned to speak two languages. I had my one mother, my own mother," and she said, "I had my three Xhosa mothers who helped raise me." So, she's with these Xhosa tribe members, and those are all her friends. Her little friends are all these Xhosa children. Well, eventually, she grows up and she goes to Rhodes University, and she was thinking about going into social welfare or social work. One of her friends there, I think it's a roommate or something, she says to her one day, "Judy, you speak Xhosa fluently. You should sign up to study Xhosa." Her roommate said, "That will be easy for you." So she said, "Purely by accident, I didn't mean to, I signed up for a Xhosa class." She said, "I could speak it fluently, I'd spoken it my whole life, but I'd never learned to read or write it."
- 03:44 So, years go by, she gets a fantastic job at something known as a fashion house, and her job is taking her all over to department stores throughout South Africa. Well, she's living with three other girls, and she says, "You can guess who came knocking on our door." She said this. She said, "Heavenly Father knew better than to send elders to the door of where four crazy young adult girls lived." She said, "I saw these two sisters, Sister Dicks and Sister Bell. One of them was a brand new, green missionary, super nervous, and in one breath she said, 'Good afternoon, we are missionaries from the Church of Jesus Christ of Latter-day Saints, more commonly known as the Mormons, would you like to know more?'"
- 04:30 Well, John, this is kind of funny. She said, "I leaned back to my roommate Vivienne and said, 'Would you like to hear more?'" She said, "My mouth was full of watermelon." She said, "Vivienne, would you like to hear more about the Morbid Church?" The Morbid Church. She said that Vivienne had a mouth full of watermelon, and she just spit it all over the table because she had just said, "Do you want to know more about the Morbid Church?" "And so the two of us just laughed and we thought it was really funny." So, the two of them started to laugh really hard. "And all of a sudden the thought came to my head; they're going to think you're laughing at them. These two missionaries are going to think you laughed at them." Now,

don't do that. You would never have the courage to do what they were doing, so bring them in. So she said, "I went to the door and I said, 'Sorry, I'm not laughing at you. Please come in.'" She said, "We sat down, a couple other girls come in, and they taught us about the First Vision."

05:23 She decides to continue getting the lessons, John, and she's very excited about the church. She's very excited about living prophets. She started to share more with her friends and with her family, and she said, "I was very startled at the reaction. I received an avalanche of anti-Mormon literature." Well, John, she joins the church, and a year later decides she's going to go on a mission. This is when she said, "My family thought I had crossed the sanity line. My mother called me and said, 'Do not give up that beautiful job, that incredible job that you have. Don't resign. We're not going to support you during your mission, and we're not going to take you in after your mission.'" Well, she said, "Once again, I'm pretty cheeky." John, we're going to have to start using that word, cheeky. She told her mom, "I know this is the Lord's church. Don't worry about me. He'll take care of me." She said, "This was 1980. I told my branch president that I would go on a mission." Two weeks later, she's in the mission field.

06:29 So, can you imagine, John, telling your bishop, "I'd like to go on a mission." And then two weeks later, "Because he got an urgent call from someone in Salt Lake City who had heard I could speak the clicking language."

John Bytheway: 06:41 No way. Wow.

Hank Smith: 06:41 Well, why? Here's why, John. There's an African man. His name is Bishop Kowa, K-O-W-A. He had found some church literature from our church, John. Instead of waiting, trying to find out where it's from, he got a piece of board or something, and he just spray-painted on it "The Church of Jesus Christ of Latter-day Saints", put it outside his hut, and went around preaching what was in the pamphlets. He had no contact with any member of the church, he had nothing. He just kept preaching the gospel.

07:24 So, this Bishop Kowa, I hope that's how you say his name, he had to register his church. It got so big, he had to register it. He went to register it as the Church of Jesus Christ of Latter-day Saints, only to discover that that name had already been registered. He writes a letter to President Kimball to see if he wants to merge with his church. Like, "Hey, I have your same name, so you want to merge with me?" But he wrote the letter in Afrikaans, because maybe he thought President Kimball

would understand Afrikaans. "Then the mission president heard I could speak this language. Two weeks later, I was speaking to Bishop Kowa. We baptized 30, then 40, then 50 people at a time." She said, "I once remember we had 54 people to be baptized one day."

08:18 All right, well, you'd think that's a great story, it ends there. It doesn't end there. She says, "About three weeks before my mission ended, I got a telegram from my old boss. He said, 'Contact me urgently, Alec.'" She said, "So, I called him back and he said, 'When are you finished being a nun?'" "Judy, when are you done being a nun?" She said, "I said to him, 'I have three weeks left on my mission, and I am not a nun.' And he said, 'Okay. The following Monday, eight o'clock, I want you in the Durban office.'" She said, "I got my exact same job back."

08:56 So, I'll have to speed up this story, John. She marries one of the missionaries in her mission, and they're raising their children there in South Africa when the translation department of the church calls her. And she said, "My first reaction was to run and hide." She said, "I made all the excuses. My husband is bishop right now, I have three little kids, there's no way I can help you." So, one day she said, "The translating people came to my home. It was a couple from Salt Lake, a couple from South Africa, and Elder Gene R. Cook of the Seventy."

John Bytheway: 09:34 No kidding.

Hank Smith: 09:36 "They said, 'We really feel strongly you need to do this.' Elder Cook laid his hands on my head and gave me a blessing." She said, "And I knew, at that moment, why I was born to a Methodist mother with an education. That's why I was allowed to stay at the ranch until I was 10. That's why I signed up accidentally for my Xhosa class."

10:00 John, this is how she describes translating the Book of Mormon from English to Xhosa. She said, "I would read the English Book of Mormon, and I understood it with a clarity that I cannot explain to you. It was so clear. It was almost like I was there. I knew exactly what every word meant in English. It was so easy to translate into Xhosa, which does not happen to me now." She said, "I understood it with a clarity I cannot explain, even the portions of Isaiah. I kept saying to myself, 'Every word is a light bulb that lit up in my brain.'" She said, "I'm not usually this smart. I know it was a gift from God. I did not do it alone. I had help."

	10:44	She said, now listen, John, this is what she says about the Book of Mormon prophets. "I felt their different personalities. They were different people." She said, "Sometimes when you're translating, there's not really a perfect word, there's two words or three words you could use. And I would ask Heavenly Father, 'Please help me know which word Alma would use.' And instantly, I would know." She said, "I could feel their personalities."
	11:10	So John, I know it was a long story, but isn't it beautiful? All of this comes together, and Judy Brummer translates the Book of Mormon from English to Xhosa.
John Bytheway:	11:21	And she had help.
Hank Smith:	11:23	She had help, she says.
John Bytheway:	11:24	Just like Joseph did, going from Reformed Egyptian to English.
Hank Smith:	11:29	Right, you got to think it was the same process, that same Spirit of revelation that we talk about in these sections. Well, come join us on our full podcast. That wasn't the full podcast, even though it may have felt like it. It's called followHIM. You can get it wherever you get your podcasts. We're in, like I said, Sections 6 through 9 this week with Dr. Taunaly Ford, and she is incredible, the way she walks us through the section and through the translation process. Then come back next week, we'll do another followHIM Favorites.